

Figurations

Newsletter of the Norbert Elias Foundation

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■ PEOPLE

Dominic Malcolm has been appointed Editor of the *International Review for the Sociology of Sport* from January 2018. For his first issue, he has written an editorial introduction entitled 'Learning from history and acting politically: the threats and opportunities facing the sociology of sport community'.

Michael Dunning has been appointed to a Lectureship (1918–19) in the School of Media, Communications and Sociology in the University of Leicester.

Barbara Górnicka has been appointed a Teaching Fellow (2017–18) in the School of Sociology, University College Dublin.

Andre Saramago has been appointed an Auxiliary Professor of International Relations at Universidade Lusíada – Norte (Porto).

Stephen Mennell gave a lecture on 'Childhood and Society: Civilisation as Deferred Gratification', in the Interdisziplinäre Zentrum 'Kindheiten–Gesellschaften', University of Wuppertal, on 23 January 2018. He suggested that 'deferred gratification', a widely accepted term in the social sciences, was central to civilising processes and its wider use might help to avoid some of the common misunderstandings of Elias's theory.

Marta Bucholc has been awarded a Visiting Bye-Fellowship at Selwyn College, Cambridge, from January to June 2018.

Jean-Bernard Ouédraogo (of the CNRS, Paris) is now the Editor-in-Chief of a new and innovative journal, (*Méthod(e)s: African Review of Social Sciences Methodology*, published by Routledge. The first issue appeared in 2016, and the contents are more diverse than the word 'methods' usually implies.

■ EDITOR'S NOTE

We are grateful to everyone who submits information for inclusion in *Figurations*. Please note, though, that it is most convenient to us if submissions are in the form of Word files. Extracting text from PDF files can be a laborious and occasionally impossible task. So if for example you send us a PDF of a new book, it is helpful if you also send us the bibliographical details, contents page and perhaps a blurb in a Word (or Open Office or Text) file.

■ FROM THE NORBERT ELIAS FOUNDATION

Relaunch of the Norbert Elias Prize

For the last few years, the Norbert Elias Prize for a first book by an author in sociology or a cognate discipline has been in abeyance. Although the Prize was a great success, the number of books that came to be submitted for it came to be larger than either the Foundation's administration or the jury could cope with. The Foundation subsequently experimented once with offering a prize for an original essay rather than a book, but this did not generate much interest and attracted too few high quality submissions.

The Board of the Foundation has therefore decided to reintroduce the Norbert Elias Book Prize, but subject to new guidelines. The prize, of €1000, will be granted every two years.

Priority will be given to younger scholars or newcomers. Pivotal will be that the winning book is an original and well-written argument significantly inspired by Elias's oeuvre; a strict Eliasian paradigm, however, will not be demanded. English books (including translations) must not be older than two years; for the next round this means that nominated works should be published in 2017 and 2018.

Members of the jury will be Stephen Mennell (chair), Stephen Vertigans,

Annette Treibel, and Johan Heilbron.

The procedure for submission of nominations will be announced in the next issued of the *Figurations* newsletter.

■ BOARD DINNER WITH HERMANN AND ELKE KORTE

The Board of the Norbert Elias Foundation, together with Arjan Post (Secretary), met on 8 July 2017 in Münster, Germany. Discussed were current and future activities of the Foundation. In the evening, the Board hosted a special dinner for the eightieth birthday of Hermann Korte, one of the original founders and long-standing Board members of the Foundation.

The Board expressed its profound gratitude to Hermann for his long-term engagement with, and his numerous activities for the Foundation over a period of more than three decades. Among the former members of the Board, Hermann was particularly active in managing translation rights of Norbert Elias's work and the Foundation's finances. During the dinner conversation with Hermann and Elke Korte, several episodes in Hermann's career came up, from his first encounter with Norbert Elias in 1965 to the most recent developments of the Foundation and the publishing of Norbert Elias's work around the globe.

Johan Heilbron & Adrian Jitschin



■ TWO PHOTOGRAPHS FROM ELIAS'S LEICESTER YEARS

Readers may be familiar with three portrait photographs of Norbert Elias taken by Maria Goudsblom and Hermann Korte during Elias's Leicester years. They were published in

their help in identifying the play, the production and the location. The programme for the production is deposited in Special Collections at the University).



Elias as Soothsayer, second from right © Norbert Elias Foundation

Human Figurations (1977). Two others have recently surfaced. But these are different kinds of document in being photographs of University life in which Elias happens to figure among his colleagues.

The first (fig.1) dates from 1956 and belongs to the Norbert Elias Foundation. It shows Elias on stage as Lampruius, the soothsayer, in William Shakespeare's *Antony and Cleopatra* (most probably Act 1, Scene 2). The production was by the Vaughan Players and performed at Leicester's Guildhall by invitation of the Leicester Museums and Libraries Committee. The Players had been established within the University's Adult Education department by Philip Collins, the distinguished Dickens scholar. It seems likely that this was a one-off appearance by Elias. Of other parts Mark Antony was played by the well-known educationalist G. Bantock and Alexas by the local historian Eric Swift. (Thanks are due to Margaret MacLean and Simon Dixon at Leicester University's Special Collections for

The second photograph (fig. 2) was taken in 1958. It is deposited in the University's Special Collections and published in Burgess and Wood (2010). It records the installation of

the University's first Chancellor, Lord Adrian, at the De Montfort Hall (a civic building close to the University). In 1957 the University College of Leicester achieved full University status and was granted a royal charter. Edgar Douglas Adrian, 1st Baron Adrian, was an English electrophysiologist who won the 1932 Nobel Prize for Physiology with Sir Charles Sherrington. Elias can be spotted in row five with his head turned to his right and his gaze directed off-centre. Which courtier has caught his attention? The Order of Proceedings, again deposited at the University, is reproduced in Burgess and Wood (2010: 17). It shows that representatives from a large number of British and foreign universities were present, including two from Germany. They were P. Hoffman (1884–1962), Professor of Physiology at Freiburg and A. Paulson (1899–1977), Professor and Pro-Rector at the Free University of Berlin. Naturally, the assembly included many of Elias's academic and administrative colleagues.

Face recognition from a photo taken 60 years ago is no easy task and, no doubt, others will do a better job than us. But, with the help of Patrick Scott, of South Carolina University, we have had a stab at identifying some of those



Elias at Chancellor Lord Adrian's Installation, Special Collections, University of Leicester (FG7/1/8)
Reproduced by kind permission of The Leicester Mercur, <http://specialcollections.le.ac.uk/>

present. It is of course Lord Adrian who is standing as he faces the larger gathering in the Hall (where Leicester degrees are awarded to this day). The person on the left of Elias bears a strong resemblance to Jack Simmons. Simmons was a distinguished local historian and author of a book about the University (see below). On the front row, to the left of the Chancellor's chair, is Vice-Chancellor Charles Wilson. Right of the chair, second along, is G. H. Martin, University Registrar. Also to the right of the chair and fourth along is Professor A. R. Humphreys of the English Department. Christopher Hughes of Politics is in the second row from the back (third from the left). Brian Simon, the influential educationalist, historian of education and communist, is surely on the far left of the third row from the back. And sitting on the left side of the front row are five Honorary Graduates, including the novelist E. M. Forster and Field Marshall Lord Alanbrooke.

Elias must have known most of the academics and administrators at Leicester in the 1950s. In those days the University was a small and intimate place with barely 800 students. Sociology teaching had been established for some time when a tiny Department, headed up by Ilya Neustadt, was created in the academic year 1954–55. Neustadt had been appointed in 1949. Joe Banks was a lecturer between 1952 and '54 (returning many years later when both he and his wife Olive Banks were appointed to chairs). Elias himself was appointed in 1954 and John H. Goldthorpe in 1957. The great expansion had yet to come. Anyone wanting to know more about Elias's Leicester and its ethos in the 1950s and '60s may wish to consult the following:

- Burch, Brian OBE, *The University of Leicester: A History, 1926-1996* (Leicester: Leicester University Press, 1996).
- Burgess, R. G. and Wood, J. (2010) *Reflections of the University of Leicester* (Leicester: Leicester University Press, 2010).
- Simmons, Jack, *New University*, Leicester: Leicester University Press, 1958).

Gordon Fyfe & Adrian Jitschin

■ NORBERT ELIAS BRIDGE, AND NORBERT ELIAS STREET

There are hundreds of bridges in Amsterdam, and some time ago the city council invited proposals to give them names. Willem Kranendonk took the initiative in suggesting that a bridge (no. 453) in the Vondelpark, leading behind the Rosarium to the Emmalaan, be named the Norbert Elias Bridge.

In his letter of nomination, Willem told the 'naming committee' how in the last years of his life Elias lived and worked in nearby Viottastraat, and how much he liked to stroll in the Vondelpark. He mentioned that earlier in his life, as a refugee in London, Elias had received financial support from an Amsterdam Fund for Refugees; that is all of a piece with other instances of the early and continuing sympathetic reception and understanding of Elias's work in the





In theory I knew all the rules: that we had to take care of all the infrastructures...

Netherlands. (Menno ter Braak's 1935 and 1940 reviews of Elias's writings have recently been translated into English by Robert van Krieken), and are expected to be published shortly in *Human Figurations*.) Later, of course, Elias was the inspiration in the 'Amsterdam school' of sociology led by Joop Goudsblom. The name plate has now been attached to the bridge.

Shortly after this success, Mieke van Stigt – one of Elias's former student assistants – emailed Willem with the news that two of her nieces live in a 'project for sustainable living' near Almere in the Dutch Flevopolder, where they have a Norbert Eliasweg in the company of Durkheim, Hannah Ahrendt and Max Weber. Streetview does not yet show these new streets, but they have postal codes: 1349CL for Norbert's way. Mieke provided a shot of the (very) provisional street signs.

■ IN THE MEDIA

Kurt Andersen, 'How America Lost its Mind', *The Atlantic*, September 2017.

I felt a little nervous, a decade ago, when in chapter 11 of my book *The American Civilizing Process* I mobilised Elias's conceptualisation of involvement and detachment in a discussion of the high level of

religiosity that has persisted in the USA. My subsumption of religion under the category of 'fantasy-laden knowledge' did not provoke the outrage I expected because, so far as I know, my book received no reviews in America. (Randall Collins wrote a long review essay in the *European Journal of Sociology*, but that is not an American journal.)

I need not have worried. A friend in New York has drawn my attention to this long article (40 pages of printout) by Kurt Andersen, adapted from his book *Fantasyland: How America Went Haywire – a 500-year History* (New York: Penguin Random House, 2017). Far more radically than I did, Andersen traces the development of what he calls 'the nation's post-truth moment'. Two epigraphs give the flavour: he quotes the sociologist and US Senator Daniel Patrick Moynihan ('You are entitled to your own opinion, but you are not entitled to your own facts') and the historian Daniel Boorstin ('We risk being the first people in history to have been able to make their illusions so vivid, so persuasive, so "realistic" that they can live in them'). Or, as Andersen himself remarks, 'Being American now means we can believe anything we want'. Despite being so outspoken, Andersen presents a scholarly argument that is worth close attention, especially because the cultural influence of

the USA is so powerful across the world. Obviously, Andersen makes no reference to Elias, but followers of Elias ought to pay attention to what he (and others) are saying because, if he is right, he is describing a trend that (at least in the short term) seems to run quite counter to Elias's picture of the development towards relatively more reality-adequate knowledge. And these trends have desperately practical relevance to such problems as climate change.

Stephen Mennell

Suzy Hansen, 'Unlearning the myth of American innocence', *Guardian*, 8 August 2017.

The same New York friend drew my attention to this article in the *Guardian*, by an American author who at the age of 30 went to live in Istanbul, and who describes in fascinating detail how very different her native country came painfully to look from this new vantage point. Again, one would look in vain for any reference to Elias, but it is relevant to and an important theme in figurational sociology. Cas Wouters and Bram van Stolk pointed to it in their study in the 1980s of residents in a women's refuge and their violent partners: the principle that very unequal power ratios distort perception, with the less powerful party having greater

insight into the more powerful than vice versa. I myself have argued that this applies on the much larger scale of relations between the US superpower and the rest of the world. Suzy Hansen documents this in greater detail.

Stephen Mennell

Katie Liston, ‘Denial culture hides extent of concussion’, *Sunday Independent* (Dublin), 29 October 2017.

Katie Liston raised questions about the sports-industrial complex and the implications for the elevation of the biological sciences over the social sciences for understanding velocity brain shaking (or concussion). The article builds on her ongoing work on the social epidemiology of concussion and the lack of any independent evaluations of education and awareness programmes. The article can be found at www.independent.ie/sport/rugby/denial-culture-hides-extent-of-concussion-36270208.html

■ RECENT BOOKS AND ARTICLES

Norbert Elias, ‘Il destino della poesia barocca tedesca: Fra tradizione cortese e tradizione Borghese’, translated by Federica De Nisco, *Cambio* Vol.7, No 13 (2017), pp. 87–105.

This is an Italian translation of Elias’s essay ‘Das Schicksal der deutschen Barocklyrik: Zwischen höfischer und bürgerlicher Tradition’, first published in *Merkur* 41: 6 (1987), pp. 451–68. In the *Gesammelte Schriften* it appears in volume 16, *Aufsätze und andere Schriften III*, pp. 267–96. The English translation appears in the *Collected Works*, volume 12, *Mozart and Other Essays on Courtly Art*, pp. 1–28.

For the full contents of this issue of *Cambio*, see below .

Norbert Elias, ‘Le style kitsch et l’ère du kitsch’, translated by Barbara Thériault, *Sociologie et Sociétés* [Montreal], 46: 1 (2014), pp. 279–88.

This is a French translation of Elias’s essay ‘Kitschstil und Kitschzeitalter’,

first published in *Die Sammlung* vol. 2 (1935), pp. 252–63. In the *Gesammelte Schriften* it appears in volume 1, *Frühschriften*, pp. 148–63. The English translation appears in the *Collected Works*, volume 1, *Early Writings*, pp. 85–96.

Norbert Elias, *Elias Kaisoroku*. Tokyo: Hosei University Press, 2017. viii + 300 pp. ISBN: 978-4-58-01069-9.

The literal meaning of the Japanese title of this latest translation by the indefatigable Akira Ohira is ‘Elias’s Memoirs of His Own Life’. It is, of course, the Japanese edition of *Elias über sich Selbst* or *Reflections on a Life*, which are now contained in volume 17 of the *Gesammelte Schriften* and *Collected Works* respectively. (It is hard to know whether to cite the original title in English or German, because Elias wrote his essay in intellectual autobiography in German, but the revealing interview by Bram van Stolk and Arend-Jan Heerma van Voss was conducted in English, first published in Dutch and then in German, before it finally appeared in English.) Congratulations to Akira Ohira for his sustained effort to make Elias’s work known in Japan.

Akira Ohira (ed.), *Norbert Elias and his Sociological Perspective: Civilisation, Culture and Knowledge in Process* (Tokyo: DTP Publishing, 2017). iv + 114 pp. ISBN: 978-4-86211-642-0.

This collection of papers edited by Akira Ohira may be intended in the first place for Japanese readers, but it is in English and is a valuable source for a much wider audience. The contents are:

Introduction, *Akira Ohira*, pp. iii–iv
Norbert Elias and Rationality, *Matthew Sterenberg*, pp. 1–17
The Future of the Civilizing Process, *Michael K. Snyder*, pp. 19–27
The Uses and Abuses of Culture: Ethno-Nationalism and Multiculturalism, *Julian Manning*, pp. 29–49.
Civilizing–decivilising and formalizing–informalizing balances in figurational sociology: an example from the long-term development of

Japanese martial arts. *Raúl Sánchez García*, pp. 51–71

The Development of Socialism in the Japanese Civilising Process, *Akira Ohira*, pp. 73–92.

Dyscivilization, Mass Extermination, and the State, *Abram de Swaan*, pp. 93–103

Appendix I: On the History Education at School as an Apparatus of Cultural Integration, *Tamochika Okamoto*, pp. 105–6

Appendix II: Social Participation, Formation of Human Relationships, Fear of Crime, Generalised Trust and Income Inequality, *Akio Koyabu*, pp. 107–8.

Quentin Deluermoz, ‘Andrew Abbott et la question du temps: Configurations, temporalités, historicités’, in Didier Demazière, Morgan Jouvenet, and Andrew Abbott (eds), *Andrew Abbott et l’héritage de l’école de Chicago*, vol. 2 (Paris: Éditions de l’EHESS, 2016), pp. 128–49. ISBN: EPUB 9782713226182; PDF 9782713226175.

Quentin Deluermoz’s chapter derives from a paper he delivered in 2011, at a conference dedicated to Andrew Abbott’s work; in it he tried to compare, as an historian, Abbott’s and Elias’s sociology and their mutual interest for research in the social sciences. He argued that if Abbott’s approach helped to develop more precise analysis of social transformations, in particular ruptures, breaks and turning points, Elias’s was able to integrate emotions, perceptions and social representation as a part of the whole dynamic, and being modified by it – that is, to historicise the process in a deeper way. In the discussion that followed at the conference, Abbott said that he had never heard of Elias’s work. That seems strange, because the perspectives share many principles – but it is testimony to the vast divide that now separates American sociology from European (and from much of the rest of the world).

Klingenstein, S., Hitchcock, T., & DeDeo, S. (2014). The civilizing process in London’s Old Bailey. *Proceedings of the National Academy of Sciences*, 111 (26), 9419–9424.

Abstract: The jury trial is a critical point where the state and its citizens come together to define the limits of acceptable behaviour. Here we present a large-scale quantitative analysis of trial transcripts from the Old Bailey that reveal a major transition in the nature of this defining moment. By coarse-graining the spoken word testimony into synonym sets and dividing the trials based on indictment, we demonstrate the emergence of semantically distinct violent and non-violent trial genres. We show that although in the late eighteenth century the semantic content of trials for violent offences is functionally indistinguishable from that for non-violent ones, a long-term, secular trend drives the system toward increasingly clear distinctions between violent and non-violent acts. We separate this process into the shifting patterns that drive it, determine the relative effects of bureaucratic change and broader cultural shifts, and identify the synonym sets most responsible for the eventual genre distinguishability. This work provides a new window onto the cultural and institutional changes that accompany the monopolisation of violence by the state, described in qualitative historical analysis as the civilising process.

Ruben Flores and Patrick Brown, ‘The changing place of care and compassion within the English NHS: an Eliasian perspective’, *Social Theory & Health*, September 2017
DOI: 10.1057/s41285-017-0049-y

Abstract: In the wake of the Francis Report, a public conversation has arisen in England about the place of compassion within healthcare settings, particularly regarding the causes of failures in the provision of adequate healthcare, and the desirability and possibility of fostering compassion in the NHS. A contribution to this conversation, this article takes as a starting point an oft-overlooked socio-historical phenomenon: social expectations of compassion in healthcare practice have shifted in comparison to what was the case at the NHS’s inception in 1948, so that both healthcare professionals and the public have come to perceive and

expect compassion as an intrinsic component of healthcare. We argue that this expectation can be partly explained drawing on Elias’s concept of ‘functional democratisation’: as power asymmetries between different social groups (e.g. doctors and patients) have declined in recent decades, so have norms and expectations of compassionate care increased. Failures to provide compassionate care in some specific settings can also be partly understood as an outcome of a wider erosion of functional democratisation resulting from the growth in social inequality witnessed in England and much of the world since the 1970s. We thus call for addressing failures of care within healthcare settings through broader social policies.

Dennis M. Mares, ‘Civilization, economic change, and trends in interpersonal violence in western societies’, *Theoretical Criminology* 13: 4 (2009), pp. 419–49. DOI: 10.1177/1362480609340401

Abstract: This article moves forward on recent studies on historical trends in violence. Whereas many studies agree that levels of interpersonal violence have subsided since the late Middle Ages, some have found periods of strong increases within this general decline. Building on Norbert Elias’s civilizing thesis, this article proposes to incorporate a greater degree of attention to economic processes. Using illustrative evidence from Western Europe and the USA, this article demonstrates how within the overall decline of violence, cycles of increasing and decreasing violence can be tied to the development of both state formation and the growth of a world economic system.

Katie Liston, ‘Norbert Elias, Figurational Sociology and Feminisms’, in *The Palgrave Handbook of Feminism and Sport, Leisure and Physical Education* (London: Palgrave Macmillan, 2017), pp. 357–73. DOI: 10.1057/978-1-137-53318-0_23

Abstract: This chapter explores the main contributions of the figurational sociological tradition to the study of sport and gender. It charts the

development of figurational work on sport and gender since the publication of the pioneering text *Quest for Excitement*. Elias’s own elaborations on relations between the sexes are also reviewed. Building on this groundwork, the chapter offers an overview of some of the exchanges between feminists and ‘figurati’. Central in this connection are varied interpretations of the concept of involvement/detachment, critiques of the notion of scientific objectivity and varying approaches to the role of values in research. The chapter concludes with an Eliasian focus on more egalitarian forms of sex relations and the implications of this for future work on sport and gender.

Dominic Malcolm, ‘Learning from history and acting politically: The threats and opportunities facing the sociology of sport community’, *International Review for the Sociology of Sport*, November 2017. DOI 10.1177/1012690217743508

Abstract: This article reflects on the history of the International Sociology of Sport Association and the *International Review for the Sociology of Sport*, and the words and deeds of previous editors, to illustrate both the perennial challenges and future prospects facing the sociology of sport. In light of neoliberal higher educational trends, and the interplay of the politics of language and knowledge in ‘post-truth’ societies, it explores how the sociology of sport may respond to the contemporaneous crisis in sociology. It argues that despite notable challenges ahead, there is considerable scope for sociologists of sport to exert agency and thus build on the opportunities presented to, and the many existing strengths of, the field.

Cas Wouters, ‘On sexualisation and eroticisation: emancipation of love and lust, *Educação & Realidade* (Porto Alegre), 42: 4 (2017), pp. 1217–34. DOI: 10.1590/2175-623664282

Abstract: This paper pursues understanding recent changes in the romantic and sexual relations of young people. Its perspective focuses on the emancipation of women and young people since the 1880s, a moment

when social codes dominating the relations between women and men, parents and their children, changed towards greater leniency. Both had to learn how to become sexual subjects as well as sexual objects and to develop a gratifying balance between the two, in trial-and-error processes involving attempts at connecting sexual and relational intimacy in subsequent spurts of sexualisation and eroticisation. The paper sketches significant moments in these processes and raises the question of where we are now.

Gabriele Rosenthal and Artur Bogner (eds), *Biographies in the Global South: Life Stories Embedded in Figurations and Discourses*, trans. Ruth Schubert (Frankfurt: Campus Verlag, 2017). 312 pp. ISBN 978-3-593-50783-5 (print); 978-3-593-43717-0 (ebook PDF); 978-3-593-42745-4 (ebook EPUB).

For a long time biographical research by sociologists, and ‘Western’ sociology in general, have been almost exclusively focused on people born and living in the wealthy and more powerful Global North and its urban spaces. This volume is a contribution to recent attempts to change this overly narrow perspective. It centres on the biographical stories and histories of individuals as parts of larger groupings and groups, such as religious we-groups, on the interplay between individual and collective processes and the intertwining of collective discourses and stories told by individuals. The geographical focus of this book is on Africa and the Middle East.

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Gabriele Rosenthal and Artur Bogner: Introduction, pp. 9–14

Artur Bogner and Gabriele Rosenthal: Biographies—Discourses—Figurations: Methodological considerations from the perspectives of social constructivism and figuration sociology, pp. 15–49.
Artur Bogner, Gabriele Rosenthal and Josephine Schmiereck: Familial and life (hi)stories of former child soldiers of the LRA in northern Uganda, pp. 50–102

Gabriele Rosenthal, Eva Bahl and Arne Worm: Illegalised migration courses from the perspective of biographical

research and figuration sociology: the land border between Spain and Morocco, pp. 103–59

Arne Worm: Civil war and the figurations of illegalised migration: Biographies of Syrian migrants coming to the European Union, pp. 160–84
Eva Bahl: Precarious transnational biographies: Moroccan juveniles in the Spanish enclaves of Ceuta and Melilla, pp. 185–208.

Johannes Becker: A mixed family of long-time residents and internal migrants in East Jerusalem: the established–outsider figuration of ‘Hebronites’ and ‘Jerusalemite families’ in the context of the Israeli occupation, pp. 209–35.

Hendrik Hinrichsen: Toward a renewed marginalisation of the Palestinian refugees? Transformations of we-images, patterns of interpretation and established–outsider relations in the Palestinian society of the West Bank since the 1970s, pp. 236–57

Nicole Witte: Palestinian women in Haifa – Resistance as empowerment, pp. 258–80.

John Connolly and Paddy Dolan (eds), *The Social Organisation of Marketing: A Figurational Approach to People, Organisations, and Markets* (London: Palgrave Macmillan, 2017). xiv + 230 pp. ISBN: 978-3-319-51570-0 (hb); 978-3-319-51571-7 (ebook).

The book examines the social processes that have shaped the development and organisation of various marketing practices and activities, and the markets associated with them. Drawing on the figuration sociology approach associated with Norbert Elias, the contributors explain how various markets and related marketing practices and activities are organised, enabled and constrained by the actions of people at different levels of social integration. Collectively, *The Social Organisation of Marketing* provides insights into topics such as the consumption and of wine in China, the advertising of Guinness, the management of on-line communities in Germany, the corporate social responsibility strategies of multinational energy corporations in Africa, the concept of talent management in contemporary

organisations, the child consumer in Ireland, and the constraining and enabling influences of the American corporate organisational structure.

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4 Stephen Vertigans: Unintentional social consequences of disorganised marketing of corporate social responsibility: figuration insights into the oil and gas sector in Africa

5 Paddy Dolan: Organisational dynamics and the role of the child in markets

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8 Stephen Mennell: Organisations and American collective self-understanding

9 John Connolly and Paddy Dolan: Figuration theory, marketing and markets: moving from description and technological empiricism to empirical–theoretical explanations

Laura Gilliam and Eva Gulløv, *Children of the Welfare State, Civilising Practices in Schools, Childcare and Families* (London: Pluto Press, 2017). viii + 290 pp. ISBN: 978-0-7453-3604-6 (pb) – also available in hardback, PDF, Kindle and EPUB versions.

This book is a major contribution to the literature of the research tradition stemming from Norbert Elias. Here we can print only the publisher’s blurb: This original ethnographic study looks

at how children are 'civilised' within child institutions, such as schools, day care centres and families, under the auspices of the welfare state.

As part of a general discussion on civilising projects and the role of state institutions, the authors focus on Denmark, a country characterised by the extent of time children spend in public institutions from an early age. The authors look at the extraordinary amount of attention and effort put into the process of upbringing by the state, as well as the widespread co-operation in this by parents across the social spectrum.

Taking as its point of departure Norbert Elias's concept of civilising, the authors study how ideals of civilised conduct are expressed through institutional upbringing, and examine how children of different ages, genders, ethnicities and social backgrounds experience and react to these norms and efforts. The analysis demonstrates that welfare state institutions, though characterised by a strong egalitarian ideal, create distinctions between social groups, teach children about moral hierarchies in society and prompts them to identify as more or less civilised citizens of the state.

Nico Wilterdink, 'Kapitaal en klasse: veranderingen sinds de Jaren tachtig' [Capital and class: changes since the 1980s], *Sociologie* 11: 3–4 (2015), pp. 329–46.

Rineke van Daalen, 'Op zoek naar de vergeten middenklassen' [Looking for the forgotten middle classes], *Sociologie* 11: 3–4 (2015), pp. 545–56.

The above two essays by leading Dutch figurationists are in a special issue of *Sociologie* – successor by merger to the late lamented *Amsterdams Sociologisch Tijdschrift* – devoted to the theme of 'Beyond the hype: to explanations of inequality in the Netherlands'. Unfortunately, neither is honoured with an abstract in English, though the journal usually provides them.

Katie Liston and Matthew Deighan, 'Whose 'wee country'? Identity politics and sport in Northern Ireland', *Identities: Global Studies in Culture*

and *Power* (Published online 2 Feb 2018) <https://doi.org/10.1080/1070289X.2017.1392103>.

Abstract: This article responds to calls in this journal for increased attention to identity, culture, power and sport. It explores, for the first time, the lived realities of identity politics in a divided society, through interviews with 12 self-declared Irish nationalists and republicans who represented Northern Ireland. Important insights are revealed into national eligibility decisions for either Irish team, motivated mainly by 'shop window' visibility and being seen as the best of a peer group. Political and sporting nationalisms were not necessarily analogous. A significant original finding is that the lived experiences of being closer to 'the other' resulted in an overall reinforcement rather than dissolution of difference. Visual and oral 'national' symbols such as flag, and especially anthem, delineated such difference, being symbolic walls of the mind. 'Our wee country' was thus a polarised and polarising fantasy shield. The article concludes by reconsidering the role of sport as a lens through which to examine identity and its place as part of the 'problem' and 'solution'.

Carsten Kaven, 'Wie verändert Norbert Elias' Konzept von Soziogenese und Psychogenese die Frage nach der Kluft zwischen Umweltbewusstsein und Handeln?' ['How does Norbert Elias' concept of sociogenesis and psychogenesis affect the question about the gap between ecological awareness and actual behaviour?'], *Psychosozial*, 40: 2 (2017), pp. 133–147.

Abstract: Trying to explain the discrepancy between environmental awareness and actual behaviour has become a classical question in environmental psychology. Current approaches focus either on the explanations offered by actors or on the economical and social costs of a particular action. I will discuss the shortcomings of explanations based upon justifications and cost calculations. Then, I want to inquire whether it might not be more productive to examine the historical

changeability of lifestyles leading up to an 'imperial lifestyle' and to look at processes of habituation. With his concept of parallel processes of sociogenesis and psychogenesis, Norbert Elias has developed an approach that could be productive in this context. My question, then, is the extent to which Elias' concept might be applied to help explain the striking gap between ecological awareness and actual behaviour.

■ THREE EDITED VOLUMES FROM DÉPELTEAU AND LANDINI

Over the last few years, Tatiana Savoia Landini and François Depelteau have edited three substantial volumes of essays exploring many aspects of figural sociology. To our shame, we have now realised that *Figurations* has not reported their contents in a systematic way. We do so now, to make amends and to recognise a magnificent achievement – by both the editors and the contributors – and a major contribution to our research tradition.

François Dépelteau and Tatiana Savoia Landini (eds), *Norbert Elias and Social Theory* (New York: Palgrave Macmillan, 2013). ISBN: 978-1-137-31210-5. xi + 319 pp.

Contents

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- 3 Ariel or Caliban? *The Civilizing Process* and its critiques: *François Dépelteau, Enio Passiani, and Ricardo Mariano*

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- 4 The Epicurean in Elias: *Barbara Evers*
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- 8 Norbert Elias and Émile Durkheim: Seeds of a historical sociology of knowledge: *Hector Vera*
- 9 Irony as vocation: the fate of a social scientist in the writings of Max Weber and Norbert Elias: *Marta Bucholc*
- 10 Taking up the torch from Max Weber: Norbert Elias and the challenging of classical sociology: *Markus Schroer and Jessica Wilde*
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- 17 From figuration to coordination: an analysis of social interdependence mechanisms: *Jean-Hugues Déchaux*

Tatiana Savoia Landini and François Dépelteau (eds), *Norbert Elias and Empirical Research* (New York: Palgrave Macmillan, 2014). vi + 273 pp. ISBN: 978-1-137-31213-6.

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- 12 Norbert Elias and the enigma of time: *Jiří Šubrt*
- 13 Comparing Norbert Elias and Mikhail Bakhtin: the history of laughter and the civilizing process: *Thomas Maxwell Shore*

Tatiana Savoia Landini and François Dépelteau (eds), *Norbert Elias and Violence* (New York: Palgrave Macmillan, 2017). xi + 232 pp. ISBN 978-1-137-56117-6 (hb); 978-1-137-56118-3 (ebook)

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Introduction: *Tatiana Savoia Landini and François Dépelteau*

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- Elias’s civilizing process and Janus-faced modernity: *Dépelteau, François*
- Civilisation and violence at the periphery of capitalism: notes for rethinking the Brazilian civilizing process: *Juliano Souza (et al.)*
- Self-inflicted wound: on the paradoxical dimensions of American violence: *Kyle Letteney*

Norbert Elias and state building after violent conflict: *Gëzim Visoka*

The figurational approach and commemorating violence in Central and Eastern Europe: *Marta Bucholc*

Parliamentary form of government, habitus and violence: the case of Iran (1906–1925): *Behrouz Alikhani*.

■ BIBLIOGRAPHICAL RETROSPECT

Note: Under this heading, we list books and articles that escaped our attention at the time of their publication.

Derrick Fiedler (2010) 'The courtization of ambassadors: the figuration of diplomacy in the time of Jean Hotman, Marquis de Villiers-St. Paul, 1552–1636', *JForward* 1: 1 (June 2010). Full text available at https://www.researchgate.net/publication/268345414_The_Courtization_of_Ambassadors

Abstract: This article begins from the observation that in the late sixteenth and early seventeenth centuries, there was a relatively sudden proliferation of manuals and treatises on the proper conduct of diplomacy and diplomats. This is indicative of the crisis in Europe during this period, in which relations between dynastic states became especially problematic and permanent diplomacy became firmly established. Just as similar manuals regarding manners were indicative of a certain kind of formative process – conceptualised by Norbert Elias as the 'civilizing process' – so too, I argue, are these diplomatic treatises reflections of another kind of formative process, in diplomatic rather than courtly conduct. Much as the emergence of the early modern state, with its techniques of regulation, subjectivised its populations, so too was the state itself undergoing a formative process in the conceptualisation and regulation of its international relations. Unlike the citizenry, however, the states were subjectivised without also being subjugated – unlike the courtly nobility, who were subject to the higher authority of their king, the ambassadors were the representatives of sovereign and competing states. In addition to theoretical exposition, a textual analysis of one of the more prominent diplomatic manuals of the period, *The Ambassador* (1603) by Jean Hotman, Marquis de Villiers-St. Paul (1552–1636), will be undertaken. By focusing on this single text, and situating it historically and theoretically, I aim to indicate the ways in which the forms of

thought expressed in it are symptomatic of a broader process of 'courtisation'.

Arne Jarrick and Johan Söderberg, 'Spontaneous processes of civilization: the Swedish case', *Ethnologia europaea*, 23: 1 (1993), pp. 5–26.

Arne Jarrick and Johan Söderberg, (eds), *Människovärdet och makten: Om civiliseringsprocessen i Stockholm, 1600–1850*. [Human value and power: On the civilising process] (Stockholm: Stockholmia förlag, 1994)

The above two publications appeared around the time that the very first issue of the *Figurations* newsletter appeared, and have only just been drawn to our attention.

Bloom, Paul, 'How do morals change?', *Nature*, 464: 7288 (2010), p. 490.

Bloom argues that emotions such as empathy and disgust might be at the root of morality, but psychologists should also study the roles of deliberation and debate in how our opinions shift over time. This is a brief one-page article in one of the top scientific journals, by a psychologist, and does not cite Elias; but it does invoke something like the concept of 'widening circles of mutual identification'.

■ FIGURATIONAL JOURNALS

Cambio: Rivista sulle Trasformazioni Sociali
Vol. 7, No 13 (2017)

All articles in this and other issues can be downloaded from:
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Alex Law: *Scottish exceptionalism? Normative codes of Scottish nationalism in the British and EU Crises*, pp. 51–66

Oriane Calligaro: *Which culture(s) for Europe? The contrasting conceptions of the Council of Europe and the European Union from 1949 to the present day*, pp. 67–83

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 Luca Guizzardi; *La legge ‘Cirinnà’ un anno dopo: Fatti, leggende e riflessioni*, pp. 167–82

(Re)Reading the Classics
 Paolo Giovannini: *Rileggendo Pareto: Una guida agli studi sul potere*, pp. 187–95.

Human Figurations, 6: 2 (2017)

Alex Law and Stephen Mennell (eds), Special Issue on ‘Comparative-Historical Sociology as Antidote to the “Crackpot Realism” of the Twenty-First Century’

https://quod.lib.umich.edu/h/humfig/11217607.0006.2?*rgn=full+text

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Fernando Ampudia de Haro, ‘The decivilising effects of the financial system’

Behrouz Alikhani, ‘Difficulties of the EU as a common object for identification’

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Alex Law, ‘The narcissism of national solipsism: civic nationalism and sub-state formation processes in Scotland’

Nina Baur and Linda Hering, ‘Comparative-historical sociology as professional practice’

Eric Royal Lybeck, ‘Learning from the past: how local economic conventions influence responses to global crises’

John Lever and Ryan Powell, ‘“Problems of involvement and detachment”: Norbert Elias and the investigation of contemporary social processes’

Historical Social Research / Historische Sozialforschung (HSR) 42: 4 (2017) b

Stefanie Ernst, Christoph Weischer and Behrouz Alikhani (eds), *Changing Power Relations and the Drag Effects of Habitus: Theoretical and Empirical Approaches in the Twenty-First Century*

This special issue of *HSR* arises from the conference held in Münster, 8–10 September 2016. Abstracts of all contributions are available at www.gesis.org/hsr. Copies can be ordered at hsr-order@gesis.org.

In sociology, the range of theories suitable for the explanation of contemporary societal transformation processes and problems is relatively limited. The tendency to over-specialize as well as to retreat from long-term historical perspectives to contemporary times has also strongly contributed to this kind of limitation. However, the theoretical approaches of Norbert Elias and Pierre Bourdieu are consistent with each other. They offer explanation for the relationship between the macro-structures and individual scope of action in differently structured societies. Using the concepts of the social habitus, the figuration, and the social field, with the analysis of long-term socio- and psychogenetic developments, and the related shifts between external and internal constraints, they have also created a basis for an empirical and theoretical grasp of the historical-sociological genesis of contemporary problems. Elias and Bourdieu also belong to those sociologists who try to emancipate themselves from the classical philosophical tradition of sociology by favouring an entanglement of theoretical and empirical approaches. The strengths of both of these research approaches present themselves, compared to other approaches in the sociology, firstly in their ability to point out medium- and long-term

transformation processes within their social embedding, ambivalences, as well as unintended consequences. Secondly, they are able to name individual adaption requirements using the concepts of habitus or the drag effect. In particular, the interdependent interplay of the institutions’ and the individuals’ inertia has still not been researched enough. In this *HSR* Special Issue, based on Elias’s and Bourdieu’s concepts, the authors analyse topics relevant to the present day such as work, globalization, social conflicts, immigration, democratization, as well as education.

Contents

Stefanie Ernst, Christoph Weischer and Behrouz Alikhani, *Changing power relations and the drag effects of habitus: theoretical and empirical approaches in the twenty-first century – an introduction*. doi: 10.12759/hsr.42.2017.4.7-21

Nico Wilterdink, *The dynamics of inequality and habitus formation. Elias, Bourdieu, and the rise of nationalist populism*. doi: 10.12759/hsr.42.2017.4.22-42

Nina Baur, *Process-oriented micro-macro-analysis. methodological reflections on Elias and Bourdieu*. doi: 10.12759/hsr.42.2017.4.43-74

Sandra Matthäus, *Towards the role of self, worth, and feelings in (re-)producing social dominance: explicating Pierre Bourdieu’s implicit theory of affect*. doi: 10.12759/hsr.42.2017.4.75-92

Guido Becke, *The subjectivation of work and established-outsider figurations*. doi: 10.12759/hsr.42.2017.4.93-113

Bernd Sommer: *Externalisation, globalised value chains, and the invisible consequences of social actions*. doi: 10.12759/hsr.42.2017.4.114-132

Inken Rommel, *‘We are the People’: Refugee ‘Crisis’ and the drag-effects of social habitus in German Society*. doi: 10.12759/hsr.42.2017.4.133-154

John Connolly and Paddy Dolan, *Habitus, the writings of Irish hunger strikers and Elias's The Loneliness of the Dying*. doi: 10.12759/hsr.42.2017.4.155-168

Stephen Vertigans, *Death by 'African' democracy: killing consequences of western power prognosis*. doi: 10.12759/hsr.42.2017.4.169-188

Behrouz Alikhani, *Post-democracy or processes of de-democratization? United States [as a] case study*. doi: 10.12759/hsr.42.2017.4.189-206

Norman Gabriel, *Growing up in society. a historical social psychology of childhood*. doi: 10.12759/hsr.42.2017.4.207-226

Florence Delmotte, Heidi Mercenier and Virginie Van Ingelgom, *Belonging and indifference to Europe: a study of young people in Brussels*. doi: 10.12759/hsr.42.2017.4.227-249.

Review of International Studies 43: 4 (2017): Symposium on Andrew Linklater's Violence and Civilization in the Western States Systems

In *Figurations* 47 we reported the round-table discussion on Linklater's *Violence and Civilization in the Western States Systems* at the 42nd Annual British International Studies Conference (BISA), held in Brighton on 14–16 June 2017. This issue of the *Review of International Studies* is a more extended discussion, including contributions by authors – opponents and supporters – who were unable to be present in Brighton. The full list is:

Hobson, J., A critical-sympathetic introduction to Linklater's odyssey: Bridge over troubled (Eurocentric?) water. pp. 581–601. doi:10.1017/S0260210517000250

Go, J., 'Civilization' and its subalterns, pp. 612–20. doi:10.1017/S0260210517000249

Ling, L., The missing Other: A review of Linklater's *Violence and*

Civilization in the Western States-System, pp. 621–36. doi:10.1017/S0260210517000225

Chong, A., Civilisations and harm: The politics of civilising processes between the West and the non-West. pp. 637–53. doi:10.1017/S0260210517000286

Mennell, S. Norbert Elias's contribution to Andrew Linklater's contribution to International Relations, pp. 654–70. doi:10.1017/S0260210517000237

Lawson, G., The untimely historical sociologist, pp. 671–85. doi:10.1017/S0260210517000304

Dunne, T. and R. Devetak, Civilising statecraft: Andrew Linklater and comparative sociologies of states-systems, pp. 686–99. doi:10.1017/S0260210517000390

Linklater, A., Process sociology, the English School, and postcolonialism – understanding 'civilization' and world politics: A reply to the critics, pp. 700–19. doi:10.1017/S0260210517000389

■ FORTHCOMING CONFERENCES

The Sociology of Sociology in Long-term Perspective: Conference in honour of Richard Kilminster

5–6 April 2018 (commencing at 12 noon on 5 April and ending at 4pm on 6 April), Great Woodhouse Room, University House, University of Leeds, UK.

Richard Kilminster has for over four decades been one of the major advocates for the sociology of Norbert Elias, and an equally major contributor to the 'figurational' or 'process-sociological' research tradition that flows from it.

To mark Richard's 75th birthday, a special two-day conference on *The Sociology of Sociology in Long-term Perspective* will be held in his honour at the University of Leeds on 5–6 April 2018.

Richard gained his BA from the University of Essex, and then his MA at the University of Leicester, where there occurred his decisive encounter with Norbert Elias. After a year teaching English in Mexico, he moved to the University of Leeds, where he has worked since the 1970s. For much of that time he operated in a kind of creative tension with the late Zygmunt Bauman. To Bauman's philosophically flavoured critical Marxism and later postmodernism, Richard constantly counterposed what he was later to call Elias's *post-philosophical sociology*.

Richard has made a profound and unique contribution to the field of sociology, culminating in his two books *The Sociological Revolution* (1998) and *Norbert Elias: Post-philosophical Sociology* (2007). From his earliest contact with Elias in person, his *oeuvre* has focused on the sociology of knowledge and the sciences (Elias's own contribution to which many of us regard as equal in importance with the better-known theory of civilising processes).

Few scholars remain globally who are pursuing similar important lines of inquiry or who have the breadth and depth of theoretical knowledge to do

so. He has been a key friendly influence in the 'figurational research network' of scholars, especially in Britain, Germany and the Netherlands, both on his contemporaries and as an inspiration to a younger generation of sociologists.

As well as acknowledging and celebrating Richard's unique contribution, secondary aims of the conference include: ensuring Richard's legacy, especially reaffirming the centrality of the sociology of knowledge to the future of the discipline; and continuing dissemination of Elias's ideas on the relationship between knowledge, social process and power.

Confirmed speakers include: Richard Kilminster, Marc Joly, Andrew Linklater, Steven Loyal, Stephen Mennell and Alan Scott.

You are warmly invited to attend. There is no conference fee. Please book by clicking on the Eventbrite link below:

<http://bit.ly/2ALpEAC>

Conference administration

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Seventeenth International Symposium on Civilising Processes

Londrina/PR, Brazil: 15–19 October 2018

The Research Groups led by professors Tony Honorato (UEL-Londrina) and Célio Juvenal Costa (UEM-Maringá), will organise the 17th International Symposium on Civilising Processes that will take place in the Universidade Estadual de Londrina (UEL), Brazil, 15–19 October 2018.

For further details, see <http://www.sbhe.org.br/sites/default/files/Newsletter%20n%201%20SIPC%202018.pdf>

Global Interdependencies: What's new in the human society of individuals?

*The political and academic relevance of Norbert Elias's work today
Brussels, Université Saint-Louis – Bruxelles, 5–8 December 2018*

The next 'big' Elias conference will be organised by the Research Centre in Political Science (CRESPo) and the Institute for European Studies (IEE) of Université Saint-Louis – Bruxelles (USL-B) in Brussels, Belgium, on 5–8 December 2018.

'Some of my readers may perhaps wish me to tell only about aspects of humankind's development that are pleasant and hopeful. But such a selection is the true meaning of the trahison des clercs. We may or may not welcome the increasing integration of humankind. What is quite certain is that, to begin with, it increases the impotence of the individual in relation to what is happening at the top level of humanity.' (Norbert Elias, 'Changes in the We-I Balance' [1987], *The Society of Individuals*, Collected Works 10, UCD Press, 2010: 149).

Thirty years later it seems that nothing has happened to contradict the assessment of the increasing integration of humankind as being a major trend, or more exactly that 'integration–disintegration tensions' are part and parcel of the contemporary world. However, we have more difficulties in imagining how it would be possible to see only the 'pleasant and hopeful aspects' of human development or even what they finally are. Global warming, refugee crises, the rise of populisms and finally the explosion of old and new forms of war and terrorism: Elias was right to wonder whether humankind would survive the violence of his time and ours.

The conference in Brussels will be the opportunity to explore the political topicality of process sociology and to learn from Norbert Elias's analysis and intuitions to think about (de) democratisation, (dis-)Europeanisation and Brexit, (de-)civilizing processes in

America in the Trump era, or facing the tragedy of migrants in Mediterranean, among other signs of civilizing breakdowns, or at least potential breakdowns or counter-processes. This conference also aims to open new fields of discussion and to consolidate and enlarge the already existing research networks among Elias's fellows and readers of all countries, disciplines and generations. In the light of today's crises, following Ghandi's famous comment – 'What do you think about Western civilization? I think it would be a good idea' – the perspectives from the Global South on Western civilization could prove to be particularly valuable.

The conference will also include a Special Session on 'Process Sociology and Processual Sociology', centred on the work of Andrew Abbot and his book *Processual Sociology* (University of Chicago Press, 2016), exploring the ways in which his thinking and that of the Elias research tradition are complementary (or otherwise). Professor Abbott has agreed in principle to take part in the conference, although it is too early to confirm that that will prove possible. With or without his actual presence, this will be an unprecedented opportunity for dialogue between different horizons of research.

The conference will be preceded by a PhD workshop on 4–5 December 2018 organised by Professors Robert van Krieken and Stephen Mennell for PhD students interested in integrating civilizing processes and historical sociology perspectives into their research. Further information about this will be widely circulated in spring 2018.

Some of the main topics or questions that it is hoped to raise are:

*Functional Democratisation and Functional De-democratisation
De-democratisation, Habitus (and Brexit) in the European Union and beyond
Uncertainty and the Rise of Populisms
Terrorism, Violence, Anger and Fear
Borders, Migrations, Security and 'Refugee Crises'
The Role of Utopias*

Open Fields

Beside the more specific 'political' topics, the conference will draw special attention to the interdisciplinary dialogue and the use of mixed methods, plural temporalities and different approaches (political/macro/global ones and more micro-sociological) in usual or less usual fields in process sociology. Whatever the topic, the papers are thus also invited to reformulate in a more reflexive way a series of sociological issues traditionally considered by process and historical sociology, in matter of urban development, sport, violence, or gender studies, but also on the subjects of intimacy, celebrity, religiosity, health and care, fashion or art.

Round Table: Working with Elias Yesterday, Teaching (with) Elias Today: Narratives and Testimonies

This round table will be dedicated to sharing experiences and testimonies of working with Elias and learning directly from him. Elias conferences are always rich indeed in related experiences that are often 'distilled' among *Figurati* around a dinner table or in a pub. Why not share more broadly such precious and often highly significant anecdotes in order to promote the sharing of knowledge and to foster a broader and more open research culture? In the same spirit, another round table aims at bringing together professors and teachers-researchers working on Elias with their students today or using some of his concepts and methods in their courses.

Other proposals for sessions:

Elias and Social Dynamics of his Time (a session proposed by Adrian Jitschin)

Re-Figuration of Space (suggested session organizers: Nina Baur, Linda Hering, Theresa Vollmer and Gunter Weidenhaus)

Furthering Process-Oriented Methodology: Towards Process-Oriented Micro-Macro-Analysis (suggested session organisers: Nina Baur, Lilli Braunisch, Jannis Hergesell and Maria Norkus)

Accelerating Habitus Shifts and Long-Term Alternatives (suggested session organisers: Peter Ludes and colleagues from Shanghai and Cologne)

Further details and contact

For further details, see the conference website: <https://eliasbrussels2018.wordpress.com/>

The conference email address is EliasBrussels2018@gmail.com

■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in July 2018. News and notes should be sent by 1 December 2017 to the Editors at 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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