

# Figurations

## Newsletter of the Norbert Elias Foundation

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### ■ PEOPLE

John Goodwin and Henrietta O'Connor have both been appointed to personal chairs at Leicester, with effect from 1 April 2014, and in August will be transferring from the School of Management to the Department of Sociology, of which Jason Hughes is now serving as Head.

The University of Chester Norbert Elias Prize has been awarded to Catherine Phipps for her Master's thesis on female boxing – see the abstract later in this issue. The Prize is awarded by the Department of Sport and Exercise Science for a thesis that both earns the grade of 'Distinction' and is the best of its year in the MSc in the Sociology of Sport.

Dr Ken Bishop has been appointed a Visiting Research Fellow in the School of Politics, International Studies and Philosophy, Queen's University Belfast. Ken, who gained his PhD for a study of 'Damaged Group Interdependencies within Conflict-Ridden Societies' in Belfast towards the end of the Troubles (see *Figurations* 15) is Head of Programmes (Investments and Partnerships) at the Local Government Association, Northern Ireland.

### ■ FROM THE NORBERT ELIAS FOUNDATION

#### New Norbert Elias Essay Prize

With some regret, the Foundation has decided to discontinue the biennial Norbert Elias Prize for the best first book by a sociological author. Reasons included other prizes being established elsewhere for the same purpose, but especially

the increasing administrative burden on the Foundation's office in Amsterdam.

*In its place, however, it has been decided to establish a Norbert Elias Essay Prize.*

Submissions will be requested for particularly topical and pertinent issues. The prize will be awarded to the paper which provides the most incisive and innovative figurational approach to the topic.

Our first call is for papers which explore the topic 'Contemporary Crises as Social Processes'.

Essays should be no longer than 5,000 words, and be submitted by email to [elias@planet.nl](mailto:elias@planet.nl) by the closing date of 28 February 2015.

Papers must be written in English, but allowance will be made and possible support given to submissions by those for whom English is not their first language. Professor Stephen Vertigans of Robert Gordon University, Aberdeen, will act as chair of the jury.

The winning paper will be submitted for publication in *Human Figurations* and the author will receive a prize of €1,000.

Further details will be announced shortly on the Foundation's website, and circulated to subscribers to the blog (see <http://norberteliasfoundation.nl/blog>).

## Esther Beijk appointed Secretary to the Foundation

Esther Beijk has been appointed Secretary to the Foundation in succession to Esther Wils. Her contact details in the Foundation's office remain the same: [elias@planet.nl](mailto:elias@planet.nl).



Photograph: Elke Korte

## Figurational Research Network: Please enrol and/or update

[www.norberteliasfoundation.nl/network/index.php](http://www.norberteliasfoundation.nl/network/index.php)

On this webpage, we try to list as many as possible of the people around the world who are pursuing the figurational approach in their research, publications or teaching. We hope it will be useful in facilitating collaboration, for example in the pursuit of research funding.

If you would like to be listed there, please supply the information requested below, and email it to the Foundation at [elias@planet.nl](mailto:elias@planet.nl).

Many members of the network have their own websites, or their own pages on the departmental webpages of their university. In that case, please include the web address, so that we can insert a hyperlink here.

*Everyone already listed on the network page is urged to keep their entry up to*

*date*, by sending us new information, again by email to [elias@planet.nl](mailto:elias@planet.nl).

### Information required

Self-description of career and interests. Please also send us a digital photograph of yourself.

Own website/webpage (if any)

Contact details:

Postal address (institutional: we do not recommend listing private home addresses)

Telephone (landline and/or mobile – if you wish to make this available)

Email address (essential)

## ■ FINAL VOLUME OF ELIAS COLLECTED WORKS PUBLISHED

**Norbert Elias, *Supplements and Index to the Collected Works*** (Dublin: UCD Press, 2014 [Collected Works, vol. 18]). xiv + 258 pp. ISBN: 978-1-906359-12-6.

The final volume 18 of the Collected Works of Norbert Elias has now been published, and is available direct from UCD Press at 20 per cent discount which means €48 euro (plus €6 international postage or €4 in Ireland). It can be ordered direct from the website [www.ucdpress.ie](http://www.ucdpress.ie) or by email: [ucdpress@ucd.ie](mailto:ucdpress@ucd.ie).

The consolidated index to the Collected Works as a whole, compiled by Barbara and Stephen Mennell is an indispensable and invaluable tool for navigating through Elias's complex and overlapping writings.

Besides the index, this volume contains two substantial and previously unpublished supplements. Both of them fill important gaps in Elias's writings, and rebut some of the commoner misunderstanding of his work.

The first is 'Freud's concept of society and beyond it', the long and important critique of Freud that Elias was writing in the very last weeks of his life. Because of the circumstances in which he was dictating it, the typescript was sprawling and repetitious, and was considered unsuitable for

publication. That was, until Marc Joly systematically analysed the typescript and extracted from it the essence of Elias's argument, which proved to be as lucid as any of his earlier writings. Elias never made any secret of the profound influence that Freud had on his work, but he was never an uncritical and orthodox follower of psychoanalysis. Until this essay at the very end of his life, however, he had never set out exactly what he agreed with and what he disagreed with in Freud. Here he makes it clear that, in his view, Freud 'never really managed to perceive societies as such', and leaned in spite of himself towards the *homo clausus* conception. Elias sets about showing how Freudian concepts and theory can be made more *processual*.

Marc Joly's reconstruction of this important essay was first published in *Norbert Elias, Au-delà de Freud: sociologie, psychologie, psychoanalyse* (Paris: La Découverte, 2010) – see Hans-Peter Waldhoff's review in *Figurations* 37. Since Marc had translated the text into French as he went along, he and Stephen Mennell had to establish the equivalent English version by reference to the original typescript, and that is what is published here.

The second essay is 'Lucien Lévy-Bruhl and "the question of the logical unity of humankind"'. This was written (again in English) back in the mid-1960s, and has not previously been published in any language. Elias had first intended it as the introduction to a re-issue of one of Lévy-Bruhl's books, and then as part of a book of his own on the French sociological tradition, but neither project came to fruition. Just as Elias has been criticised by British social anthropologists for his use of the term 'civilisation', so the philosopher-anthropologist Lévy-Bruhl (1857–1939) has been much criticised for his use – unfortunate, as he later admitted – of the term 'pre-logical' to describe patterns of thought in pre-industrial small-scale societies. Elias offers a detailed defence of Lévy-Bruhl's fundamental arguments, in the course of which he writes a long excursus on Aristotle. Elias is arguing that sociogenetic processes

are at work even in the development of 'logic'. This essay is thus relevant not only to criticisms of Elias by anthropologists, but also to Elias's own acerbic criticisms of Popper's *Logic or Scientific Discovery* (see volume 14 of the Collected Works).

Stephen Mennell and Katie Liston provide an introduction to the two essays, and, as General Editor, Stephen also contributes a 'Note on Editorial Policy' for the series as a whole.

### Buy the lot!

Now that all 18 volumes of the Collected Works have been published, you can buy the complete set at an advantageous price, especially if you order direct from UCD Press via the website ([www.ucdpress.ie](http://www.ucdpress.ie)) or by post or email from:

University College Dublin Press  
UCD Humanities Institute, Room H103  
Belfield  
Dublin 4  
Ireland

Tel.: 00 353 (0)1 716 4680  
email:[ucdpress@ucd.ie](mailto:ucdpress@ucd.ie)

The complete set (volumes 1–18) has its own ISBN: 978-1-906359-85-0

The title and content pages of all 18 volumes can now be viewed on the Norbert Elias Foundation website: [www.norberteliasfoundation.nl/foundation/works.php](http://www.norberteliasfoundation.nl/foundation/works.php)

There you will also find a list of all the essays and chapters not previously published in English – 59 items in all.

### ■ GEORGE SARTON MEDAL AWARDED TO JOHAN HEILBRON

In April this year Johan Heilbron was awarded the George Sarton Medal for History of Science in Ghent. George Sarton (born Ghent 1884, died Cambridge MA 1956) is considered to be the 'founding father' of the history of science as an academic discipline. In 1912, he founded the journal *ISIS*, the first journal explicitly devoted to the

history of science, and still one of the most prominent periodicals in the field. For most of his career Sarton taught at Harvard University and remained a central figure in the history of science until the middle of the twentieth century. On the centenary of his birth, Ghent University, his alma mater, created the George Sarton Chair and the award known as the George Sarton Medal. Since 1985, these awards have honoured scholars for lifetime scholarly achievement. The first medal was awarded to Robert K. Merton, who was a protégé and PhD student of George Sarton at Harvard.

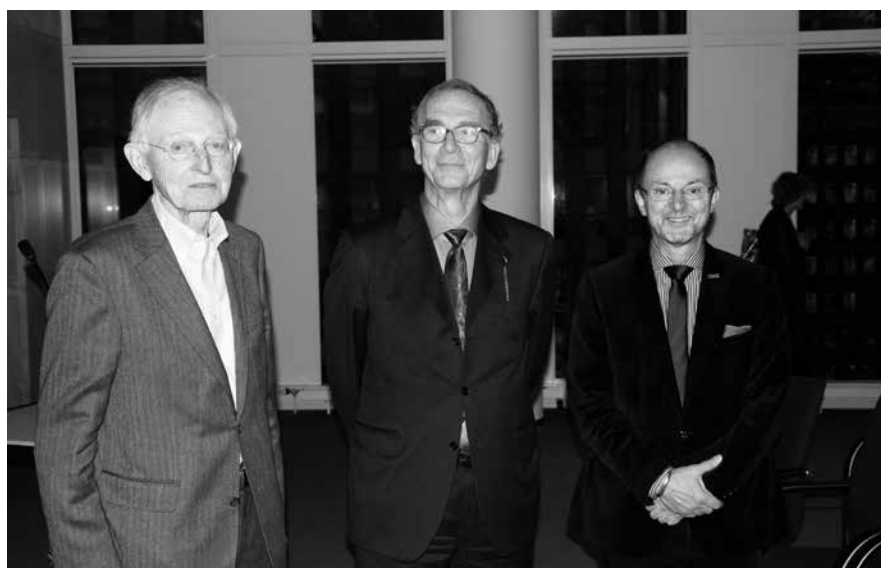
This year Johan Heilbron was awarded the Sarton medal for his contributions to the history of sociology. In his laudation, Raf Vanderstraeten referred to Heilbron's persistent emphasis on the social conditions of intellectual work, and praised his way of pursuing intellectual history in combination with social history and sociological understanding. 'Almost all of his work is relevant for the history and sociology of science, because it consistently takes into account the historicity of the scientific enterprise.'

In his award lecture, 'Auguste Comte and the Second Scientific Revolution', Johan Heilbron returned to the figure of Auguste Comte and his *Cours de philosophie positive* (1830–42). Arguing that the profound misunderstanding of Comte's work is related to the academic division of labour between philosophers, historians, and sociologists of science, he characterised Comte's *magnum opus* as a theory of the second scientific revolution. If the first scientific revolution is associated with the emergence of national academies like the Royal Society and a Newtonian style of 'natural philosophy', Heilbron argued that between 1770 and 1830 the scientific world went through another process of transformation. National academies lost several of their functions to university departments and specialised journals, and 'disciplines' became the primary units for the production and reproduction of knowledge. Rethinking the unity and difference of science became a pressing issue, and Comte's *Cours* was one

of the most systematic and inventive answers to that issue. For Comte the sciences, including new sciences like biology and sociology, should be seen as neither derivative of nor opposed to each other. Instead, the sciences form relatively autonomous domains of knowledge, ordered on the basis of the varying degree of complexity of their objects. Although this differential theory of science could have provided a fruitful basis for exchange and collaboration among the sciences, in reality it appealed to no one, neither imperially-minded mathematical physicists, nor idealist philosophers. Comte eventually lost his subaltern position at the *École polytechnique* and transformed his views into a prophetic outlook on the future of industrial societies. The text of Heilbron's conference will be published in the next issue of the journal *Sartonia*.

■ JOOP GOUDSBLOM  
HONOURED BY  
DUTCH SOCIOLOGICAL  
ASSOCIATION

In a special ceremony on 21 November 2013, in the building of the Ministry of Education, Culture and Science in The Hague, honorary membership of the Dutch Sociological Association was awarded to three retired colleagues: Jaap Dronkers, Joop Goudsblom, and Paul Schnabel. Each laureate gave a brief lecture on 'Crisis, Transformation, and Inequality' – a topic broad and vague enough to allow very different interpretations according to the interests and expertise of each speaker. Goudsblom chose a very long-term perspective in which he presented the successive rise and spread of three socio-ecological regimes: the fire regime, the agrarian regime, and the industrial regime. He concluded with a brief sketch of a possible fourth regime in the making, that would include a World Wide Web of Energy, comparable to the current World Wide Web of Information.



From l. to r.: Joop Goudsblom, Jaap Dronkers and Paul Schnabel

■ FIGURATIONAL JOURNALS  
ONLINE

*Human Figurations: Long-term Perspectives on the Human Condition*, vol.3, no.1, February 2014:

[http://quod.lib.umich.edu/h/humfig/11217607.0003.1?\\*rgn=full+text](http://quod.lib.umich.edu/h/humfig/11217607.0003.1?*rgn=full+text)

**Katie Liston**, Editor's introduction: 'Going beyond our present'

**Jette Westerbeek, Ludwien Meeuwesen, Christien Brinkgreve and Wouter Gomperts**, 'Changing patterns of self-presentation by depressed clients: from shame to self-respect'

Abstract: The aim of the project was to conduct an exploratory historical-sociological analysis of the way in which adult men and women suffering from depressiveness presented themselves when seeking help at a Dutch outpatient clinic for psychoanalytic therapy. A figurational-sociological approach was combined with concepts taken from symbolic interactionism. A total of 108 assessment reports written by psychoanalysts between 1950 and 2000 were subjected to a content analysis. This resulted in the development of three types of self-presentation strategies. It is concluded that the posture clients more or less consciously choose is not only determined by their individual character traits and early problematic life experiences, but also by their partner in conversation, the interactional situation, their relative power position, gender script and the broader social-normative context.

**Laura Gilliam and Eva Gullov**, 'Making children 'social': Civilising institutions in the Danish welfare state'

Abstract: This article focuses on the role of child institutions in forming and disseminating ideas about what it means to be a civilised person in the Danish welfare state. The argument is that child institutions – kindergartens and schools – have been central to the integrating and civilising processes of the last century. To a wide extent these processes can be described as a

state project, as the means and aims of childcare and education have been part and parcel of the expanding Danish welfare state. However, our ethnographic material from Danish kindergartens and schools shows that these child institutions are not merely executing a civilising project on behalf of the state, but have themselves been highly influential in defining and disseminating norms of civilised behaviour.

**Debbie V.S. Kasper**, 'Codifying Figural Theory and Mapping Common Ground in Sociology ... and Beyond'

Abstract: Many significant advances in the sciences depended upon a shift away from viewing their respective subject matter as static and independent toward seeing relations and processes among them. Within sociology, efforts in that direction are apparent, but have not yet effected widespread disciplinary change. I contend that Elias' figurational approach offers the potential to advance sociology in this way and suggests an effective means for studying dynamic social relations of interdependence and their socio-environmental implications. Integrating Elias' figurational approach, Bourdieu's explication of habitus, and relevant scientific knowledge, I codify a general figurational theory and propose a model to help convey it and guide its use.

**Ernesto Gallo**, 'Civilisation and empire: A challenging nexus'

Abstract: What is the link between 'civilisation' and 'empire'? This paper analyses such challenging nexus by referring to four scientific points of view: Elias's paradigm; Marxism; the 'multiple modernities' approach; postcolonialism and critical theory. Each approach has specific strengths on which it is possible to draw if one intends to re-assess such important nexus in international affairs. The article ends by suggesting a different and non-imperial understanding of 'civilisation', one based in ideas of dialogue and respect, and particularly relevant in an age in which a more balanced international order has become a global political priority.

**Cas Wouters**, 'Universally applicable criteria for doing figurational process sociology: Seven balances, one triad'

Abstract: Until recently, discussion of the criteria relevant to studying civilising processes focused mainly on the balance of controls (that is, between Fremdzwänge and Selbstzwänge). This paper starts by focusing on the 'triad of controls', a concept that Elias presents as one of the 'criteria of social development'. It refers to 'three fundamental controls of people in society – the control of humans over extra-human natural events, the control of people over each other, and the control of each person over him or herself.' This triad has not received the acclaim it deserves, and it is brought to life only in the work of Johan Goudsblom. The paper shows and discusses how Elias himself presented the triad of controls in his work. It differentiates the triad by distinguishing seven different yet interconnected balances – the balances of competition and cooperation, power and control, formalisation and informalisation, the we-I balance, the balance of involvement and detachment, and the lust-balance. They are presented as universally applicable guidelines for analysing social and psychic processes. Together, the triad of control and the seven balances offer a research manual and summarise the theory of civilising processes as a 'workable synthesis'.

*Human Figurations: Long-term Perspectives on the Human Condition*, vol. 3, no. 2, June 2014:  
[http://quod.lib.umich.edu/h/humfig/11217607.0003.2?\\*rgn=full+text](http://quod.lib.umich.edu/h/humfig/11217607.0003.2?*rgn=full+text)

**Katie Liston**, Editor's Introduction: 'Swimming against the tide'

**Behrouz Alikhani**, 'Towards a Process-oriented Model of Democratisation or De-Democratisation'

Abstract: The dominant 'theories of democracy' focus on the 'institutional shell' of democratisation and de-democratisation processes. In this paper, I introduce a process sociological model of understanding

of such processes which also includes the two other important dimensions of democratisation and de-democratisation, the functional and the habitual dimensions.

**Richard Kilminster**, 'The debate about utopias from a sociological perspective'

Abstract: This article provides a sociological perspective on the study of utopias and utopian thinking by focussing on the disciplinary assumptions of various major writers on the subject. The historians deploy a static and theoryless narrative code lacking a dynamic sense of social structure. Futurologists have made specific, but limited and risky, statistical predictions of future social trends. Sociologists have shown how modern socialist utopias presuppose that society is malleable and amenable to secular control. Others have speculated about the catalytic function of utopias in the face of the repressive Soviet regime. The social philosophers of the 'Critical Theory' school have justified the possibility of the socialist utopia through ever more complex transcendental arguments. The article doubts the cognitive value of the results and warns of the costs of striving to achieve the unachievable.

**Gad Yair and Behzad Akbari**, 'From cultural trauma to nuclear war? Interpreting the Iranian-Israeli Conflict'

Abstract: For the past two decades Iran and Israel have been on the verge of war. This paper suggests that Iran and Israel are set on their doomsday path by a double-bind process of colliding cultural traumas. It shows that both parties are driven by deeply-traumatised national identities. The Iranians are attempting to escape from a victimhood complex that resulted from a series of colonial defeats. The Israeli threat to engage in a pre-emptive strike reflects deep fears of annihilation. Though generated by third parties, the reactions of one party toward the other only enflame the latter's trauma, creating a double-bind process of escalating crisis. Unlocking of the current trajectory toward war should take a strong grip on the cultural traumas of both parties. Resolutions should create collective

narratives that mitigate the national habitus of both parties.

**Cas Wouters**, “Not under my roof”: teenage sexuality and status competition in the USA and the Netherlands since the 1880s’

Abstract: This process-sociological study compares developments since the 1880s, when in Dutch and American good societies, courtship activities were under strict parental control. It outlines the emancipation of younger people from parental dominance, via the dating system in the USA, in the Netherlands through *verkering* (an informalised ‘engagement’ similar to ‘going steady’), and through the diffusion of parental policies of staying ‘in the scene’. From 1945 to 1965, as ‘going steady’ increased in the USA, the two national trajectories converged. However, after the sexual revolution the traditional taboo on sex before marriage remained dominant in the USA, but it reduced dramatically in the Netherlands as Dutch parents increasingly allowed teenagers to have sex, even at home. Drawing from sexology research and his study of manners books, Wouters describes the two trajectories in the regulation of premarital sexuality and explains how they are connected to national differences in the regulation of social competition, the balance of power between classes, genders and generations, and levels of social integration.

**Stephen Mennell**, ‘Globalisation and the “American dream”’

Abstract: In his essay ‘The internationalization of capital and trends in income inequality in western societies’ (in Don Kalb, et al., eds. *The Ends of Globalization*, Lanham, MD: Rowman & Littlefield, 2000, pp. 187–200) contended that the decrease in socio-economic inequality in Western societies during the larger part of the twentieth century was connected with the strengthening of networks of interdependence at the national level. He hypothesized that the increase in inequality evident since about 1980 was connected to the strengthening of international interdependencies and a corresponding weakening of the ties of

interdependence within nation-states. That appears to be true, but appears to be only part of the explanation; political and institutional differences are also important in explaining variations between countries. Or, to put it another way, the key internal power ratios within each country have to be taken into account; the narrowing of economic inequality went along with more even balances of power between upper and lower strata in many countries. Those balances appear to be tipping back in favour of the more privileged, and global interdependences are increasingly interwoven with countries’ internal power ratios. Research by both economists and sociologists continues; it is clear, though, that the degree of socio-economic inequality may have implications for social cohesion within nation states, and particularly for the viability of the American Dream.

**Randall Collins**, ‘Four theories of informalisation and how to test them’

Abstract: Informalisation of demeanor (especially clothing, grooming) and deference (manners) is charted by a chronology of photos from 1900 to the present. Four theories are tested: (1) arbitrary style cycles; (2) democratization; (3) status reversal; (4) antinomian situational dominance. Democratization is prominent in the period before 1960, pushed largely by political movements; thereafter, antinomian style movements drive most changes, including competition over the sexiness elite; the athletic fantasy elite; and the anti-sexy, anti-athletic look. All of the more recent movements hide social class inequalities, although the elaboration of originally upper-class athletic clothing has been the most important pathway in twentieth century changes in self-presentation century changes in self-presentation.

Book reviews:

Peter Burke, *A Social History of Knowledge, Volume II: From the Encyclopaedia to Wikipedia* by **Richard Kilminster**

John A. Hall, *A Social History of Knowledge, Volume II: From the Encyclopaedia to Wikipedia* by **Andrew Linklater**

David Northrup, *How English Became the Global Language* by **Tim William Machan**

Emmanuel Taiëb, *La Guillotine au Secret: Les Exécutions Publiques en France, 1870–1930* by **Johanna Siméant**

Dominique Memmi, *La Seconde Vie des Bébés Morts* by **Emmanuel Taiëb**

## ■ SPECIAL ISSUE OF HISTORY OF THE HUMAN SCIENCES

*History of the Human Sciences*, Special Issue: ‘Norbert Elias and Process Sociology – Across Disciplines’, July 2014; 27(3):

<http://hhs.sagepub.com/content/27/3?etoc>

This issue contains a selection from the 2012 Copenhagen conference (see *Figurations* 37).

**Norman Gabriel and Lars Bo Kaspersen**, (Guest editors) ‘Human beings in the round’: Towards a general theory of the human sciences’.

Abstract: In this introduction we highlight Norbert Elias’s bold attempt to build a general model of the human sciences, integrating the social and natural sciences. We point to a range of different disciplines, emphasizing how he rarely developed a consistent critique of individual disciplines, though he often made some very fruitful suggestions about they should be reconceptualized in a relational and more integrative way. Based on our own research on survival units and the contributions to this special issue, we discuss the innovative potential of his ambition for transdisciplinary research, while at the same time offering an overview of some of the limitations in his theoretical perspective. We

reassess his attempt to integrate the natural and social sciences within one universal testable model, and, at the same time, we consider areas like religion and economics that were rarely systematically investigated in his own theoretical approach.

**Stephen Mennell**, ‘What economists forgot (and what Wall Street and the City never learned): A sociological perspective on the crisis in economics’

Abstract: The article presents a figurational sociological perspective on the recent history of the discipline of economics in the wake of the global financial crisis or ‘Great Recession’ that began in 2007–8. It is argued that the orthodox mainstream of economics has provided ideological cover for abstract individualism, for short-term greed, and for the denial of the wider social responsibilities of business and finance. The faith in ‘free markets’ has been associated with a blindness to power relationships and an indifference to economic inequality. Orthodox economics is congruent with the mythical American Dream. The article draws upon the writings of Norbert Elias to reflect upon economics, and then in turn uses those reflections to raise some questions about Elias’s theories, particularly his ideas concerning functional democratization and increasing pressures towards more habitual foresight.

**Jon Ploug Jørgensen**, ‘The taming of the *aristoi* – an ancient Greek civilizing process?’

Abstract: The aim of this article is to discuss how the increasing social control of violence and aggression, which characterized the period from the Archaic to the Classical Age in ancient Greece, can be explained as an Eliasian civilizing process. Particularly crucial for this development is the question of how the city-state’s distinctive urban-political structures were the locus of this civilizing process. Accordingly, it is argued that not only are Elias’s key concepts analytically relevant to the ancient Greek civilizing process, but also that they are to be reassessed in the light of the ancient Greek city-state culture. Thus, by the advancing of the

argument that the civilizing process is not a uniquely western phenomenon, which occurred in western Europe from the Middle Ages to the end of the 19th century, the analytical relevance of Elias is re-evaluated and augmented.

**Albert Bastardas-Boada**, ‘Towards a complex-figurational socio-linguistics: Some contributions from physics, ecology and the sciences of complexity’

Abstract: As figurational sociologists and sociolinguists, we need to know that we currently find support from other fields in our efforts to construct a sociocultural science focused on interdependencies and processes, creating a multidimensional picture of human beings, one in which the brain and its mental and emotional processes are properly recognized. The paradigmatic revolutions in 20th-century physics, the contributions made by biology to our understanding of living beings, the conceptual constructions built around the theories of systems, self-organization and complexity, all these implore that we reflect on social sciences paradigms in the light of the great changes in these other disciplines. The application of metaphors or theoretical images of complexity and figurational sociology in understanding language and socio-communication phenomena is of great use, since language is not an ‘object’, but a ‘complex’; it exists simultaneously in and among different domains. ‘Languaging’ and interaction are co-phenomena. The former exists within the latter, and the latter within the former. By visualizing, for instance, the different levels of linguistic structure not as separate entities but rather as united and integrated within the same theoretical frame, by seeing their functional interdependencies, by situating them in a greater multidimensionality that includes what for a long time was considered ‘external’ – the individual and his or her mind-brain, the sociocultural system, the physical world, etc. – and expanding in this way our classical view, we should be able to make important, if not essential, theoretical and practical advances.

**Stephen Dunne**, ‘Figurational sociology and the rhetoric of post-philosophy’

Abstract: Norbert Elias’s early work – specifically ‘Idea and Individual’ – offers a positive account of philosophy’s potential contribution towards historically oriented concrete sociological investigation. His later work, on the other hand, characterizes philosophical investigation as little more than a distraction from the myth-exposing vocation of the (figurational) sociologist. This later ‘post-philosophical’ account of figurational sociology predominates today. Within this article, however, I suggest it has come to prominence through a series of dubious rhetorical strategies, most notably subtextual hearsay and disingenuous caricature. By dispensing with the post-philosophical rhetoric, I argue, figurational sociologists might again, following the Elias of ‘Idea and Individual’, take the possibility of a philosophically grounded sociology seriously. If the article does not convince figurational sociologists to revisit philosophy as a potentially positive sociological resource, however, my effort will not have been wasted for as long as it demonstrates the presently dubious nature of their post-philosophical rhetoric.

**Richard Kilminster**, ‘The dawn of detachment: Norbert Elias and sociology’s two tracks’

Abstract: This article draws on Elias’s observations on the origins of political economy and sociology as well as his theory of involvement and detachment to supplement standard accounts of the history of sociology. It shows how, in the 1840s, sociology bifurcated into two tracks. Track I was the highly ‘involved’ partisan track associated with Marx and Engels and track II was the relatively ‘detached’, non-partisan track pursued by Saint-Simon, Comte, Lorenz von Stein and others. These two tracks continue to shape contemporary sociology as basic orientations. The polarization of class conflict predicted in Marx’s theory is contrasted with the class interdependence model in Lorenz von Stein, in particular. Elias’s

work is understood as a synthesis of later developments in track II in which he strongly reaffirmed the historical separation of sociology from philosophy. Elias's work is presented as a central theory of society and as a promising alternative to the prevailing practice of theoretical eclecticism in sociology.

**Norman Gabriel**, 'Growing up beside you: A relational sociology of early childhood'

**Abstract:** This article will begin by outlining influential attempts by historians and sociologists to develop a more adequate theoretical understanding of past and contemporary childhoods, focusing on the major problems that stem from the pivotal role that 'developmentalism' plays in their arguments. I will argue that sociologists can overcome some of their deepest fears about the role of developmental psychology by developing a relational approach that integrates the biological and social

aspects of children's development. In the development of a relational sociology of early childhood we need to make important connections with closely related disciplines, but at the same time draw on and integrate research findings from relevant areas within the social and natural sciences. An alternative perspective drawn from the writings of Norbert Elias will be put forward and illustrated by discussing some of the key concepts that Elias and Vygotsky used to explain the language development of young children.



## ■ RECENT BOOKS AND ARTICLES

**Hermann Korte**, *Einführung in die Geschichte der Soziologie*, 9th revised edn (Wiesbaden: Springer VS, 2011). 235 pp. ISBN: 978-3-531-16102-0.

**Hermann Korte**, *Über Norbert Elias: Das Werden eines Menschenwissenschaftlers*, 3rd edn (Wiesbaden: Springer VS, 2013). 262 pp. ISBN: 978-3-531-19908-5 (pb); 978-3-531-1990902 (eBook).

**Hermann Korte (ed.)**, *Der Mythenjäger: Texte von Norbert Elias, herausgegeben und eingeleitet von Hermann Korte* (Wiesbaden: Springer VS, 2013). 329 pp. ISBN: 978-3-658-03864-9.

Not many of us can claim a ninth edition of one of our books! Hermann Korte's introduction to the history of sociology has achieved this status. It was first published in 1992, but has been constantly revised, enlarged and improved. Perhaps its most striking characteristic for a reader from the Anglophone world, where in too many departments the teaching of the history of sociology has been so narrowed and impoverished that it seems to consist only of the Holy Trinity of dead white males, Marx, Durkheim and Weber – a profoundly unsociological 'Great Man Theory' of sociology's history. Korte is far more comprehensive and goes back (as course used to in British universities

when I was a student) to sociology's earlier roots in Enlightenment thought – to people like Turgot, Condorcet and Quesnay. There follow chapters on Auguste Comte (and his mentor Saint-Simon), Marx, and the nineteenth-century emergence of the discipline in Britain and France (Herbert Spencer, Durkheim) and in Germany (Tönnies, Simmel). And then, of course, 'the myth of Heidelberg', Max Weber. After that, the book is a little more Germanocentric, though not exclusively so. There is a valuable chapter on sociology in the Weimar period in Cologne, Heidelberg and Leipzig, which includes Alfred Weber, Karl Mannheim and Hans Freyer. Then an interesting



sequence: the Frankfurt School precedes Norbert Elias, but Elias precedes the ‘structural-functionalism’ of Parsons and Merton. Then two chapters focus on German sociology since the Second World War, especially on Helmut Schelsky, René König, Ralf Dahrendorf and Jürgen Habermas, and then discussing the impact of the student movement of the 1960s. Finally comes a more international chapter on the historical foundations of contemporary theoretical discourse, mentioning Berger and Luckmann, Homans, B. F. Skinner, Mead and symbolic interactionism, the rise of feminist sociology, and lastly Wolfgang Zapf and Ulrich Beck in the period since German reunification.

Intended as a student textbook, Korte’s book is also an invaluable source for non-German sociologists – provided they can read German – on some of the less internationally familiar German sociologists. Above all, however, it is a model of how the history of sociology *ought* to be taught, in all its breadth and comprehensiveness, in contrast to the Holy Trinity model.

The first two editions of *Über Norbert Elias* were published in 1988 and 1997 by Suhrkamp and by Leske & Budrich respectively. New information about Elias’s life and new understandings of his writings are still coming to hand, and Korte has revised the text accordingly. By publishing this third edition, along with several other ‘figurational’ titles, Springer VS has established itself as the new Elias publisher of our time.

*Der Mythenjäger* is a very useful selection of Elias’s writings, selected by Hermann Korte. But, more significantly, this book is a by-product of a request for a selection of Elias’s writings to be published *in Arabic*. (We shall no doubt list the Arabic publication when it appears.) The contents of the volume are: ‘Der Soziologe als Mythenjäger’ (chapter 2 of *Was ist Soziologie*); ‘Prozessen der Staats- und Nationenbildung’; ‘Zur Grundlegung einer Theorie sozialer Prozesse’; ‘Die Zivilisierung der Eltern’, ‘Über Menschen und ihre Emotionen’; and ‘Thomas Morus’ Staatskritik’.

**Norbert Elias**, ‘Le style kitsch et l’ère de kitsch’, *Sociologie et sociétés* 46: 1 (2014), pp. 279–88, translated and with an introduction by Barbara Thériault (pp. 278–8).

This is a French translation of Elias’s 1935 essay ‘Kitschstil und Kitschzeitalter’ (see *Gesammelte Schriften*, vol. 1, *Frühschriften*; also published in English translation in *Collected Works*, vol. 1, *Early Writings*).

**Catherine Phipps**, ‘You’re in the boxing ring and it’s just the two of you and it’s sort of survival’ – the quest for excitement in professional female Muay Thai boxing. Unpublished MSc thesis, University of Chester, 2013.

**Abstract:** Using a figurational sociological approach, this research analyses the motivations of professional female Muay Thai boxers in training and competition, and ways in which they negotiate their elite status in a male-associated sport. To do this, I draw on fourteen semi-structured interviews to analyse the extent to which females in Muay Thai experience a quest for excitement. It is suggested females are motivated to participate as the sport acts as an emotional and physical outlet and is used as a means to gain mimetic satisfactions which men have originally acquired through sports. The participants in this study experienced pleasurable, de-routinising satisfactions associated with taking part in an activity that is considered male-dominated and masculine. Female Muay Thai boxers’ experiences of the quest for excitement also incorporate a desire for gender equality by resisting traditional female roles which are often more routinised, and feminine-appropriate sports which can lack in physical contact. Although they experienced enjoyment through their involvement in a male-associated sport, participants often placed emphasis on their femininity to counteract their success. Overall it is argued females can experience a specifically gendered quest for excitement in Muay Thai which differs to men’s experiences. This research supplements the minimal existing research on females in martial arts and serves as a comparison to

literature on men’s and women’s experiences of the quest for excitement.

**Helmut Kuzmics and Sabine Haring**, *Emotion, Habitus und Erster Weltkrieg: Soziologische Studien zum militärischen Untergang des Habsburger Monarchie* (Göttingen: V&R unipress, 2013). 607 pp. ISBN: 978-3-8471-0118-5 (hb); 978-3-8470-0118-8 (e-book).

This formidable book deserves to be widely read, especially during the next few years when there will be such a focus on the centenary of the First World War, leading up to the centenary of the misguided victor’s banquet at Versailles as a result of which the Austro-Hungarian Empire was wiped from the map and Austria itself reduced to a humiliatingly tiny patch of territory.

Their book is the culmination of years of research by Helmut Kuzmics and Sabine Haring, parts of which have been published in journal articles that have been regularly noted in *Figurations*. In conversation, Helmut has been known – slightly facetiously – to sum up the project as an attempt ‘to explain why the Austrian army always lost its battles’ in the last century of the Empire’s existence. Most notably, of course, it unexpectedly lost the crucial battle of Königgrätz in the Prussian–Austrian War of 1866, as a consequence of which Austria withdrew from the German Confederation. In the fascinating game of counterfactual European history, the First World War stands in a unique position: if it had not happened, the history of the world in the twentieth century would have been quite different. But Prussia’s rise to dominance in the German-speaking lands, at Austria’s expense, may be next in importance in that counterfactual game.

Kuzmics and Haring are not concerned with such speculation, although their research is relevant to it. Their focus is on the formation of habitus, its social structural context, and its consequences. In the limited space we have here, it seems best simply to give a list of their chapter titles.

- 1 Introduction: the First World War and modernity: the collective memory of the 'Golden Age' of the Habsburg monarchy among its successor states and former enemies (HK & SH);
- 2 Lost battles: Habsburg armies and their 'military habitus' in the competition of European states before the First World War (HK);
- 3 Paths of development and types of habitus of pre-1914 Habsburg officers as reflected in literature (HK);
- 4 The KuK army habitus in the First World War (HK);
- 5 We-feelings, images of the enemy, and happy enmity (SH);
- 6 Fear and heroism (SH);
- 7 War, emotion and the European civilising process (HK).

A previous masterpiece by Helmut Kuzmics, written with Roland Axtmann, was eventually published in English translation: *Authority, State and National Character, 1700–1900*. (Aldershot: Ashgate, 2007; see *Figurations* 28). Let us hope that *Emotion, Habitus and the First World War* will shortly be translated too.

SJM

**Paul Kapteyn**, *De Europese eigenaardigheid / The European Singularity* (Amsterdam: Vereniging Democratisch Europa, 2014 [Vide-Cahiers 6]). ISBN: 978-90-77246 63 4. 33 pp. (English), 31 pp. (Dutch).

To switch languages between Dutch and English, you turn this little book upside down. In it, Paul Kapteyn returns to some of the themes he raised in his 1996 book *The Stateless Market* (see *Figurations* 4), but here he presents in very small compass a sweeping historical – more precisely, sociogenetic – account of how the peculiarities of European society arose. One key point is that the arrow of causality (if we may speak of causality in such a context) has, like the book, been turned upside down. The development of markets used to flow from the political unification and pacification of territory, but now new political institutions grow out of

the development of markets. This is a broadly pro-EU essay, and a great relief for a British reader after the tidal wave of Europhobia has engulfed the UK.

**Tom Gibbons**, *English National Identity and Football Fan Culture: Who are Ya?* (Aldershot: Ashgate, 2014). 208 pp. ISBN: 9871472423283.

In recent years, scholars have understood the increasing use of the St George's Cross by football fans to be evidence of a rise in a specifically 'English' identity. This has emerged as part of a wider 'national' response to broader political processes such as devolution and European integration which have fragmented identities within the UK. Using the controversial figurational sociological approach advocated by the twentieth-century theorist Norbert Elias, this book challenges such a view, drawing on ethnographic research amongst fans to explore the precise nature of the relationship between contemporary English national identity and football fan culture. Examining football fans' expressions of Englishness in public houses and online spaces, the author discusses the effects of globalization, European integration and UK devolution on English society, revealing that the use of the St George's Cross does not signal the emergence of a specifically 'English' national consciousness, but in fact masks a more complex, multi-layered process of national identity construction. A detailed and grounded study of identity, nationalism and globalization amongst football fans, *English National Identity and Football Fan Culture* will appeal to scholars and students of politics, sociology and anthropology with interests in ethnography, the sociology of sport, fan cultures, globalization and contemporary national identities.

**David Lemmings and Ann Brooks**, *Emotions and Social Change: Historical and Sociological Perspectives* (London: Routledge, 2014). 282pp. ISBN: 978-0-415-85605-8

This edited collection takes a critical perspective on Norbert Elias's theory

of the 'civilizing process', through historical essays and contemporary analysis from sociologists and cultural theorists. It focuses on changes in emotional regimes or styles and considers the intersection of emotions and social change, historically and contemporaneously. The book is set in the context of increasing interest among humanities and social science scholars in reconsidering the significance of emotion and affect in society, and the development of empirical research and theorizing around these subjects. Some have labelled this interest as an 'affective turn' or a 'turn to affect', which suggests a profound and wide-ranging reshaping of disciplines. Building upon complex theoretical models of emotions and social change, the chapters exemplify this shift in analysis of emotions and affect, and suggest different approaches to investigation which may help to shape the direction of sociological and historical thinking and research.

**Tatiana Savoia Landini and François Dépelteau**, *Norbert Elias and Empirical Research* (Basingstoke: Palgrave Macmillan, 2014). ISBN: 978-1-137-31213-6.

Norbert Elias has been recognized as one of the key social scientists of the 20th century at least in sociology, political science and history. He is particularly well known for his analysis of the civilizing process, his work on sport and violence and, more largely, his figurational approach. This book will address Norbert Elias's approach to empirical research, the use of his work in empirical research, and compare him with other theorists.

List of contents:

1. Therapeutic Culture and Self-help Literature. The 'positive psychology' Code *Helena Béjar*
2. Elias and Literature (Psychogenesis of Brazil in French Books for Young People) *Andréa Borges Leão*
3. The Civilization of Capital Punishment in France *Emmanuel Taïeb*
4. Civilizing and Decivilizing Characteristics of the Contemporary

- Penal Field *John Pratt*
5. Jurists, Police, Doctors and Psychologists - Discussing Sexual Violence in 20th-century Brazil *Tatiana Savoia Landini*
  6. Civilising 'life itself': Elias and Foucault *Dominique Memmi*
  7. The New Style: Etiquette During the Exile of the Portuguese Court in Rio de Janeiro (1808-1821) *Jurandir Malerba*
  8. Principal Elements of Ottoman State-formation Process Through Eliasian Perspective *Irem Ozgoren Kinli*
  9. The Metamorphoses of the Dacha: Some Processual Thinking *François Dépelteau and Ronan Hervouet*
  10. Revisiting Relations between the Sexes in Sport on the Island of Ireland *Katie Liston*
  11. Germany's Special Path to Where? Elias in the Eurozone *Matt Clement*
  12. Norbert Elias and the Enigma of Time *Jiri Subrt*
  13. Comparing Norbert Elias and Mikhail Bakhtin – the History of Laughter and the Civilizing Process *Thomas Maxwell Shore*

**Cas Wouters**, 'Sexualité des adolescents et concurrence des classes sociales: Étude comparative entre les États-Unis et les Pays-Bas depuis les années 1880' ['No Sex under my Roof': Teenage Sexuality and Status Competition in the USA and the Netherlands since the 1880s'] *Sociologie et sociétés* 46:1 (2014), pp. 165–200.

Abstract: This process-sociological study compares developments since the 1880s, when in Dutch and American good societies, courtship activities were under strict parental control. It outlines the emancipation of younger people from parental dominance, via the dating system in the USA, in the Netherlands through *verkering* (an informalised 'engagement' similar to 'going steady'), and through the diffusion of parental policies of staying 'in the scene'. From 1945 to 1965, as 'going steady' increased in the USA, the two national trajectories converged. However, after the sexual revolution the traditional taboo on sex before marriage

remained dominant in the USA, but it reduced dramatically in the Netherlands as Dutch parents increasingly allowed teenagers to have sex, even at home. Drawing from sexology research and his study of manners books, Wouters describes the two trajectories in the regulation of premarital sexuality and explains how they are connected to national differences in the regulation of social competition, the balance of power between classes, genders and generations, and levels of social integration.

**Michael Dunning**, 'Britain and terrorism: A sociogenetic investigation'. Unpublished PhD thesis; Brunel University, London (2014)

Abstract: This thesis is a sociogenetic investigation of terrorism that has been directed against Britain since the late eighteenth century. One of its most fundamental aims is to help lay the foundations of a figurational approach to the study of terrorism. Accordingly, I seek to answer two core and interrelated questions and apply the findings to develop an understanding of the processes and relationships that have contributed to the emergence of home-grown 'jihadist terrorism' in Britain. Those questions are:

Under what figurational conditions have the concepts of terrorism and terrorist developed, in sociogenetic terms, since they were first coined during the first French Revolution in the late eighteenth century?

Under what figurational conditions do people act according to various designations of terrorism?

In order to develop answers to these questions several kinds of terrorism figurations related to Britain are examined. The first three chapters are dedicated to exploring the research on terrorism that has grown in recent decades. Much of it fails to develop an understanding of terrorism that has sufficient detachment, and consequently can help, in some cases, to perpetuate terrorism figurations.

Subsequent chapters move away from these mainstream approaches and show how terrorism figurations have

developed in Britain from the time the concept 'terrorism' was first coined during the French Revolution. The core findings relate to how terrorism developed in antithesis to the concept of civilisation, and emerged as part of complex inter- and intra-state relationships and established-outsider figurations. As part of these processes, functional democratisation played a key role both in Britain and in Britain's relations to other countries.

Finally, I show that these processes have been central to the development of the habituses and identities of the 7 July 2005 London bombers.

**Paddy Dolan and John Connolly**, 'Emotions, violence and social belonging: An Eliasian analysis of sports spectatorship' *Sociology* 48:2 (April 2014), pp. 284–99.

Abstract: This article examines the development of different forms of spectator violence in terms of the socio-temporal structure of situational dynamics at Gaelic football matches in Ireland. The nature of violent encounters has shifted from a collective form based on local solidarity and a reciprocal code of honour, through a transitional collective form based on deferred emotional satisfaction and group pride, towards increasing individualization of spectator violence. This occurs due to the shifting objects of emotional involvement. As the functional specialization of the various roles in the game is partially accepted by spectators, the referee becomes the target of anger. Violence becomes more individualized as 'mutually expected self-restraint' proceeds within the context of relative state pacification beyond the field of play and the formation of a less volatile habitus. We use Elias's figurational perspective on violence over the micro-interactive approach of Randall Collins, but support Collins' emphasis on state legitimacy.

**Paddy Dolan**, 'Cultural cosmopolitanization and the politics of television in 1960s Ireland' *Media, Culture and Society* July 2014 36(5).

Abstract: Many long-term perspectives on television tend to reduce the medium

to a vehicle of social control. Here, following the figurational approach of Norbert Elias, the ambivalent meanings that the advent of television evoked, as discussed by politicians in Ireland during the 1960s, are examined. The consuming public were used as a discursive resource to either justify the introduction of television into Irish homes, or claim its inevitably deleterious effects. Politicians introduced a national television service as an emotional response to the existing British service and its imagined capacity to erode the nation. National distinction was embedded in the historical colonizer–colonized relations between Ireland and Britain. Television came to be considered as a medium of modernity and as a vehicle for the visual display of global commodities enticing emigrants. This we-feeling of national decline produced a positive emotional valence with other nations and global processes.

**John Goodwin and Henrietta O'Connor**, 'Pearl Jephcott: The legacy of a forgotten sociological research pioneer' *Sociology* (May 2014)

Abstract: While the lives and works of many sociologists have now been well documented, numerous sociologists at the 'coal face' of social research remain ignored. Consequently, beyond the contributions of those more 'well-known' scholars, considerably more needs to be done to examine the history of our discipline and reassess the significant contributions made by 'other' researchers so that we may reappraise what can be learnt from these 'pioneer scholars'. In this article we focus on Pearl Jephcott (1900–1980), who in a research career spanning 40 years, but now largely forgotten, was at the forefront of methodological innovation in the 1960s. We offer an introduction to her work, focusing on questions such as why were her methods innovative and why is she now ignored within sociology?

**Gad Yair and Sharona Odom-Weiss**, 'Israeli diplomacy: the effects of cultural trauma', *The Hague Journal of Diplomacy* 9 (2014), pp. 1–23.

Abstract: Israeli politicians are diplomatic *agents provocateurs*.

Presidents, prime ministers and foreign office executives craft diplomatic scenes that betray diplomatic protocol. This article exposes the deep cultural codes that explain the unique behaviour of Israeli diplomacy. It documents different occasions of Israeli exceptional diplomacy and suggests that they reflect the cultural traumas that underlie Israeli culture. The analyses apply a new theoretical framework that dwells on the cultural codes of 'Israeliness' while suggesting that the unique style of Israeli diplomacy reflects four such codes: existential anxiety; upright defiance; a *dugri* (frank) speech culture and a fear of seeming to be a sucker (*fraier*). By interpreting prominent cases with a cultural lens, the authors provide new insights into Israeli unilateralism, its seeming 'paranoid' character, and the reason for Israeli ignorance of international diplomatic codes. Essentially, they suggest that: (a) there is a cultural mismatch between diplomatic protocol and the Israeli national habitus; (b) the more that Israel's strategic interests are threatened, the more locked it becomes to its post-traumatic habitus and the further its politicians move away from protocol. Israel's persistent cultural trauma is thus likely to maintain the deviation of Israeli diplomacy from diplomatic protocol.

**Fritz Peter Kirsch**, *Epochen des französischen Romans* ['Epochs of the French Novel'] (Darmstadt (Wiss. Buchgesellschaft) 1986; Wien, WUV, 2000).

This is a history of the French novel represented from the viewpoint of civilizing process. The first chapters outline developments of medieval narrative literature in connection to courtly elites producing cultural standards (courtesy). From the pluricentric system of Middle Age societies to modern times' centralisation in the area Versailles/Paris. Social players assembled around the *table* of absolutistic power (see Elias's *What is sociology?*) create new cultural standards ascribed to the ideal figure of *l'honnête homme*. Thanks to the permanence of centralisation, some traditional representations of social

values (*civilization*) can survive to the Great Revolution inspiring the novelists of 19th Century. Later on, crucial phenomena like globalisation, World wars and the loss of European hegemony by decolonisation produce a weakening of traditional French cultural standards. This process of fading is arousing, in the field of the novel, a long-lasting battle between efforts to maintain rational order and acceptance of *barbarity*.

Some other publications by the author:

Écrivains *au carrefour des cultures*. Études de littérature occitane, française et „francophone“. *Estudis de literatura occitana e francofona* (Bordeaux, Presses universitaires, 2000).

*Interkulturelle Literaturwissenschaft. Ein romanistischer Zugang* (Hamburg, Dr. Kovač, 2011).

'Zivilisationsprozesse südlich der Sahara? Literaturhistorische Perspektiven der afrikanischen "Frankophonie"', *TRANS. Internet-Zeitschrift für Kulturwissenschaften, Institut zur Erforschung und Förderung österreichischer und internationaler Literaturprozesse*, 6 September 1998, <http://www.adis.at/arl/institut/>

**Davide Pellegrino**, "'Outsiders" e radicati della politica: Forza Italia nel Salento' [Established and outsiders in politics: The case of Forza Italia in Salento], *Micropolitica* 70(2011), pp. 49-68.

Abstract: Forza Italia appears on the Italian political scene with an insistent anti-political rhetoric. The Party pretended to remove the old professional politicians and renew the political staff, but it soon had to resort to pre-existing political mechanisms and to old professional politicians, arising disappointment in those who approached politics for the first time. This essay focuses in particular on Forza Italia in Salento and it will trace the events leading to the genesis and development of the local party. Forza Italia in Salento was the centre of a conflict between experienced and rooted political professionals

and outsiders with little experience in politics. Forza Italia represented (for both categories of politicians) a chance for a political career, though to be understood in different ways. Each of the actors reported to different groups who were united by common interests and who shared similar representations of reality, although with unequal chances of power. In the long run, the outsiders less experienced and holding less chances of power, had to conform to the attitudes and behaviours of the old, established politicians. Those who wanted to migrate from the status of outsider to that of “root”, were forced to fit to the practices and vision of the much criticised old professional politicians.

**Liang-Yin Hsu**, ‘Ketamine use in Taiwan: Moral panic, civilizing processes and democratization’, *International Journal of Drug Policy* 25: 3 (2014).

Abstract: Ketamine use among young people in Taiwan has increased in recent years. Believing ketamine users to be a threat to social order and harsh punishment to be a deterrent, some legislators have called for upgrading ketamine use to a more serious criminal offense. These calls have been repeatedly rebuffed by the advisory council which sets drug policy, suggesting that the perceived problem does not correlate to the actual one. In this commentary, I argue that the calls of legislators constitute a ‘moral panic’, and follow Rohloff (2011) in connecting the phenomenon to Elias’s (2000) concept of civilising and decivilising processes. In addition, I demonstrate that moral panic – in the ketamine case at least – is shaped by the legacy of authoritarianism.

**Mark Mierzwinski, Philippa Velija and Dominic Malcolm**, ‘Women’s experiences in the Mixed Martial Arts: a quest for excitement?’ *Sociology of Sport Journal* 31:1 (2014), pp. 66–84. Abstract: Mixed Martial Arts (MMA), like the majority of relatively violent sports, has mainly been organized around the capabilities of the male body. However various indices suggest that women’s engagement with MMA is growing. The purpose

of this paper is to offer an analysis of women’s involvement in MMA using a figurational sociological approach. In doing so, we draw on interview data with “elite” female mixed martial artists to explore the extent to which females within MMA experience a specifically gendered “quest for excitement.” The paper further illustrates how the notion of “civilized bodies” can be used to interpret the distinctly gendered experiences of shame in relation to fighting in combat sports, the physical markings incurred as a consequence, and perceptions of sexual intimacy in the close physical contact of bodies. In so doing this paper provides the first figurationally-informed study of female sport involvement to focus explicitly on the role of violence in mediating social relations, while refining aspects of the figurational sociological approach to provide a more adequate framework for the analysis of gender relations.

**Erik Jentges**, ‘Political charisma as performance and projection’, paper presented at the workshop on *Political Capital and the Dynamics of Leadership*, 10–14 April 2014; ECPR Joint Session in Salamanca/ Spain (<http://www.ecpr.eu/Filestore/PaperProposal/79d65b12-648e-4c44-9ef9-92eb59fc20c4.pdf>)

Abstract: This paper explores the connection between political capital and political charisma. Although both concepts identify persons as political representatives, Bourdieu differentiated between political capital, personal capital and charisma. His notion of political capital is based on the credibility of political actors. Political capital signifies both the power and influence of political organisations and a politician’s reputation and is as such a fragile capital. At its core, it is generated by the authenticity of an actor and felicitous performances associated with being a representative. In this understanding, political capital partially overlaps with Weber’s conceptualisation of charisma. The paper explores these convergences of Bourdieu and Weber and introduces Elias’s critical reformulation of charisma as a group phenomenon. Charisma is based both on individual performances that generate a ‘pecking

order’ of authority and on collective projections in which a group takes an individual as a person who represents the minority of their best group members – and thereby ascribes charisma to the person. As a public figure, such a ‘charismatised’ person gains acceptance as a symbolic representative of the group and is placed in opposition to other groups that are ranked lower in status and are locked into their lower status by pejorative stereotypes. An assessment of charisma thus has to take such relational aspects into consideration and can approach the operationalisation of the concept via communicative dynamics: ascriptions of praise and blame. Positive campaigning and branding of public figures as embodiments and representatives of a group’s values and virtues usually go hand in hand with negative campaigning against opponents. This paper prepares the ground for how such communication can be measured and integrated into the leadership capital index (LCI).

**George Steinmetz**, ‘A child of empire: British Sociology and colonialism, 1940s–1960s’, *Journal of the History of the Behavioural Sciences* 49:4 (Autumn 2013), pp. 353-378.

Abstract: British sociology was established as an academic discipline between 1945 and 1965, just as the British Empire was gearing up for a new phase of developmental colonialism backed by the social and other sciences. Many parts of the emerging sociological discipline became entangled with colonialism. Key themes and methods in sociology and the staff of sociology departments emerged from this colonial context. Historians have tended to place post-war British sociology in the context of expanding higher education and the welfare state, and have overlooked this colonial constellation. The article reconstructs this forgotten moment of disciplinary founding and explores three of the factors that promoted colonial sociology: the Colonial Social Science Research Council, the so-called Asquith universities, and the social research institutes in the colonies; and the

involvement of sociologists from the London School of Economics in training colonial officials.

Note from Johan Heilbron: This contains a passage on Elias in Ghana, partly based on documents from the Marbach archive, which seem to refute the allegations Jack Goody made in this respect, while adding interesting material about the historical context.

**Stewart Clegg and Ad van Irterson**, 'The effects of liquefying place, time and organizational boundaries on employee behaviour: lessons of classical sociology', *M@n@gement* 16:5 (2013), pp. 621- 635.

Abstract: This paper explores how the liquefying of place, time, and organizational boundaries affects social control and self-regulation at the workplace. We address Norbert Elias's civilizing process theory, and some of the criticism it has evoked, to explore the effects of both physical proximity and distance on control and behaviour in work organizations. We hold that the theory still has relevance for contemporary organization and management theory with roots in the more classical traditions of the sociological discipline. Assuming that physical proximity at work is decreasing because of increased telework, the geographical spread of firms, and growing interorganizational collaboration, there is much to be gained by maintaining classical perspectives.

**John Lever and Ian Smith**, 'Learning to build sustainable communities: an interdependency network perspective' *People, Place and Policy* 7: 3 (2013), pp. 113–26.

Abstract: This paper explores the production of sustainable communities from an *interdependency network perspective* (Newton, 2001). Drawing on fieldwork that examined how planners worked collaboratively with other professionals to address the challenges of delivering New Labour's Growth Point Initiative, the paper fuses insights from Actor Network Theory with Figurational Sociology to examine the requirements of the skills agenda

for building sustainable communities (ODPM, 2004). Through an exploration of the ways in which planners adapted their working practice to facilitate the dual task of delivering growth and sustainable development, we argue that the learning and skills agenda is problematic for understanding how new knowledge and learning emerges.

**John Lever**, 'The post liberal politics of halal: new directions in the civilizing process?' *Human Figurations* 3:2 (2013) <http://hdl.handle.net/2027/spo.11217607.0002.306>

Abstract: This paper examines the emergence of post liberal halal politics in European societies. Building on research undertaken during the EU funded Dialrel project, it examines how the Malaysian state is inserting hegemonic claims into transnational space in order to dominate the international halal market. Moving beyond the idea of horizontally aligned networks of transnational power as the dominant framework for understanding social and economic change, the paper explores the complex interweaving of the large-scale macro processes and everyday micro practices underpinning the rise of Malaysia's post liberal halal strategy. It is argued that the processes of social and economic differentiation emerging as a result of these processes have the potential to be an important step in the global civilizing process. In conclusion, the paper discusses the implication of these developments for figurational sociology.

**Robert J. Lake**, "'They treat me like I'm scum": Social exclusion and established-outsider relations in a British tennis club', *International Review for the Sociology of Sport* 48: 1 (2013), pp. 112–28.

Abstract: Throughout the 1990s and 2000s, the Lawn Tennis Association introduced numerous policies to remove barriers associated with social exclusion in tennis clubs. Ethnographic research was conducted within one club to analyse the incidence of social exclusion, and consider the success of LTA policies in these regards. Findings suggested the club made structural changes to receive LTA funding, such

as removing exclusive membership and clothing restrictions, hiring coaches and establishing school-club links, yet its culture remained almost entirely inaccessible to new members. For analysis, Elias and Scotson's 'established-outsiders relations' theoretical framework is applied: to discover who was excluded, how and why, and, to set the outcomes of power struggles between members in the wider social and historical contexts of changing LTA policies.

**Tanja Collet**, 'Civilization and civilized in post-9/11 US presidential speeches', *Discourse and Society* 20:4 (2009), pp. 455–75.

Abstract: The aim of this article is to show, by means of an analysis of the occurrences of *civilization and civilized in a corpus of US presidential speeches* that spans three years (2001-2004), that despite claims to the contrary, the New World Order discourse contains a 'clash of civilizations' frame, at least since the terrorist attacks of 2001. We have analysed the occurrences of *civilization and civilized using a three-fold approach: (a) a Narrative Conceptualization Analysis of civilization; (b) a Membership Categorization Analysis of the collocation civilized world; and, to a lesser extent, (c) an analysis of the rhetorical strategies in which civilization and civilized participate.*

**Georg W. Oesterdiekhoff**, 'Psychological stage development and societal evolution. A completely new foundation to the interrelationship between psychology and sociology', *Cultura International Journal of Philosophy of Culture and Axiology* 11: 1 (2014), pp. 165– 192.

Abstract: Auguste Comte, the founder of sociology, and Norbert Elias, the last classical sociologist, based their sociologies on the idea that humankind has gone from a stage of childhood to adult stages. The essay shows that there has actually taken place a psychogenetic evolution of humankind in history. Empirical researches across the past generations, namely Piagetian and intelligence cross-cultural

researches, have been continuing to support the idea, whether the researchers involved have been aware of it or not. The essay demonstrates further, that the history of society, economy, culture, law, morals, politics, customs, religion, etc. can only be described against the background of developmental psychology.

## ■ RECENT EVENTS

### From the Past to the Present and towards Possible Futures: The Collected Works of Norbert Elias

*College Court, University of Leicester  
20–22 June 2014*

Despite the best efforts of the rock band Kasabian (who announced at short notice that they would play a concert to 50,000 people on Victoria Park in the heart of Leicester on 21 June, and carried out their threat), the most significant event to be held in Leicester that weekend was the conference entitled ‘From Past to Present to Possible Futures: The Collected Works of Norbert Elias’.

This landmark conference was planned both to celebrate the life and achievements of Norbert Elias, and formally to mark the completion of the Collected Works of Norbert Elias. Held at the new and award-winning College Court conference centre, this was one of the largest and most exhilarating gatherings of ‘Figurati’ in recent years, with upwards of 150 participants from 23 countries attending across three days.

After some brief remarks by the conference organisers, John Goodwin and Jason Hughes, the conference was opened and participants welcomed by the Vice-Chancellor of Leicester University, Sir Robert Burgess, himself a distinguished sociologist. Bob, as he is more familiarly known, presented Stephen Mennell with a pewter tankard inscribed, ‘For Stephen Mennell, to mark his outstanding stewardship of the Collected Works of Norbert Elias, Leicester, 2014’.

Stephen then presented the Collected Works, a complete set of which was on display at the front of the hall. He spoke of the affection in which Elias’s old university is held, and thanked the many people who have helped in the massive project. He paid tribute to those who had edited volumes, as well as his colleagues on the Board of the Norbert Elias Foundation and

the Editorial Advisory Committee – especially its chairman, Richard Kilminster, who was an editor of as many as seven of the volumes as well as a key advisor throughout. He went on to draw attention to the contributions of three people whose role was behind the scenes: Edmund Jephcott, who translated all of Elias’s writing in German that had not appeared in English before; Sir Keith Thomas, who as ‘Patron’ of the series read the proofs of all the volumes and gave advice on historical and editorial problems; and Ruth Weibel of Liepman AG, Zürich, the Foundation’s literary agent, who guided the project through the minefield of copyright. Last but not least, he drew attention to the massive input of Barbara Mennell, who, as Executive Editor of UCD Press and even since her retirement, had copy-edited every volume and seen them through the press, as well as being the principal architect of the consolidated index to the works. Finally, he stressed that, although the task has been immense, the experience of ‘coming to terms with a great mind’ had been intellectually immensely rewarding for all involved. (The full text of these remarks can be found at <http://www.stephenmennell.eu/docs/pdf/SJM%20opening%20remarks.pdf>)

The conference proper got under way on a high as Professor Liz Stanley gave the opening address in what was a simply stunning engagement with the Collected Works. Liz’s paper, ‘A civil partnership: thinking with Norbert Elias, about Sociology, about South Africa, from past to present, and some possible futures’, touched upon and explored in a systematic manner all of key themes highlighted in the conference call. On the Saturday evening, Abram de Swaan followed with an exceptionally engaging keynote lecture entitled ‘The killing compartments: on genocidal regimes and their perpetrators’. Further outstanding invited plenary sessions were presented by Joop Goudsblom, Stephen Vertigans, Behrouz Alikhani, Marc Joly, Marta Bucholc and Bo Paulle. In addition, there were some 80 other papers which, all in different ways, clearly demonstrated the vitality and power of current Eliasian



*Liz Stanley during her opening lecture*



*Under the watchful gaze of the organizers – Jason Hughes and John Goodwin*



*Stephen Mennell, Sir Robert Burgess and the heavily disguised tankard*

*Bright young things series – Marta Bucholtz in her very engaging presentation*



*Outside Elias's House, 19a Central Avenue, Leicester. From l. to r.: Ruth Weibel, Elke Korte, Hermann Korte, Stephen Mennell, Joop Goudsblom. Photo by Esther Beijik.*



*Cas Wouters and the fanclub*





*Eric Dunning as a crossing warden with Esther and Joop outside the famous Marquis of Wellington Pub*



*It's all over now! Letting our hair down in the Taj.*

scholarship. There were rather too many highlights to mention. However, it is possible to get sense of the topics covered and the overall buzz generated by searching the Twitter hashtag #norbertelias2014.

The conference took around eighteen months to plan. It was the organisers' aim to ensure that we not only celebrated the complete publication of the Collected Works in style, but that all the participants enjoyed themselves socially as well as intellectually. Given the experiences of the weekend, and the subsequent feedback provided, it is evident that those dual aims were met. We very much look forward to the next event (and there was a general consensus that that had to be at least once every two years!).

### Workshop on Sports, leisure and culture in the works of Norbert Elias: connecting with thoughts from unpublished material

*Deutsches Literaturarchiv (DLA), Marbach, 12-14 March 2014*

This small workshop at the DLA involved Jan Haut (Cologne), Raul Sanchez (Madrid), Paddy Dolan (Dublin), and Dieter Reicher (Graz). It was successful both in evaluating unpublished manuscripts by Norbert Elias on the issues of sports and leisure and in furthering engagement in cross-national studies about Elias's sociology. The idea for the workshop came from Jan Haut, who organised it, and it was made possible by a grant from the Norbert Elias Foundation.

At the DLA there are several interesting hitherto unpublished manuscripts by Norbert Elias on the topic of sports and

leisure, found by Jan Haut. As a first step we evaluated these, and searched for others. Afterwards we discussed ways of publishing and editing some of those manuscripts.

We selected two manuscripts especially for editing and publishing. One of the manuscripts deals with the problem of work and leisure and its relation to sport. This manuscript is an outline of a lecture given by Norbert Elias in the late 1950s to a broad non-sociological audience. The paper deals with ideas and concepts of leisure-time and sports that were later published by Norbert Elias and Eric Dunning. However, the paper also contains some surprising passages that sound very close to the later work of Pierre Bourdieu. Thus some of Elias's ideas about art, sport, and leisure cannot be found in any of his published works. The second manuscript selected deals with boxing and duelling. In this paper too we found ideas that were published latter.

However, the manuscript gives a vivid example of how Norbert Elias managed to produce a fruitful historical and international comparative approach to these activities (especially on the cases of France and England). In this way, this paper is very inspiring for contemporary comparative sociology. The DLA at Marbach appears to be interested in publication of the material. We therefore decided to organise a conference at Marbach in 2015 for the purpose of discussing the selected manuscripts. Further we should like to announce a call for papers, to launch an ongoing discussion and research on matters related to these selected manuscripts. This additional step may be useful in order to link the unpublished works of Norbert Elias with contemporary research.

Dieter Reicher  
Graz, 31 March 2014

A civilised evening with Norbert Elias: everything you always wanted to know about Eliasian sociology but didn't dare to ask about

University of Edinburgh  
20 February 2014

In this current academic year, Edinburgh Sociology is celebrating the 50th anniversary of its founding. A large number of events have been organised around this (for details, see the relevant pages at <http://www.sociology.ed.ac.uk>), one of which has been an event which has aimed to bring together Edinburgh's strong interest in combining theory and practice, and establishing a research network of people interested in using the work and the ideas of Elias. The result is that, under the banner of 'A civilized evening with Norbert Elias: Everything you wanted to know about Eliasian sociology but didn't dare ask about', some 40 people gathered on Thursday 20 February in the Sociology Department at the University of Edinburgh for an introduction to and celebration of the work of Elias.

The evening did exactly what the title said – it mixed and matched Elias talking, using four to five minute long selected extracts from the 1975 VPRO film available from the Norbert Elias Foundation, with short two or three minute long readings from a variety of Elias's work. In the readings, Elias was voiced by Liz Stanley, Emilia Sereva and Jacques Human, the organisers of the event. The programme provided a broad, lively overview and was composed by:

Elias talking on 'The Task of Sociology' and 'Wishful Thinking'; and readings from *What is Sociology?*

Elias talking on 'Hegel, Marx, above all Marx'; and readings from *Reflections on a Life*

Elias talking on 'Excitement, Boredom, Violence'; and readings from *The Civilizing Process* and *The Germans*

Elias talking on 'The Problem of Time'; and a reading from *The Loneliness of the Dying*

Elias talking on 'How To Become Human'; and readings from *Involvement and Detachment*

The film clips and readings together lasted for about 45 minutes, and were followed by an hour of enthusiastic, enjoyable and at times revelatory discussion and contributions from the audience, a sizeable number of who are already engaged to one degree or another with Elias's ideas and writings. We concluded that the evening was a civilizing one, and that more social and sociological theory should be approached in a similarly engaging and palatable way (hats off to Elias!).

Post-event, an 'Elias in Edinburgh' website and blog is being set up, a mailing list is being constructed (with a 'thinking with Elias' tee-shirt being designed for its members), and we also hope to organise a small conference or workshop, at which people using Elias's ideas will give short presentations on their research.

Liz Stanley, Emilia Sereva, Jacques Human

## Journée d'études 'Norbert Elias et l'histoire'

Salle Julien Gracq, Lycée Henri IV, 23 rue Clovis 75005 Paris  
4 April 2014

A study day on 'Norbert Elias and history' was organised by philosopher Claire Pagès, a member of the International College of Philosophy, who presented an introduction to the work of Elias. The seminar brought together sociologists, philosophers, historians and political scientists, convinced advocates of an effective rapprochement between these disciplines – which the discussions amply confirmed was possible.

Speakers included Marc Joly (intellectual history), Pierre-Henri Castel (philosophy and psychoanalysis), Quentin Deluermoz (history), Florence Delmotte (sociology, political science) and Stéphane Dufoix (sociology).

## ■ FORTHCOMING CONFERENCES

### History as Sociology, Sociology as History

27 August, University College Dublin

On 27 August 2014, the School of Sociology, University College Dublin, will host a one-day conference on the theme of 'History as Sociology, Sociology as History'.

Participants include Peter Burke (Cambridge), Michael Mann (UCLA), Dennis Smith (Loughborough) and Maria Lúcia Pallares Burke (Cambridge), as well as Stephen Mennell, Siniša Malešević, Robert Gerwarth, Steve Loyal, Seán L'Estrange and Andreas Hess of UCD.

There is no conference fee, and all are welcome. Further information from: [Oskar.Milik@ucdconnect.ie](mailto:Oskar.Milik@ucdconnect.ie)

### Provisional programme

|       |                                 |
|-------|---------------------------------|
| 10.15 | Registration and coffee         |
| 10.55 | Steve Loyal: Conference Opening |

- 11.00 Michael Mann: 'How Societies Evolved'  
Response by Dennis Smith and discussion
- 12.00 Peter Burke: 'Comparison in History' Response by Andreas Hess and discussion
- 13.00–14.00 Lunch
- 14.00 Stephen Mennell: 'Sociogenesis and Psychogenesis: Norbert Elias's Historical Social Psychology as a Research Tradition in Comparative Historical Sociology'  
Response by Steve Loyal and discussion
- 15.00–15.20 Tea break
- 15.20 Sinisa Malesevic: 'The End of War and Historical Sociology'  
Response by Robert Gerwarth and discussion
- 16.20 Steve Loyal: Closing Remarks

### Sport, Unity and Conflict: 12<sup>th</sup> Conference of the European Association for Sociology of Sport (EASS)

10–13 June 2015, Royal College of Surgeons Ireland (RCSI), Dublin

#### Call for Papers

The 12th European Association for Sociology of Sport Conference will be held in Dublin, Ireland from 10–13 June, 2015. The conference will be hosted at an historic building on St. Stephen's Green in the very heart of Dublin City centre.

The theme of the conference is Sport, Unity and Conflict. Sport is often presented as both a unifying concept and practice, perhaps even acting as a dictum, a means through which the people of different nations, classes, cultures and perspectives are brought together in unison. Yet, tension and conflict pervade sport. Within nation-states, and between nations, sport, in its many guises, functions to separate people, to generate difference, even

a means to celebrate it. Such schisms intermingle with contradictory movements of harmonious celebration and mutual identification in the context of shifting sporting, and wider social, processes and events. Across Europe, and globally, such tensions are omnipresent – manifest in numerous and differentiated ways. In that sense, sport is often the epitome of feelings of unity and discord. We invite those interested in the study of sport and society to address issues within a wide range of classic domains and newly emerging ones, including (but not limited to):

Sport and conflict; social theory and sport; sport and identity; sport and violence; sport and the body; sport and emotions; sport and gender; sport and media; sport and migration; sport development; sports participation; lifestyle sports; voluntarism and sport; globalisation and sport; commercialisation and sport; sport and nationalism; management and organization of sport; sport policy and governance

*Keynote speakers:* Professor Randall Collins (University of Pennsylvania), Associate Professor Roberta Sassatelli (University of Milan), Professor Anthony King (University of Exeter)

#### Abstract Submission:

Deadline for submission of abstracts: 31st January 2015  
Abstract approval: 28th February 2015  
Early Bird registration deadline: 31st March 2015  
Registration for presenting authors deadline: 30th April 2015  
Abstracts of 300 words are invited and must be submitted in English. Abstracts will be accepted through this site in the near future.

The author may state a preference for the type of presentation (oral or poster). Papers are also invited for the Young Researcher Award

### Plunging into Turmoil: Social Sciences and the Crisis

16–17 October 2014, Political Observatory, Lisbon

The Political Observatory (PO) is organising a two-day conference in Lisbon, Portugal, on the relation between the social sciences and the current economic crisis.

The 2008 economic and financial crisis marked the beginning of a period of social transformation and uncertainty that continues to characterise present and future social development in unplanned and unexpected ways, frequently with harmful effects. In this context, the social sciences and their role as a tool of knowledge production about human social existence become all the more relevant: on the one hand, as a means for acquiring a better understanding of the character of this rapid and complex social transformation; and, on the other hand, as a way of orientating people and social practice as to how greater collective democratic control can be acquired over the manner and direction of this overall process.

This conference is intended to provide a space where contributions from different fields of the social sciences can come together in order to address a series of questions that arise from the present period of crisis. In particular, it strives to address two main strains of inquiry.

First, how different sociological and other theoretical approaches, ranging from political theory and political economy to sociology, might contribute to explaining the crisis, analyse its effects, and identify its potential future paths of development.

And second, how the crisis and its effects on human social existence demand a rethinking of the role of the social sciences in society, and what such a role might or should be. The conference is organised around a set of themes through which these strains of inquiry are addressed:

- An economic crisis or a social and civilizational crisis?
- The crisis and democracy and the interplay between capitalism and democracy
- The crisis and the privatisation of the public space
- The role of the social sciences in society and in crisis prediction, analysis and resolution
- The impact of the crisis on the social sciences and their future
- Are the social sciences politically involved on the basis of their understanding of society, or should they be?
- Can the social sciences help envisage alternative forms of social, political and economic organization?;
- Are the social sciences still Western-centred?
- Civilizing and decivilizing processes amidst the crisis.

Organization: Political Observatory ([www.observatoriopolitico.pt](http://www.observatoriopolitico.pt)), Assistant Professor Isabel David (School of Social and Political Sciences, University of Lisbon), and PhD Candidate André Saramago (Aberystwyth University)

## ■ OBITUARY

### H. G. Koenigsberger (1918–2014)

Helmut Georg Koenigsberger, Professor Emeritus of History at King's College London, died on 8 March 2014 at the age of 95.

Koenigsberger was a friend of Norbert Elias's, and contributed his important essay on 'Monarchies and parliaments in early-modern Europe' to the Festschrift *Human Figurations* for Elias to mark his eightieth birthday in 1977. He participated in the conference in Aachen when the book (edited by Peter Gleichmann, Johan Goudsblom and Hermann Korte) was presented.

Koenigsberger's essay originated in his inaugural lecture in the chair at KCL, and was published elsewhere besides the Elias Festschrift. It drew upon Elias's account of state-formation processes in the (originally) second volume of *Über den Prozess der*

*Zivilisation* at a time when that aspect of Elias's work was even less well known in the Anglophone world than the 'manners' part in the first volume. As the obituary in *The Guardian*, 26 April 2014, notes, 'Until the 1970s, early-modern European states were referred to as "nations", but there was a crucial difference between most of them and modern nation states. ... It was [the] essay "Monarchies and parliaments in early-modern Europe" that prompted enduring debate over the nature of the early-modern state'.

Koenigsberger came from a Berlin Christian family of Jewish background, but was partly educated in a British school, and his family emigrated from Nazi Germany some years before the war. He was nevertheless interned as an enemy alien – one assumes that the acquaintance with Elias dated back to the camp on the Isle of Man – and, after a spell in Canada, served in the Royal Navy as one of 'His Majesty's most loyal enemy aliens'. After the war, he earned both his primary and doctoral degrees in Cambridge.

See the full *Guardian* obituary at:

<http://www.theguardian.com/books/2014/mar/26/history-historyandhistoryofart?INTCMP=ILCNETTXT3487>

*Stephen Mennell*

## ■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in January 2015. News and notes should be sent by 1 November 2014 to the Editors at [figurations@norberteliasfoundation.nl](mailto:figurations@norberteliasfoundation.nl).

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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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