

# Figurations

## Newsletter of the Norbert Elias Foundation

### ■ CONTENTS

|  |    |
|--|----|
| People   | 1  |
| From the Norbert Elias Foundation  | 2  |
| Norbert Elias:<br>The Swedish Translations   | 2  |
| New Collaborative Research Centre<br>on Re-figuration of Spaces                                  | 3  |
| Letters to the editor  | 3  |
| In the media   | 3  |
| ‘The case of Mesut Özil as part of an<br>Established-Outsiders Figuration’<br>by Adrian Jitschin | 4  |
| New book series: Palgrave Studies<br>on Norbert Elias  |    |
| Special Issue:<br>Process-oriented analysis  | 5  |
| Figurational Journals online   | 6  |
| Recent books and articles  | 6  |
| Bibliographical retrospect   | 17 |
| Recent conferences   | 17 |
| Forthcoming conferences  | 21 |
| Obituaries: Eric Dunning   | 23 |
| François Depelteau   | 25 |

### ■ PEOPLE

We are very sad to have to report the death of Eric Dunning, who was one of the first, most prominent and most popular advocates of the sociology of Norbert Elias. See below for a short appreciation of Eric by Ivan Waddington and Stephen Mennell.

We also have to report the terribly early death of Francois Dépelteau.

Jennifer Smith Maguire, formerly of the University of Leicester, has been appointed Professor of Cultural Production and Consumption, Sheffield Business School, Sheffield Hallam University. She has also been elected the Chair of the Consumers and Consumption Section of the American Sociological Association (<https://asaconsumers.wordpress.com/2018/09/03/consume-this-consumption-vulgarity-and-vulgar-times/>).

Eric Royal Lybeck has moved from the University of Exeter to the University of Manchester, where he is now teaching in the Faculty of Education.

Congratulations to Jason Hughes and his co-authors – his sister Kahryn, and Ruth Simpson, Alex Simpson and Natasha Slutskey – on winning the 2018 Work, Economy and Society prize for their article: ‘Beyond the symbolic: a relational approach to dirty work through a study of refuse collectors and street cleaners’, published in WES, February 2017. The photo shows Dr Ian Roper presenting the prize to Jason.



## ■ FROM THE NORBERT ELIAS FOUNDATION

### New email address for *Figurations*

Please note that *Figurations* now has a new email address: [figurations@norbert-elias.com](mailto:figurations@norbert-elias.com).

### New NEF website

The old website of the Norbert Elias Foundation ([www.norberteliasfoundation.nl](http://www.norberteliasfoundation.nl)) is now defunct, but its contents are being transferred to the new one, <http://norbert-elias.com/en/>, which is still under construction. The new website will be in several other languages besides English. It will also contain many new materials, and already it is linked to a YouTube channel on which you can find videos of Norbert Elias and of interviews with some leading figurationists.

Please note that, although there is already a blog on the new website, it is not yet linked to an email notification system, so you will no longer receive emails giving you the latest news. But the news itself will still be there: you can find it at <http://norbert-elias.com/blog/>.

### Assistant Editors of *Figurations*

We hope to renew our team of Assistant Editors of *Figurations* – that is, our correspondents who take responsibility for supplying the newsletter with all the latest news about publications, conferences and other events in their country or linguistic region. The posts are honorary – that is, unpaid! Existing Assistant Editors (listed on the back page) are of course welcome to volunteer to continue, but we should also like to hear from new volunteers in order to spread our net more widely. If you are willing to take on (or continue) the task, please contact the editor at the new email address mentioned above: [figurations@norbert-elias.com](mailto:figurations@norbert-elias.com).

## ■ NORBERT ELIAS: THE SWEDISH TRANSLATIONS

Five books by Norbert Elias have been published in Swedish. In this short note they are listed according to year of publication and with the titles in Swedish.

1. Elias, Norbert and Dunning, Eric, *Från riddarspel till fotbollscup: sport i sociologisk belysning* (Stockholm: Atlantis, 1986). This book is translated by Lars Hansson. ISBN 91-7486-435-1. (165 pages). Original title *Sport im Zivilisationsprozess.: Studien zur Figurationssoziologie*. (ed. Wilhelm Hopf).

The Swedish translation of Elias's most famous work, *Über den Prozess der Zivilisation*, was published in two separate volumes, in 1989 and 1991:

2. Elias, Norbert, *Civilisationsteori. D. 1, Sedernas historia*. (Stockholm, Atlantis, 1989). Translated by Berit Skogsberg. Swedish introduction by Nils Runeby. ISBN 91-7486-472-6. Original title: *Wandlungen des Verhaltens in den weltlichen Oberschichten des Abendlandes*

3. Elias, Norbert, *Civilisationsteori. D. 2, Från svärdet till plikten: samhällets förvandlingar* (Stockholm: Atlantis, 1991). Translated by Dag Malm. ISBN 91-7486-960-4. Original title: *Wandlungen der Gesellschaft*.

4. Elias, Norbert, *Mozart: sociologiska betraktelser över ett geni* (Malmö: Aldebaran, 1992). Translated by Tora Palm. ISBN 91-87472-16-3. Original title: *Mozart: zur Soziologie eines Genies*.

5. Elias, Norbert, *Tyskarna och civilisationens bräcklighet* (Stockholm: Atlantis, 1996). Translated by Dag Malm, who also wrote a short introduction. ISBN 91-7486-345-2. Original title: *Studien über die Deutschen: Machtkämpfe und Habitusentwicklung im 19. und 20. Jahrhundert*

6. Elias, Norbert and Scotson John. L. (1999/2010). *Etablerade och outsiders* (Lund: Arkiv, 1999/2010) Translated by Anita Sandberg and Gunnar Sandin.

The first, 1999 edition was translated from the 1994 edition, published by Sage, London.

Original title: *The Established and the Outsiders*. (Sage). ISBN 91-7924-126-3 (the 1999 edition). The second, enlarged and revised edition was published in 2010 by Arkiv, Lund. (ISBN 978-91-7924-230-5). Original title: *The established and the outsiders* published by University College Dublin Press, 2008 as vol. 4 in *The collected works of Norbert Elias*.

This work, in both editions, has an Introduction by Gunnar Olofsson. Both these editions had a second printing and have been widely used in Swedish universities.

All of Elias books in Swedish translations also exist as (non-commercial) audio books, available for the visually impaired in Swedish public libraries.

*Gunnar Olofsson*

### The term 'anthroposphere'

Eric Jones, the economic historian who co-authored the book *The Course of Human History* (1996) with Joop Goudsblom and me, emailed to say 'I am reviewing a book on economic development and environmental change which wants to deal with the period of the 'anthropocene', a term and concept it attributes to a Dutch scientist called P J Crutzen writing in 2001. I have it in my mind that Joop came up with "anthroposphere" before that but can only find it suddenly popping into his book *Mappae Mundi* of 2002. ... Can you locate an earlier reference, please?' No, we couldn't trace an earlier usage, though we did toy with the idea of starting a new journal entitled *Anthroposphere* a few years before we started *Human Figurations*.

In the course of this discussion, though, Steve Quilley quoted a remark by EW Berry, who recalled that facetious undergraduates have often suggested that the sequence of geological eras: Eocene, Miocene, Oligocene, Pliocene etc ... should be followed by 'Obscene' for the present era.

*SJM*

## New Collaborative Research Centre on 'Re-Figuration of Spaces' in Berlin, Germany

The German Science Foundation (DFG) has just funded a new Collaborative Research Centre on the 'Re-Figuration of Spaces' (CRC 1265) for a first funding period of four years (2018–2021). The CRC aims at investigating the comprehensive processes of spatial reorganisation caused by digitalization, the intensifying transnationalisation of the economy, radical changes in the global political geography, and the increasing global circulation of people and goods since the late 1960s. The CRC's basic assumption is that as a result of the social transformations usually referred to as globalization, the relationship between people and spaces is being renegotiated, rearranged and transformed in complex ways. We start from the programmatic assumption that complementary to the chronological acceleration of communicative action also spatial processes of mediatization, polycontexturalisation and translocalisation play a central role in these processes.

Concerning social theory, the CRC 'Re-Figuration of Spaces' combines Norbert Elias's figurational sociology with Martina Löw's spatial theory and Hubert Knoblauch's theory on the communicative construction of reality and is thus intrinsically historical and comparative. The overall architecture and research design aims at empirically analysing these spatial transformation processes in order to contribute to a better understanding of current social conflicts and uncertainties that threaten to destabilise societies. Research is organised into three major project areas: 'Knowledge of Space', 'Spaces of Communication' and 'Circulation and Order', each of which addresses different angles and aspects of the key question how the current re-figurations unfold.

In order to achieve this goal, multiple specialized fields such as sociology, geography, architecture, media and communication studies, the arts, and planning cooperate which also opens up excellent opportunities to develop

innovative methodologies in the study of space, and joint research will hopefully help to flesh out the profile of future transdisciplinary spatial research. By including architecture and planning issues into the analysis, the CRC hopes to be able to advance alternative models for the development of public spaces.

The CRC's *Methods Lab* aims at advancing spatial methods. The Lab currently focusses on mapping and visual methods; de-colonizing social science methodology; and methodology of comparative historical research.

Amongst other activities, the CRC organizes an annual International Conference each February. The CRC's First International Conference will address the topic "Re-Figuration of Spaces: Mediatization, Mobility, Globalization and Social Dislocation" (February 20<sup>th</sup> – 22<sup>nd</sup>, 2019). For further details, please contact CRC's Academic Coordinator and Managing Director, Dr. Nina Elsemann ([nina.elsemann@tu-berlin.de](mailto:nina.elsemann@tu-berlin.de)).

There is also a **fellowship programme for international guest researchers** which funds travelling and accommodation costs. Due to the nature of the research topic, we particularly invite researchers from Non-European countries to consider to apply for a fellowship. During their stay, fellows are expected to work with at least one of the CRC members and to give a workshop or lecture on a topic relevant to the CRC. Before application, aspiring fellows should contact the CRC's Academic Coordinator and Managing Director, Dr. Nina Elsemann (Tel: +49 30 314 73787, [nina.elsemann@tu-berlin.de](mailto:nina.elsemann@tu-berlin.de)) for details on the application process.

It is also recommended to contact an suitable member of the CRC (see <http://www.sfb1265.de/en/> for an overview) in order to discuss a possible collaboration and working plan for the stay. In addition, please consider to apply for a longer research stay at the CRC via other funding agencies (see <https://www.daad.de/deutschland/stipendium/datenbank/en/21148-scholarship-database/> for an overview).

Nina Baur

Board Member of the CRC  
'Re-Figuration of Spaces', Berlin

## ■ LETTERS TO THE EDITOR

Dear colleague,

Thanks for *Figurations* 49. I was very interested in Adrian Jitschin's paper on Elias's stay in Paris, but on page 3 I'm afraid there's a mistake with the postcard illustrating the place where he stayed: it shows corner of boulevard Pasteur and *rue* de Vaugirard, whereas his hotel was on the corner of boulevard Pasteur and *boulevard* de Vaugirard. So the second photo, showing the latter today, is OK, but the first one is wrong (and indeed the present state of this corner is quite similar to what is shown on the old photo).

One more fine detail: the *rue* de Vaugirard is the longest street in Paris. That means that whereas its east end is inside the Quartier Latin, Elias's hotel was some 30 minutes' walking distance from the Sorbonne – not such a short walk. It was much nearer Montparnasse – a trendy bohemian place at the time.

Best regards,  
Nathalie Heinich

## ■ IN THE MEDIA

### A figurational philosopher?

The philosopher Julian Baggini took part in a discussion on BBC Radio 4's Start the Week programme on 26 November 2018 (<https://www.bbc.co.uk/programmes/m00019m1>) focusing on his new book *How the World Thinks: A Global History of Philosophy* (London: Granta, 2018). Though of course he did not refer to Elias, it was refreshing to hear a philosopher stressing that what Elias called *homo clausus* thinking was not a human universal. Baggini emphasised that Chinese and other eastern philosophies are less individualistic, and more concerned with 'the way' rather than 'the truth'. One of the most important ideas to arise from Elias's work is that *homo clausus* is a *mode*



of self-experience that developed as a key part of the European civilising process, and Baggini's book may prove a useful and accessible resource in making that point more widely understood. See especially Part Three, 'Who in the world are we?', comprising three chapters 16–18: 'No self', 'The relational self' and 'The atomised self'.

SJM

## Misunderstanding Elias – as well as Keith Thomas

Arnold Hunt, a young historian from Cambridge, reviewed Keith Thomas's new book *In Pursuit of Civility* (see brief note in *Figurations* 49) in the *Times Literary Supplement* 21–28 December 2018. His review provoked the following response from a Dutch colleague, in the *TLS* 18 January 2019:

*Trickle down:* Sir – Arnold Hurst .. claims that [Keith Thomas sees Norbert Elias as having explained] the development of civility ... as due to 'a trickle-down effect, as elite standards of behaviour spread outwards from the court to the wider society'. Thomas, he continues, 'by contrast, attributes it to the "growth of human interdependence" in a market economy'. Anyone who has even casually looked at the famous study by Elias will have noticed that he saw the growing interdependency of people in different social context, including that of the market economy, as the motor of the civilising process. It is difficult to imagine such a rigorous scholar as Keith Thomas really believes that Elias regarded a trickle-down effect as the explanation of the growth of civility, and so fundamentally misunderstood him. I fear, therefore, that Arnold Hunt misrepresents the ideas of Keith Thomas as well as those of Norbert Elias.' – Boudewijn Walraven, University of Leiden.

Well said! Keith Thomas, having as Patron of the Elias Collected Works read the page proofs of all 18 volumes of the Collected Works, would not make such a mistake. Certainly 'trickle down' can be observed (though Elias does not use the term), but so can 'trickle up' – and both are merely symptoms of much deeper and complex

processes at work. But is that really so difficult to grasp? It is quite disturbing that age-old misunderstandings of Elias now carry forward a generation into misunderstandings of Keith Thomas!

SJM

## The case of Mesut Özil as part of an Established-Outsiders Figuration

*Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?*

*Shakespeare, The Merchant of Venice, Act 3, Scene 1, Page 3*

Germany's withdrawal at the World Cup followed a debate over the 'guilt'. Which of the players and coaches was responsible for the fact that the team had not done better. First of all: Anyone who uses such a term as *Mannschaft* as long as he is successful, but then beginning to distance himself from each other in a setback, is not authentic. He exposes himself as superficial.

What is particularly notable in this case is the fact that the debate is focused on one player. Mesut Özil was blamed. Anyone who saw the games will have noticed that other players like Thomas Müller and Joshua Kimmich also showed poor performances. But these players were not attacked, just as these players fell silent when their teammate Özil was attacked. To justify the attacks on Özil a photo was used, which shows him together with the Turkish President. This photo was taken before he was named as one of the German squad for the tournament. Officials of the association stated that this image was no reason not to nominate Özil. Yet after the tournament, the same officials attacked him. An unbearable witch hunt began.

Özil, who was born in Gelsenkirchen, was in their eyes '[not a real German](#)'. What the sporting value of a 'real

German' should be is not explained. In France, no real German played and still the team became world champion. And in 2014, the same Özil became Germany's world champion. He was cheered. In essence, it's not about whether a young man is a 'real German'. It's about whether he brings success. If he brings it, he is German. If he does not bring it, then he is attacked. One person should not feel connected to another country. 'Germany, Germany above everything, About Everything in the World' – with this slogan, the German army marched into two world wars. A man who likes another nation is considered unpatriotic. That the internationals Podolski and Klose attended special events at the European Championships in their native country, Poland, was tolerated. That Özil took a photo opportunity with the president of the home country of his parents is considered a sacrilege. To reiterate: Özil by no means expressed his support for Erdogan's policy – he met him only for a photo.

But he exceeded the limits of what he as 'German-Turk' is allowed. Someone who, like Özil, grew up on the football fields of the Ruhr area knows that he did not start on equal terms with his classmates who had German names. No individual grows up without an identity being anchored to his group. For Özil, who neither in the education system nor in the labour market had the same opportunities as them, football was a way out. Here he was able to show what he could do, where he could develop his individual qualities, where it did not matter whether he was named Özil, Maier or Burdenski. It all seemed too good to be true – becoming a professional football player in the age of 18, an international when being 19. For a moment, it seemed as if he had escaped the prejudice of his childhood. As long as Germany was successful at international tournaments, the players were untouchable. When the right-wing politician Gauland started an attack on the dark-skinned footballer Boateng in 2016 he had no success. Here again: a player in the German national team, born in Berlin, son of a German mother. But with dark skin. And Gauland said he did not want to live next to the man. He should have refrained from doing

so. Boateng played a strong season, was elected the best German footballer in the end. But what if Boateng had scored a decisive own goal? Would we already have had this debate in 2016?

The mechanisms of discrimination have been described by Norbert Elias. In 1965 he published first his studies on established and outsiders. An individual is picked out, together they take action against him. 'Common to all these cases is that the more powerful group sees themselves as the "better" people,' Elias wrote. Attention is drawn to the secondary aspects of figuration and subtracting it from the main aspects. The decisive factor is that power is passed on to the discriminating group.

If the German Foreign Minister declares that 'the case of a millionaire living in London' would not be 'the fate of millions of Germans of Turkish origin', it is precisely this kind of group dynamic. Özil is debarred, isolated, seemingly factually done. The signal to millions of Germans whose ancestors came from Turkey is: No matter how much you reach, we Majority Germans will pull you down. We work in the group to put you in your place. If you are a multimillionaire, you have to be thankful. Nothing you have achieved goes back to your personal qualities.

People who did their utmost to advance to the standards of decency and respectability have the experience that if they do not reach the needs of everyone else by reaching these standards, they will be singled out and attacked. From the side of the attackers, even people who are generally considered to be sociable and diplomatic in their role as individuals are unfriendly, hateful and inexorable.

Such an exchange always has two sides: a page that talks badly about people and other people being talked about. People can mute the people they talk about by giving them a polluting group name. 'German-Turk' is such a word. Whoever is so labelled cannot fight back. Slander involving such an inferiority symbol mobilises an apparatus of the ruling, socially dominant group. What emerges as criticism of a thing soaks the debate

with collective national pride that excludes certain people.

*Adrian Jitschin*

## ■ NEW BOOK SERIES: PALGRAVE STUDIES ON NORBERT ELIAS

Palgrave Macmillan have agreed to publish a new book series entitled *Palgrave Studies on Norbert Elias*.

This book series aims at publishing books that discuss Elias's theoretical approach – known as Figural or Processual Sociology – and/or results of empirical researches conducted having Elias as its main theoretical approach.

Besides being considered an important author in contemporary sociology, taught and read in undergrad and graduate sociology courses, the use of Elias's sociology is growing and expanding outside of sociology departments, reaching academic fields such as sports, psychology and social psychology, education, criminology, international relations, culture (arts, music, etc.), political science, health, etc. Nevertheless, there are just a few regular specialized publications on Elias's sociology, *Figurations* and *Human Figurations* being the most important. The proposed Palgrave Series on Norbert Elias aims at creating another space for figurationists to publish their academic books.

The series is open to receive contributions in the three formats accepted by Palgrave: monographies, edited books and Palgrave Pivot. We are open to proposals coming from all disciplines where Elias is discussed and used. By the same token, we are also open to receive contributions from as many research topics as possible, such as sports, habits and manners, violence, group relations, music and musicians, international relations, theory and methods, civilizing and decivilizing processes, involvement and detachment in social sciences, formation of the modern state, power relations, etc.

I also take this opportunity to present you to the editorial board of the series:

Marta Bucholtz (University of Bonn and University of Warsaw); Florence Delmotte (Belgian Foundation for Scientific Research and Research Center of Political Science at Université Saint-Louis, Belgium); Marcia Grisotti (Universidade Federal de Santa Catarina, Brazil); Fernando Ampudia de Haro (CIES-University Institute of Lisbon and Universidade Europeia, Portugal); Bernard Lahire (Ecole Normale Supérieure de Lyon, France); Stephen Mennell (University College Dublin, Ireland); John Pratt (Victoria University of Wellington, New Zealand); Philip Walsh (York University, Canada); Cas Wouters (Utrecht University and Amsterdam Institute for Social Science Research, the Netherlands); Norman Gabriel (University of Plymouth, UK); Jurandir Malerba (Universidade Federal do Rio Grande do Sul, Brazil); Jason Hugues (University of Leicester, UK); Gina Zabludovsky (FCPyS-UNAM, Mexico); Enio Passiani (Universidade Federal do Rio Grande do Sul, Brazil).

Please contact me at [tatiana.landini@gmail.com](mailto:tatiana.landini@gmail.com) if you have any queries about this series. We are looking forward to welcoming your proposal!

*Tatiana Savoia Landini*  
Series Editor  
Federal University of Sao Paulo, Brazil

## ■ SPECIAL ISSUE: PROCESS-ORIENTED ANALYSIS, CANADIAN REVIEW OF SOCIOLOGY

Academic Editor: Tracey L. Adams (Western University)  
Editors of Special Issue: Isabell Stamm, Nina Baur, Susan Halford, Maria Norkus & Andreas Schmitz

Social Theory is often interested in describing and explaining social change. For such explanations, an understanding of how micro-, meso- and macro phenomena interact and causally influence each other over time is essential. We refer to the empirical analysis of dynamic linkages on multiple levels as process-oriented

analysis. The works of Norbert Elias (e.g. with Scotson 2008 ) or Pierre Bourdieu (e.g. 1984) provide ample illustrations of this approach, moreover current field theory (e.g. Fligstein & McAdam, 2012; Hilgers & Mangez, 2015) or relational theory (e.g. Powell & Dépelteau, 2013; Crossley, 2015; Abbott, 2016), to name but a few examples, offer productive grounds for process-oriented analysis.

This special issue aims at initiating a debate about the methodological underpinnings of process-oriented analysis. Based on above considerations, we ask: *How can we conduct process oriented micro-meso-macro analysis?* By doing so, we aim at provoking reflections in three ways methodological issues connected to process-oriented analyses, the empirical realization of process-oriented analyses, and finally blind spots in current methodological debates. While this thematic issue does not aim at narrowing the debate to any particular theoretical colour, we appreciate contributions and arguments that are sufficiently theoretically anchored. We are particularly interested in contributions by scholars who have engaged themselves in empirical process-oriented analyses. We welcome submissions that identify a particular methodological issue of process-oriented analyses and discuss adequate solutions to address this issue. Ideally, contributions will contain three elements a) a reflection of the selected methodological issue and how it relates to the overall research process b) a description of the empirical design as it contributes to solving the methodological issue and c) a discussion of how the solution may offer insights to thus far overlooked concerns in current methodological debates. Contributions that consider only one of these elements are also strongly encouraged to submit to this special issue.

Papers should be sent through the *Canadian Review of Sociology* website <https://www.csascs.ca/canadian-review/>. Deadline: June 30, 2019. For more information, please contact Isabell Stamm ([isabell.stamm@tu-berlin.de](mailto:isabell.stamm@tu-berlin.de)).

## ■ FIGURATIONAL JOURNALS ONLINE

*Cambio. Rivista sulle Trasformazioni Sociali, Vol 8, No 15 (2018): Another World is Possible: Collaborate to Transform*

<http://www.fupress.net/index.php/cambio/issue/view/1526>

### Monographic section:

Un altro mondo è possibile: collaborare per trasformare (5–13), Francesca Bianchi, Alessandro Lutri  
Un altro (pezzo di) mondo è possibile. Secessione e concentrazione (15–25), Mirko Alagna  
Re-Locating to Intermediate Housing + Old Age Care Structures in Italy (27–38), Giuliana Costa  
Negoziale qui-ed-ora: co-produrre conoscenza in aree fragili (39–47), Giulia Li Destri Nicosia  
Scrivere cambiando, cambiare scrivendo: Il rapporto ricercatore/attore nello studio dei movimenti sociali (49–60), Niccolò Bertuzzi  
Outil Présantés: verso un nuovo equilibrio tra osservazione e intervento diretto (61–72), Matteo Fano, Carlotta Magnani  
From Possibility to Action: An Interdisciplinary Action-Learning School dealing with Waste (73–87), Katherine Lambert-Pennington, Laura Saija, Alice Franchina  
Comprendere il gesto violento: l'approccio narratologico (89–98), Silvio Ciappi, Giulia Schioppetto  
L'informalità del cambiamento urbano: Pratiche e progettualità dell'abitare nel quartiere San Berillo di Catania (99–112), Vincenzo Luca Lo Re  
Collaboration in anthropology: the (field)work of grounded practice (113–26), Amanda Hilton

### Eliasian themes

L'espace privé: 'spazio privato' o 'stanza privata'? (127–133)  
Norbert Elias

### Open essays and researches

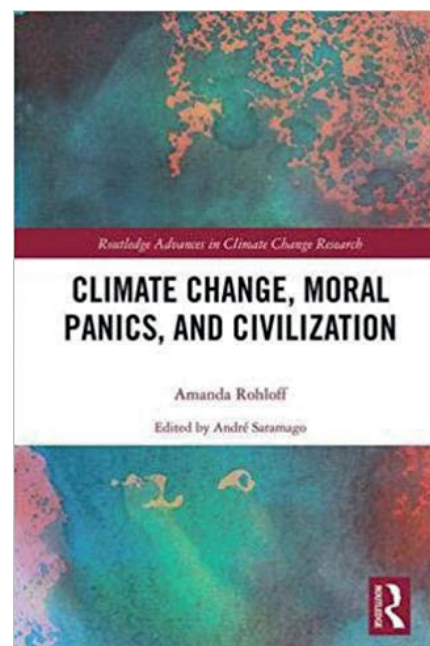
Organizzazione produttiva e politiche per la conciliazione in un'azienda del Mezzogiorno d'Italia (135–51), Enrico Sacco

Academic nomads: the changing conception of academic work under precarious conditions (153–65), Asli Vatansever

Vivere il presente, progettare il futuro: L'esperienza sociale della transizione professionale (167–78), Leonardo Piromalli

## ■ RECENT BOOKS AND ARTICLES

**Amanda Rohloff, edited by Andre Saramago, *Climate Change, Moral Panics and Civilization* (London: Routledge, 2018). 200 pp. ISBN: 978-0415627221 (hb); 978-0415627221 (ebook).**



This book's author, Mandy Rohloff, will have been known to many in the figurational community. Mandy died in December 2012, only a short while after being awarded her PhD at Brunel University (see the obituary in *Figurations* 38). At the time of her tragic and untimely death, this book was already then in development, with a proposal accepted by Taylor and Francis for its publication. The story of its subsequent development and realisation is told in full in its Preface, but suffice it to say that this publication is the culmination of a great deal of effort, patience and persistence on the part of Mandy's parents Judy and



Maurie Rohloff, and the outstanding sociological and editorial work of André Saramago, who has doggedly seen this project through to its fruition.

The book explores the sociogenesis of climate change as a social concern through tracing the growth of 'ecological civilising processes'. Through detailed theoretico-empirical analysis, Rohloff painstakingly documents the emergence of an ascendant 'carbon temperance' movement: a 'greening' of behavioural standards which increasingly find expression through a series of environmental 'moral panics'. The very idea of thinking of climate change as a 'moral panic' is immediately polemical. But this is intentionally so: the book is anything but the work of a climate change denier. Rather, this is a skilful and sociologically rich analysis which invites us to rethink conventional ways of framing the topic and, moreover, serves to problematise the more general sets of sociological theories and concepts that can be employed to make sense of anthropogenic climate change as a social problem.

In sum, this is an innovative and insightful extension of Eliasian sociology to a highly topical field. The book makes major contributions to debates within environmental sociology, moral panic and media regulation, environmental communication, and political science. It also offers a great deal to discussions within figurational sociology, particularly those relating to the concept of 'decivilising processes'. It is essential reading for all who have an interest in these fields.

Jason Hughes

**Olav Korsnes, Johan Heilbron, Josh. Hjellbrekke, Felix Bühlmann, Mike Savage (eds),** *New Directions in Elite Studies* (London: Routledge, 2018). 321 pp.  
[www.routledge.com/New-Directions-in-Elite-Studies/Korsnes-Heilbron-Hjellbrekke-Buhlmann-Savage/p/book/9781138059191](http://www.routledge.com/New-Directions-in-Elite-Studies/Korsnes-Heilbron-Hjellbrekke-Buhlmann-Savage/p/book/9781138059191)

One of the most salient consequences of the financial crisis and its aftermath is the renewed attention for 'elites'.

Popular discourse about the rich and wealthy, however, oscillates between fascination for money and resentment towards the privileged few. Economic studies of the 'one percent' have significantly improved our knowledge of inequality, but are restricted to income and wealth. This book by a European network of researchers takes a different approach.

Rather than portraying extraordinary individuals or identifying a 'one percent,' the inquiries focus on the processes through which people gain access to the 'field of power' (Bourdieu). After demonstrating that a global business elite is a fiction, subsequent chapters examine the process of accessing positions of power across various national contexts (Britain, Germany, France, Switzerland, the Netherlands, Norway, Sweden, Denmark). Attention is paid not only to economic resources, but also to the role of cultural and social capital.

The analysis thus uncovers the social composition of the 'power elite' (Mills), reformulates issues of class, and unravels mechanisms of closure. It simultaneously highlights often neglected questions of socialization and educational background, assesses the gender dimension, and explores questions of legitimacy. A particular feature of the book is that it addresses empirical questions that are widely discussed in the media and among scholars, in conjunction with theoretical and methodological issues about how elites should be studied.

**Johan Heilbron, Gustavo Sorá, Thibaud Boncourt (eds),** *The Social and Human Sciences in Global Power Relations* (London, Palgrave Macmillan, 2018), 371 pp.  
<https://www.palgrave.com/gp/book/9783319732985>

Processes of 'globalization' have been the subject of innumerable studies, but very few of these have inquired into the globalization of social sciences themselves. This collective volume provides a comprehensive analysis of the development of transnational connections and international exchange on the global level. It covers a broad

range of disciplines (anthropology, sociology, economics, literature, political science, philosophy) and focuses on developments during the past three to four decades, although some chapters consider a longer historical period.

Arguing against the complacent assumption that science is 'international by nature', the book demonstrates that the increasing cross-border circulation of scholars and ideas is a complex, contradictory and contested process. Arranged thematically, the chapters present an in-depth exploration of patterns of transnationalization, South-North and East-West exchanges, and processes of transnational regionalization in Europe and Latin America. Based on empirical material ranging from ethnographic observations and historical documents to quantitative indicators of citation patterns and translation flows, the book offers fresh insights into topics like the hegemony of American social science, the trajectories of the social sciences in various regions, and the conditions of research in postcolonial contexts.

The book is the first volume in a new series 'Socio-Historical Studies of the Social and Human Sciences'. Edited by Christian Fleck, Johan Heilbron, Marco Santoro and Gisèle Sapiro, it is presented in the following way: 'This book series is the first to focus on the historical development and current practices of the social and human sciences. Rather than simply privileging the internal analysis of ideas or external accounts of institutional structures, it publishes high quality studies that use the tools of the social sciences themselves to analyse the production, circulation and uses of knowledge in these disciplines. In doing so, it aims to establish Socio-Historical Studies of the Social and Human Sciences as a scholarly field in its own right, and to contribute to a more reflexive practice of these disciplines'. See <https://www.palgrave.com/gp/series/15409>

**Jack Burgers and Johan Heilbron,** *De zaak Organon. Geneesmiddelen in de greep van bedrijvenpoker* [The Business of Organon: How a Drug Company got entangled in a financial

poker game with firms], Amsterdam: Prometheus, 2018, 270 pp.

Inquiring into the development of the Dutch pharmaceutical firm Organon, this book is a sociological case-study of the transformations that firms have undergone in 'financialised' market economies. Having become increasingly dependent on financial markets, the book spells out the economic and social consequences of firms who have aligned themselves with investors and their allies at the expense of virtually all other stakeholders. The central claim of the study is that the predominance of short-term financial interests is detrimental to the long-term interests of firms and their employees.

Organon developed from a small insulin manufacturer into an international pharmaceutical company known for the most widely used contraceptive pill in the world. Located in Oss, a small city in the southern part of Netherlands, good connections to universities and a relatively strong position of researchers vis-à-vis marketers and managers are shown to have been critical for the innovative capacity and the commercial success of the firm. After a period of growth that lasted for almost a century, Organon was unexpectedly sold by the holding company AkzoNobel in 2007. The sale took place two weeks before Organon would get an official listing on the stock exchange, officially because the CEO of AkzoNobel had received a bid he couldn't refuse. Within two years the new owner, the American pharmaceutical company Schering-Plough, sold itself to an even larger company Merck, which subsequently closed the research facilities of Organon.

The authors demonstrate that the 'knock-out' bid of Schering Plough was not motivated by an interest in the products or the research of Organon, but by a business strategy known to insiders as 'dressing up the bride.' This consists of buying smaller firms and raising the expectations about promising new drugs in the pipeline, in order to sell the own firm as soon as possible. This is what happened to Organon with exuberant profits for the ceo of Schering Plough (who made

\$189m merely by selling his company) and detrimental effects for employees and investments. High-quality research disappeared, employment and economic activity were lost.

Immediately after publication of the book a public confrontation in one of the national Dutch newspapers (*De Volkskrant*) opposed the CEO of AkzoNobel, Hans Wijers, to his predecessor, Kees van Lede. The latter criticized the sale and vividly opposed the rampant 'financialisation' of the business world.

In addition to contributing to the debate about the poorly regulated takeover market and the role of government policy in times of globalization, the book is highly critical of the work of social scientists. Whereas economists favour abstract models, justifying market outcomes without actually studying business cases, sociologists, on the other hand, all too often shy away from studying firms and markets.

Produced without any research funding, but in collaboration with a group of master students at Erasmus University Rotterdam, the study is presented by the authors as a contribution to 'public social science'.

**Gláucio Campos Gomes de Matos,** *Ethos e Figurações na Hinterlandia Amazônica* [Ethos and figurations of the Amazon hinterland] (Manaus: Valer, 2015). 430 pp. ISBN: 978-85-7512-796-4.

Abstract (adapted from press release on internet): The book shows how the way of life of the riverside population focuses on socio-cultural practices. It addresses the process of social differentiation, population increase, influence of sports practice among other aspects that contribute to environmental and social debates within communities. In the perspective of figurational-processual sociology, the author observes the Amazonas province through three localities on the banks of the Amazon River, located in the municipality of Boa Vista do Ramos, 270 km away from Manaus. 'In this universe of hot and humid climate, the Amazon lives its way of life and

develops activities and ethos. Professor Campos also points out that the book approaches the 'sociology of leisure' to understand the practice of football and other mimetic activities prevalent in the hinterland.

**Norbert Elias,** 'L'espace privé: "spazio private" o "stanza private"?, *Cambio: Rivista sulle Trasformazioni Sociali*, vol. 8, no. 15 (2018), pp. 127–33.

This is an Italian translation by Angela Perulli of Elias's lecture in Berlin in 1983 in which he entered into polite debate with Philippe Ariès. The German original can be found in the *Gesammelte Schriften*, vol. 15, pp. 345–59, and the English translation in the *Collected Works*, vol. 15, pp. 41–51.

**Aleksejs Šnitņikovs,** 'Norms and Power in Figurational Sociology', *Humanities and Social Sciences Latvia*, 26: 1 (2018). pp. 68–86. doi.org/10.22364/hssl.26.1.4 [https://www.lu.lv/fileadmin/user\\_upload/lu\\_portal/apgads/PDF/HSSLatvia/HSS\\_26-1/04-Humanities\\_2018-26\\_1\\_Snitnikovs.pdf](https://www.lu.lv/fileadmin/user_upload/lu_portal/apgads/PDF/HSSLatvia/HSS_26-1/04-Humanities_2018-26_1_Snitnikovs.pdf)

Abstract: The purpose of this article is to highlight the strengths of conceptualisation of norms and power in figurational sociology and to identify some of its limitations. The founder of figurational sociology Norbert Elias, along with his theory of the civilizing process, created a number of middle-range concepts, which can be both theoretically interpreted and used in empirical research. His central concept was figuration, the bounded network of interdependent actors with the shifting power balance. Elias understood norms or rules as conventions, or prescriptions, which serve the purpose of coordination of interdependencies but at the same time closely tied to the distribution of power among the actors. Concepts such as formalisation and informalisation, duality of norms, established and outsiders make possible empirically grounded analysis of transformation of norms and their social functions. Research conducted in figurational perspective has contributed to the advance of sociological understanding of norms and power. At the same time in figurational sociology there is lack of recognition of autonomy and impact of ideological power, for

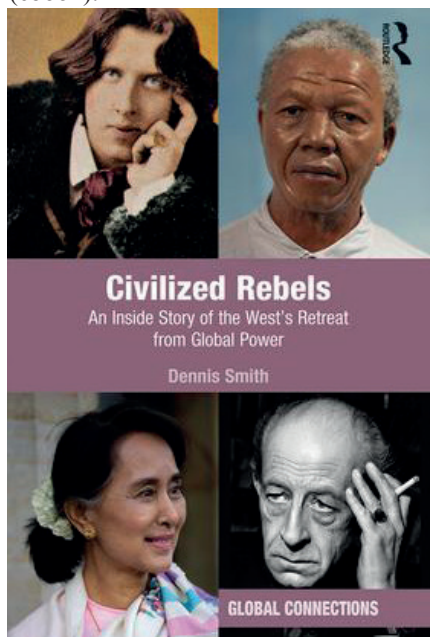


instance, that religious or metaphysical doctrines can bring about changes in the norms of collectivities and habitus of the individuals.

**Miklós Hadas**, 'Violence control and the civilization of intimacy: remarks on Norbert Elias's sociology'. *Historická Sociologie* 1 (2017), pp. 39–53.

**Abstract:** This study is a modest contribution to the reception of Norbert Elias, one of the giants of twentieth-century sociology. The paper's overriding question concerns the relevance of the Eliasian big-picture narrative: whether the theory of civilization is sufficient to explain this process or is it possible to include complementary factors? It will be argued that while Norbert Elias convincingly explores several key elements of the Western civilizing process, he does not ascribe due importance to the long-term transformation of the intimate sphere. The paper claims that, from the seventeenth century onwards, the centre of family life has shifted from paternal authority to maternal care and psychological harmonization. Hence, it is justifiable to regard the shift of the power balance within the family as a key explanatory factor of the civilizing process.

**Dennis Smith**, *Civilized Rebels: An Inside Story of the West's Retreat from Global Power*. London: Routledge, 2018. 216 pp. ISBN: 9781351189309 (ebook).



**Abstract:** *Civilized Rebels* compares in depth four very well-known literary and political figures, who all opposed arrogant regimes and became prisoners. Through comparative biographies of Oscar Wilde, Jean Améry, Nelson Mandela and Aung San Suu Kyi, it explores the long-term process of the retreat of the West from global power since the late nineteenth century, relating this to the decline and fall of the British Empire and the trauma surrounding Brexit. Drawing on rich empirical materials to examine themes of forced displacement, war, poverty, imprisonment and the threat of humiliation, the book reveals how these highly civilized rebels penetrated their opponents' mind-sets, while also providing a sophisticated analysis of how their struggles fitted into the larger world picture. Methodologically and theoretically innovative, and written in a lively and accessible style, *Civilized Rebels* will appeal to scholars across a range of disciplines, with interests in globalization, historical international relations, postcolonial and subaltern studies, comparative biographical studies, European studies, the sociology of emotions and historical sociology. [Dennis Smith, an old Elias hand, does not directly invoke Elias here, though one senses his presence in the background – eds.]

**Dominic Malcolm and Philippa Velija (eds)**, *Figurational Research in Sport, Leisure and Health* (London: Routledge, 2018). 196 pp. ISBN: 9781138708259 (hb); 9781315201214 (ebook).

This book brings together an international team of scholars working within the figurational tradition to explain the significance of figurational sociology in the development of the sociology of sport and to provide empirical case studies of figurational sociology in action. Covering core concepts such as the civilizing process, and key methods such as interviewing and ethnography, the book presents contemporary research in areas as diverse as sport-related health, mixed martial arts, sports policy, gender relations and cycling.

#### Contents

1 Introduction to Figurational Research

in Sport, Leisure and Health, Philippa Velija and Dominic Malcolm

#### Part I: Key Concepts

2 The Development of Modern Sport: Sportization and Civilizing Processes, Dominic Malcolm and Jan Haut

3 Game Models as a framework for understanding power in the Male Football Figuration, Graeme Law and Daniel Bloyce

4 'Football Fitness': A quest for excitement or a leisure routinization?, Lone Friis Thing and Laila Susanne Ottesen

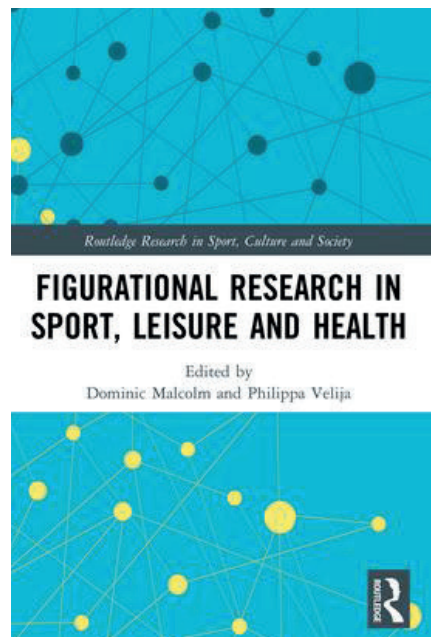
5 The Theory of Established–Outsider Relations: Understanding Gender Relations in the Cricket Figuration, Philippa Velija

6 The Development of Mixed Martial Arts: Using the Quest for Excitement and Informalization to Understand Sportization, Raúl Sánchez García

#### Part II: The Research Process

7 Doing Developmental Research as a Figurational Sociologist: A Case Study on the Long-term Sportization of Swimming, Steven Cock

8 On (Not) Becoming: Involved–Detachment and Sports 'Violence', Christopher R. Matthews



9 Doing (Figurational) Research: Using Semi-Structured Interviews in the Field of Public Health, Miranda Thurston

### Part III: Synthesis and Development

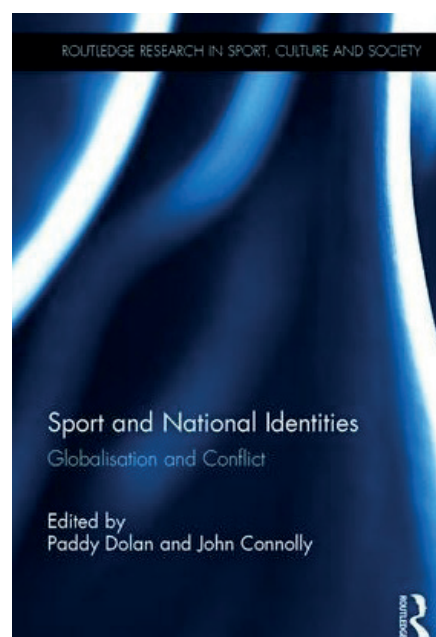
10 Figurational Research and Doping in Professional Cycling, John Connolly

11 A figurational understanding of sport organizations: the case of the Gaelic Athletic Association in Ireland, Paddy Dolan and John Connolly

12 Sport Policy, Sports Development and Figurational Sociology, Andy Smith, Daniel Bloyce and David Haycock

13 Figurational Sociological Approaches to Sport, Exercise and Health, Dominic Malcolm and Kass Gibson

**Dolan, Paddy and Connolly, John (eds),** *Sport and National Identities: Globalisation and Conflict* (London: Routledge, 2019). 2354 pp. ISBN: 9780367247638 (pb).



[The hardback and eBook editions were published in September 2011, but seem not to have been listed in *Figurations*. The paperback edition is published in March 2019.]

While globalisation has undoubtedly occurred in many social fields, in sport the importance of 'the nation' has remained. This book examines the continuing but contested relevance of

national identities in sport within the context of globalising forces. Including case studies from around the world, it considers the significance of sport in divided societies, former global empires and aspirational nations within federal states. Each chapter looks at sport not only as a reflection of national rivalries but also as a changing cultural tradition that facilitates the reimagining of borders, boundaries and identities. The book questions how these national, state and global identifications are invoked through sporting structures and practices, both in the past and the present. Truly international in perspective, it features case studies from across Europe, the UK, the USA and China and touches on the topics of race, religion, terrorism, separatism, nationalism and militarism.

#### *Table of Contents*

1. Contested and Contingent National Identifications in Sport, Paddy Dolan and John Connolly

Part 1: Sporting Politics, Contested Identities and Organisational Governance

2. Sports Policy Between State Intervention and Sports Autonomy: Consents and Conflicts of the Spanish Sports Policy, Ninja Putzmann

3. Sport as a Pillar of Representation of the Current Basque Identity, Ekain Rojo-Labaian

4. Politics and Identity in European Football: Cyprus in Comparative Context, Christos Kassimeris and Charis Xinari

5. Partition in Irish Sport During the 1950s, Cormac Moore

Part 2: Media Representations, Sport and National Identities

6. Constructing the Nation Through Sports News on Catalan Television, Albert Juncà Pujol and Eduard Inglés Yuba

7. No Borders: Post-National Identity and the Surfing Subculture in Ireland, Stephen Boyd

8. Confronting America: Black Commercial Aesthetics, Athlete Activism and the Nation Reconsidered, Ronald L. Mower, Jacob J. Bustad and David L. Andrews

Part 3: Sporting Nationalisms and Interstate Power Relations

9. Beaten at Their Own Game? A Study of British Football Power, Paul Tchir

10. Association Football, the Armed Forces and Invisible Nationalism in Britain, Roger Penn

11. Sporting Spectacle, 9/11 and the Reconstitution of the American Nation, Michael Silk

12. Shaolin Kung Fu, Chan Buddhism and National Identity, Lu Zhouxiang

13. Sport and the Politics of National Identity in the Two Chinas, Alan Bairner

**John Connolly**, 'Generational conflict and the sociology of generations: Mannheim and Elias reconsidered', *Theory, Culture & Society* 36: 1 (2019), pp. 223–47. doi.org/10.1177/0263276419827085

Abstract: Since its publication in the 1920s, Mannheim's essay, 'The problem of generations' (1952[1928]), has attained seminal status in marked contrast to Norbert Elias's theoretical formulations on generations. Despite Elias's close relationship over many years with Mannheim, the symmetries in their sociological programmes, and, crucially, that Elias's work specifically addresses generational conflict, he remains invisible within the sociology of generations literature. Yet Elias's contributions on this subject are quite extensive, traversing many of his major works. This article begins by reviewing Mannheim's and Elias's formulations on generations and goes on to consider the relevance of Elias's theoretical ideas in relation to contemporary work on generations. The paper contends that Elias's approach is a more empirically employable theoretical frame and also a stronger one for explaining intergenerational conflict.

**Dominique Memmi, Gilles Raveneau and Emmanuel Taïeb (eds),** *Le social à l'épreuve du dégoût* (Rennes: Presses Universitaires de Rennes, 2016). 218 pp. ISBN : 978-2-7535-5089-6 As a sequel to the 'Anatomy of disgust' (*L'Anatomie du dégoût*) they published in 2011 in *Ethnologie française* (the journal of French ethnology), Dominique Memmi, Gilles Raveneau and Emmanuel Taïeb have



edited a second opus centred on the topic of disgust and inspired in part by the work of Norbert Elias. If this new opus stresses how significant Anglo-Saxon and European social science has found the wider topic of emotions for the past twenty years, the editors of this book nevertheless advocate a stronger foundation of the sociology of emotions, to be achieved by basing it on a substantial effort in setting up definitions and outlining the problems at stake. Hence their choice of centring their study on one single affect (namely disgust), one single space (the workspace of health care and funerary professionals) and one single moment in time (the twentieth century, to avoid any anachronistic bias). Firmly inspired by Elias, they also set out their intention to connect the dots between the expressions of this affect, their historical occurrence and the social figurations in which they arise. (Translated by Sabine Delzescaux.)

**Nico Wilterdink**, 'Driving in a dead-end street: critical remarks on Andrew Abbott's *Processual Sociology*', *Theory and Society* 47 (2018), pp. 539–57  
<https://doi.org/10.1007/s11186-018-9323-9>

[Note: Because of the obvious similarities in the terms 'process sociology' used by Elias and his followers and 'processual sociology' used by the distinguished American sociologist Andrew Abbott, we had hoped that we would have the chance to discuss similarities and differences with Professor Abbot at the conference in Brussels in December 2018 (see below). In the event, he was unable to join us, but Nico Wilterdink had in the meantime drafted this critique.]

**Abstract:** In his book *Processual Sociology* (2016), Andrew Abbott proposes a radically new theoretical perspective for sociology. This review essay discusses the strengths and weaknesses of his 'processual' approach, in comparison with other dynamic perspectives in sociology such as, in particular, Norbert Elias's 'process sociology'. It critically questions central ideas and arguments advanced in this book: the reduction of social processes

to 'events', the focus on stability as the central explanandum of sociological theory, the implicit separation of individual and social processes, the proposition that the social world changes faster than the individual, the idea that 'excess' rather than 'scarcity' is the central problematic of human affairs, the strong emphasis on the inherent normativity of sociological concepts, the focus on values as the core of human social life, the neglect of human interdependence, power, coercion, and violence, and the distinction between 'moral facts' and 'empirical facts'. Detailed criticisms of the arguments in various chapters are given, and alternative viewpoints are proposed. The conclusion is that Processual Sociology fails to provide a fruitful approach for understanding and explaining social processes, and that it even represents, in several respects, theoretical regression rather than progress.

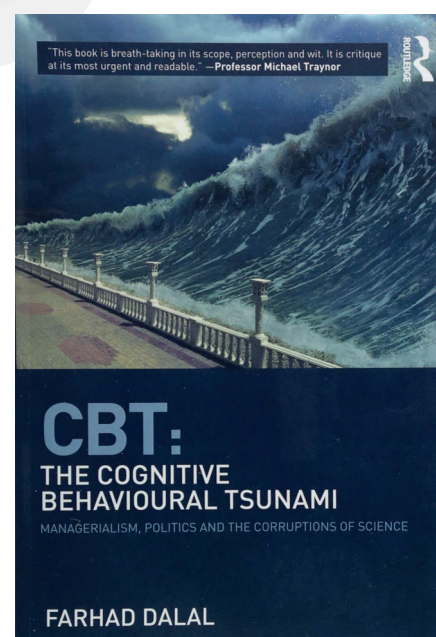
**Tatiana Savoia Landini**,

'Vulnerabilidade e perigo potencial – o processo de criminalização do assédio sexual online no Canadá e casos julgados em Ontário (2002–2014) [Vulnerability and its potential perils – on the criminalization of online luring in Canada and court cases tried in Ontario (2002–2014)], *Contemporânea*, 8: 2 (2018) pp. 515–42.

**Abstract:** The mass diffusion of the Internet since the 1990s and the development and expansion of easy access to information and communication technologies placed online sexual violence as a focus of attention for those concerned with child and adolescent protection. In the wake of the usual discussions on child pornography, an increasing concern has emerged about situations of online grooming or luring. This article reflects on Canada's movement to criminalize online luring/grooming, and makes some remarks based on Court Reports from the province of Ontario in the years 2002 to 2014. From 2002 on, Section 172.1 of the Criminal Code of Canada prohibits communications between adults and children via information and communication technologies that could result in a sexual offence. The study is not focused on luring in itself, but

on the beliefs, values and ideologies identified in its agenda. It discusses the representations of children, adult offenders and online environment that stand as the foundations of the process of criminalizing online luring, and are also found in the reports of the studied cases and decisions in connection with the crime.

**Farhad Dalal**, *CBT – The Cognitive Behavioural Tsunami: Managerialism, Politics and the Corruptions of Science* (London: Routledge, 2019). 198 pp. ISBN: 9781138313064 (hb); 9781782206644 (pb); 9780429457814 (ebook)



Farhad Dalal is a leading British Group Analyst who has always stressed his debt to Norbert Elias, who was one of the founders of Group Analysis. In his latest book he delivers a devastating critique of a form of therapy that is poles apart from that tradition:

Is CBT all it claims to be? *The Cognitive Behavioural Tsunami: Managerialism, Politics, and the Corruptions of Science* provides a powerful critique of CBT's understanding of human suffering, as well as the apparent scientific basis underlying it. The book argues that CBT psychology has fetishized measurement to such a degree that it has come to believe that only the countable counts. It suggests that the so-called science of CBT is not just 'bad science' but 'corrupt science'.



The rise of CBT has been fostered by neoliberalism and the phenomenon of New Public Management. The book not only critiques the science, psychology and philosophy of CBT, but also challenges the managerialist mentality and its hyper-rational understanding of 'efficiency', both of which are commonplace in organizational life today. The book suggests that these are perverse forms of thought, which have been institutionalised by NICE and IAPT and used by them to generate narratives of CBT's prowess. It claims that CBT is an exercise in symptom reduction which vastly exaggerates the degree to which symptoms are reduced, the durability of the improvement, as well as the numbers of people it helps.

Arguing that CBT is neither the cure nor the scientific treatment it claims to be, the book also serves as a broader cultural critique of the times we live in; a critique which draws on philosophy and politics, on economics and psychology, on sociology and history, and ultimately, on the idea of science itself. It will be of immense interest to psychotherapists, policymakers and those concerned about the excesses of managerialism.

**Roderic G. Broadhurst, Brigitte Bouhours and Thierry Bouhours,** 'Violence and Elias's historical sociology: the case of Cambodia', *British Journal of Criminology*, 58: 6 (2018), pp. 1420–39.

This article draws upon the same authors' book *Violence and the Civilising Process in Cambodia* (2015) – see *Figurations* 47.

**Abstract:** Elias's historical sociology method and his civilising process theory have rarely been applied to study long term trends in violence in non-western societies. Drawing from colonial archives, historical and contemporary secondary sources, official police data, crime victim surveys, and newspaper records we estimated the trends in homicide victims in Cambodia between 1900 and 2012, and, from a study of historical developments during the same period, examined whether Elias's civilising process theory

explained the long term variations in violence in this country. His interrelated concepts of sociogenesis and psychogenesis, particularly state formation and monopolisation of force, interdependencies, sensitisation to violence, as well as dis-civilisation periods, accounted for the successive ebbs and flows in the level of homicides in Cambodia.

**Henk Akkermans,** 'The emergence of trust: social figuration in supply networks', *Comparative Sociology*, 17: 3–4 (2018), pp. 406–25.

**Abstract:** Trust is an essential governance mechanism in present-day supply networks, where many independent parties have to coordinate their activities. It is often assumed that trustful behaviour at least partly depends on the inner dispositions of actors. Other theories suggest that this behaviour is an emergent property of the supply network, generated by the interactions between the actors in the network. Half a century ago, the social figuration theory of Norbert Elias was the first formulation of such a theory. This research tests this emergent property theory in a series of simulation-based thought experiments. A generic agent-based model of buyer-supplier interactions in a build-to-forecast supply chain is used as a dynamic hypothesis to test this theory. The inner dispositions of the actors towards trust and opportunistic behaviour can be changed here. Current trust levels are influenced by these inner dispositions, but are also changed by the perceived behaviour of the other party. Trust levels of the actors also determine their behaviour. In the simulation this creates vicious or virtuous cycles of mutual trust and performance, so called relationship spirals. Model analysis shows that beyond a certain level of external volatility, the development of trust on both sides no longer bears any direct relation to the inner dispositions of the network parties. This confirms the dynamic hypothesis. It also again establishes the strength of Elias's original social figuration theory.

**Stephen Mennell,** 'Trump's America: International Relations

and the Construction of They-Images', *International Relations and Diplomacy*, 6: 10 (2018), pp. 527–36. doi: 10.17265/2328-2134/2018.10.001

**Abstract:** Unequal power balances (or power ratios) between human beings, including unequal power ratios between nations, distort mutual perceptions in systematic, recognizable ways. And changes in power ratios over time are associated with shifts in perception. The power position of the USA in global affairs affects Americans' we-images of their own country and their (often inaccurate) they-image of the outside world. It also affects the outside world's they-images of the USA. Norbert Elias's theory of established-outsider relations is drawn upon to suggest how these may all be affected by the relative decline of American power.

**John Connolly and Paddy Dolan,** 'Habitus, social elevation, and the channel of shame-fear: The decision to expand Guinness advertising', *Journal of Historical Sociology*, 2018, pp. 1–12.

**Abstract:** This article explains the relationship between social habitus, social mobility and shame feelings using Elias's theoretical frame of figurational sociology. Much work to date has centred on Bourdieu's theoretical formulations and while there are clear parallels with Elias, significant differences exist. Elias identified how shame functions as a key channel for the transmission of social tensions generated by the structure of social relations into the social habitus of individuals. We explain how apparently rational decision-making in organisations obscures the emotional dynamics of shame and fear connected with processes of social elevation, habitus change and shifting power relations between social classes. Our empirical case concerns the brewer Arthur Guinness & Sons Ltd and the decision in 1927 to sanction a direct advertising campaign in Britain for the first time.

**Felix M Bathon,** 'Holding doors for others: A history of the emergence of a polite behavior', *InterDisciplines: Journal of History and Sociology*, 9: 2 (2018), pp. 57–87. Doi: 10.4119/indi-1074

**Abstract:** This article discusses the relationship between materiality and

sociality, and more precisely that of an item of clothing – the hoop skirt – and a polite gesture, holding doors for others, applying a historical procedural perspective. After some introductory remarks on holding doors for others as a polite behaviour, the history of the hoop skirt is reconstructed as a sequence on the basis of a methodology of processual explanation and is described as a process using Georg Simmel's fashion theory. Subsequently, a history of politeness is reconstructed as a sequence and explained as a process using Norbert Elias's theory of civilization. The hypothesis that the gesture emerged due to the exorbitant size of the hoop skirt, which made it necessary to hold doors for women wearing them, will then be made plausible by a complex reconstruction that parallelizes both sequences in a temporal and social dimension. In addition to the temporal presumption that the gesture appeared in conduct books after the emergence of the hoop skirt, both fashion and politeness present similar reference problems in terms of differentiation in society, inclusion and authenticity. Furthermore, this argument serves as a possible example of a symmetry between materiality and sociality.

**Katie Liston and Matthew Deighan.** 'Whose "Wee Country": Identity politics and sport in Northern Ireland', *Identities: Global Studies in Culture and Power*, 25, (2018), pp. 1–19. DOI 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 that 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'.

**Katie Liston,** 'Norbert Elias, figurational sociology and feminisms,' in Louise Mansfield et al. (eds), *The Palgrave Handbook of Feminism and Sport, Leisure and Physical Education* (London: Palgrave Macmillan, 2018), pp. 357–73.

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.

**René Moelker,** 'Governance and the decline of violence', in *NL ARMS Netherlands Annual Review of Military Studies* (Den Haag: T.M.C. Asser Press, 2016), pp. 227–47.

DOI: 10.1007/978-94-6265-135-7\_12  
**Abstract:** Historians and political scientists alike have confirmed a decline in inter and intra state violence. There is broad consensus regarding this decline. The world never will be perfectly safe, but many correlates of violence are known and therefore it is possible to manage safety and security. War, is neither a fate of nature nor a whim of Gods. In this chapter the relation of governance and safety and security is studied. Therefore, we

look at the interplay of agency and the opportunity structure, or the interplay between the governance triad and the governance opportunity structure. In more plain words, one should study the tensions between actors within the context of the historically grown structure. This structure restricts action and the degrees of freedom to human action but it is also an enabler. It enables actors to realize their objectives within the limits of political feasibility and these limits are in fact a balancing act. Governance develops from the tensions between actors and the interplay of these tensions with the dimensions of the opportunity structure and governance in its turn is correlated with a decline of violence. To understand the mechanism at work better we should look more closely into the dimensions of this opportunity structure and study how the monopoly of violence and taxation, the rule of law and the moral order contributes to safety and security. The chapter concludes that although in general governance is on the rise, and violence is declining, serious challenges will have to be dealt with.

**Gabriele Rosenthal,** *Interpretive Social Research: An Introduction* (Göttingen: Universitätsverlag, 2018). 246 pp. ISBN: 978-3-86395-374-4 (pb). Also available as a free download: <https://www.univerlag.uni-goettingen.de/handle/3/isbn-978-3-86395-374-4>. DOI: 10.17875/gup2018-1103

This is the English translation of a textbook of sympathetic character for figurational sociologists. It is a clear introduction to methods of data collection and analysis in the social sciences, with a special focus on interpretive methods based on a logic of discovering hypotheses and grounded theories. The chief methods presented are participant observation, open interviews and biographical case reconstruction. The special advantages of interpretive methods, as against other qualitative methods, are revealed by comparing them to content analysis. Empirical examples show how the methods presented can be implemented in practice, and concrete problems connected with conducting empirical research are discussed. By presenting

individual case studies, the author shows how to apply the principle of openness when collecting empirical data, whether through interviews or observations, and she offers rules for analysis based on the principles of reconstruction and sequentiality.

**Jeremy Smith**, *Debating Civilisations: Interrogating Civilisational Analysis in a Global Age* (Manchester: Manchester University Press, 2017). 216 pp. ISBN: 978-1-5261-0528-8 (hb).

*Debating Civilisations* evaluates the multidisciplinary field of civilizational analysis, its main currents and its principal competitors. As well as tracing the field's lineage to Emile Durkheim, Oswald Spengler, Arnold Toynbee and Max Weber contemporary historians and political scientists are included. Examining the work of S. N. Eisenstadt, Norbert Elias, Peter Katzenstein and Johann P. Arnason as leading scholars of civilisations, the book also evaluates the contemporary revival of the field against competing paradigms, especially Marxism, globalisation theory and postcolonial sociology. On the basis of this evaluation, the author argues for an alternative approach that lays stress on the dense engagement of societies, cultures, empires and civilisations in human history. Illustrating this argument through case studies of modern Japan and post-Conquest Latin America, the book explores discourses of civilization outside the West in contexts of growing Western imperial power. Drawing also on the unique theory of social imaginaries developed by Cornelius Castoriadis, *Debating Civilisations* argues that civilisations are better understood as creations made from routine contacts and connections carried out by anonymous actors over the course of long periods of time. The book contributes a unique perspective on this corner of comparative and historical sociology.

**Teresa Koloma Beck**, 'Mehr als der Mythos vom Zivilisationsprozess: Warum es sich lohnt, Norbert Elias' bekanntestes Werk neu zu lesen' [More than the myth of the civilising process: why it pays to reread norbert elias's most famous work], *Zeithistorische Forschungen/Studies in Contemporary History* 2 (2018), pp. 383–90. Online:

<https://zeithistorische-forschungen.de/2-2018/id%3D5601>

The title is self-explanatory: the author, and historian, makes an excellent case for re-reading *Über den Prozess der Zivilisation*.

**Joannes [Jan] van Gestel**, *Norbert Elias and the Analysis of History and Sport: Systematizing Figurational Sociology* (London: Routledge, 2018). 170 pp. ISBN: 9780815380665 (hb); eBook: 9781351212670.

In times when the social sciences have become increasingly fragmented and more focused on 'the pieces of the puzzle', the puzzle, as a topic in its own right, has slowly been moved towards the background. Nonetheless, as humanity becomes ever more globalized, there is a greater need for in-depth discussion on the theory behind the direction of humanity in history and the interrelationships between the different areas in which humans associate, including that of leisure and sport.

At its heart, *Norbert Elias and the Analysis of History and Sport* explains both the course of history and how the roles that leisure and sport have occupied in it should be investigated. Exploring this from Norbert Elias's figurational (or process sociological) standpoint, the book offers a unique perspective as Van Gestel approaches the theoretical concepts and ideas by systematizing the views of the iconic scholar and offers new insights into his central theory. Furthermore, drawing upon theoretical principles that are universal to humans rather than relative to a case study, Van Gestel offers an applicable guideline which explains phenomena beyond specific cultures or circumstances that have so far been a customary practice by process sociologists.

**Marcelo Weishaupt Proni and Thaíssa Tamarindo da Rocha Weishaupt Proni**, 'O papel civilizatório dos direitos humanos: diálogo com Bobbio e Elias' [The civilizing role of human rights: a dialogue with Bobbio and Elias], *Direito, Estado e Sociedade*, 51 (2017), pp. 161–94.

This article discusses the civilising role of human rights through a dialogue between the theoretical approaches of Norberto Bobbio and Norbert Elias.

**Radosław Kossakowski**, 'From communist fan clubs to professional hooligans: a history of Polish fandom as a social process', *Sociology of Sport Journal*, 34 (2017), 281–92. doi 10.1123/ssj.2017-0019

Abstract: The main aim of this article is to present the history of Polish football fandom as a social process which has coincided with the processes of transformation of Polish society over the last few decades. The fan movement in Poland dates back to the early 1970s when the communist authorities attempted to channel the activity of supporters. The 1980s, however, brought the development of a spontaneous movement with strong accents of hooliganism. The post-1989 transformation led to an economic and social crisis, with the rule of anarchy in football stadiums. Along with the formation of the democratic order, the fan movement evolved into different sections focused on particular aspects of activity. The paper is also devoted to the ideological dimension of fan culture, related to the conflict with the government at the turn of the 2010s.

**André Oliveira Costa**, 'State, subject and the traumatic effects of the civilization', *Język - Szkoła - Religia*, 12: 4 (2017), pp. 73–9.

Abstract: This article aims to provide a discussion between the Sigmund Freud's psychoanalytic theory and Norbert Elias's sociological work on the subject of violence as a paradoxical element of the constitution and the disruption of the relationship between individual and society. According to Freud, civilization discontents determine that the cultural bases are held in an individual's conflict with the body, the external world and the others. The subject of violence is also found in Norbert Elias's work. Violence emerges from the pact rupture between state and individual and destroys the ability of the citizen to become a person. What are the implications for the psychic economy and social structures in the



face of an emergency situation of violence in the public sphere? The paradoxical relationship between violence and civilization, articulated by Norbert Elias to the civilizing process, provides us with elements to answer Freud, when the psychoanalyst questions the implications caused by institutions that should give protection to individuals.

**Marta Bucholtz and Daniel Witte**, 'Sammelbesprechung – Transformationen eines Klassikers: Norbert Elias zwischen Kanonpflege und Kanonverschiebung' [Transformations of a classic: Norbert Elias between care for and shift in the canon], *Soziologische Revue*, 41: 3 (2018): 384–99.

This long and thoughtful review essay discusses eight books published between 2013 and 2017, by Eric Dunning, Jason Hughes, John Goodwin, Stefanie Ernst, Hermann Korte, Christoph Weischer, Behrouz Alikhani, Erik Jentges and Gabriele Rosenthal.

**Olav Korsnes, Johan Heilbron, Josh Hjellbrekke, Felix Bühlmann and Mike Savage** (eds), *New Directions in Elite Studies*, London: Routledge, 2018, 321 p.

One of the most salient consequences of the financial crisis and its aftermath is the renewed attention for 'elites'. Popular discourse about the rich and wealthy, however, oscillates between fascination for money and resentment towards the privileged few. Economic studies of the 'one percent' have significantly improved our knowledge of inequality, but are restricted to income and wealth. This book by a European network of researchers takes a different approach.

Rather than portraying extraordinary individuals or identifying a 'one percent', the inquiries focus on the processes through which people gain access to the 'field of power' (Bourdieu). After demonstrating that a global business elite is a fiction, subsequent chapters examine the process of accessing positions of power across various national contexts

(Britain, Germany, France, Switzerland, the Netherlands, Norway, Sweden, Denmark). Attention is paid not only to economic resources, but also to the role of cultural and social capital.

The analysis thus uncovers the social composition of the 'power elite' (Mills), reformulates issues of class, and unravels mechanisms of closure. It simultaneously highlights often neglected questions of socialization and educational background, assesses the gender dimension, and explores questions of legitimacy. A particular feature of the book is that it addresses empirical questions that are widely discussed in the media and among scholars, in conjunction with theoretical and methodological issues about how elites should be studied.

## ■ BIBLIOGRAPHICAL RETROSPECT

**Barbara H. Rosenwein**, 'Worrying about emotions in history', *American Historical Review*, 107: 3 (2001), pp. 821–45.

The work of the medievalist and historian of emotions Barbara Rosenwein has been mentioned in several earlier issues of *Figurations*, but not this survey article from almost two decades ago, which covers the work of historians from Febvre and Huizinga through Elias to Peter Stearns. It came to my attention by chance just after Steve Loyal had asked me about medievalists' critiques of Elias.

Rosenwein begins this article as follows:

'As a medievalist, I have cause to be worried about emotions in history. I do not worry about the emotions themselves: people in the past, as now, expressed joy, sorrow, anger, fear, and many other feelings; these emotions had multiple meanings then (as they do today); they had their effects on others and were manipulated in turn (as ours do and are). What medievalists - indeed, all historians who want to get their history right - must worry about is how historians have treated emotions in history. The purpose of this article is to survey the historiography of emotions

in Western history and to suggest some fresh ways to think about the topic.'

*SJM*

## ■ RECENT CONFERENCES

**Global Interdependencies: What's new in the human society of individuals?**  
Université Saint-Louis.  
4-8 December 2018.  
Brussels, Belgium.

During the first week of December, the process community gathered for an international symposium in Brussels. This was organised by the Research Centre of Political Science (CRéSPo) and the Institute for European Studies (IEE) of Université Saint-Louis – Bruxelles (USL-B). It combined a range of panels found in larger conferences along with the inclusiveness of smaller workshops.

The conference itself was preceded by a PhD workshop. Robert Van Krieken and Stephen Mennell coordinated an enlightening and engaging workshop. Participants were able to connect the building blocks of processual research, and reflect on the development of their own research projects.

At conference, there were over 100 presentations on a diverse range of panels from recurring investigations on violence, informalisation, sport and family, to more contemporary explorations of societal power relations including gender relations, human migrations, and the development of populism. There were also panels that sought to broaden processual research to understand societal relations in Asia and South America, grasp the interdependencies that shaped Elias's own intellectual development, and open dialogues with other areas in the sciences and humanities. The panels and presentations showed the depth and breadth of processual research in ways that transcended geographic, disciplinary and linguistic boundaries.

The plenary sessions brought participants together and sparked points of discussion that continued throughout the week. These were presented by



Abram de Swaan, Reinhard Blomert, Ademir Gebara, Robert van Krieken, Marta Bucholc, Helmut Kuzmics and Andrew Linklater. There were also opportunities for transgenerational discussions, during coffee breaks, lunch and over dinner, which equalised ordinary academic hierarchies and displayed in practice the forms of open people dialogue that is a consistent ethos of processual research.

Many thanks to the organising team lead by Florence Delmotte and Anne-Alexandra Fournier, with the help of Stephen Mennell, Jason Hughes and Barbara Górnicka, for an intensive and stimulating conference. There were also over 30 panel chairs, working alongside volunteers from Université Saint-Louis. The sight of students in the hallways was a good reminder of the same interdependences binding the conference with the host university.

The discussions from Brussels will continue towards and beyond the next symposium.

*Alexander Mack  
Aberystwyth University*

**17th Simpósio Internacional Processos Civilizadores (SIPC), 16-19 October 2018, University of Londrina, Brazil.**

The 17<sup>th</sup> biannual International Symposium on Civilising Processes that I was lucky enough to be invited to in October, is most likely one of the biggest (and still growing!) figurational academic events in the world. The symposium brought together over 200 academics from South and Latin America, whose contributions focused on the main broad theme of figurational, historical, political, social

and educative processes. The event was organised by Tony Honorato (UEL), Célio Juvenal Costa (UEM) and Magda Sarat (UFGD) and their team, whose warmth, enthusiasm and dedication has contributed significantly to the success of this symposium.

The big range of topics has included sessions covering presentations on education, childhood, sport, the political issues of South and Latin America, but also cultural, environmental and bodily figurations. Some of the main contributors to the symposium (just to name the few) included Ademir Gebara, Gina Zabłudovsky, Vera Weiler, Lucas Krotsch, Carina Kaplan, Heloisa Helena Bady Baldy dos Reis, but also invited guests from Europe, such as Cas Wouters, Adrian Jitschin, Behrouz Alikhani and Barbara Górnicka. The symposium was packed with many inspiring and wonderful moments and





memories, but one that deserve a special mention is the book launch in the form of samba dance off in one of the local clubs.

The 18<sup>th</sup> SIPC will be held in Bogota in 2020, organised by Diego Mauricio Barragán Díaz at Universidad Externado de Colombia.

*Barbara Górnicka*  
*University College Dublin*

25th IPSA World Congress of Political Science, Brisbane, Australia. 21–25 July 2018.

Alex Mack writes that political science conferences are forums he normally avoids: too sociologically reductive, too methodologically nationalist. However, this one was only 30 minutes away from where he lives, so the opportunity to cause some mischief was too interesting to ignore. He contributed a paper to Session – GS03 International Relations. Panel – Brexit: Causes and Consequences, entitled ‘Burning Bridges: The Brexit Process and the Migration Language of British Prime Ministers’.

**Abstract:** This inquiry argues that the ongoing Brexit process is moving Britain towards becoming a more closed society. With the development of more narrow modes of socio-emotive identification stimulated by the migration language of British Prime Ministers. The paper asks how and why successive British Prime Ministers have constructed and justified their representations of the transnational movement of people? In response,

the study presents a mode of analysis that combines the methodological vocabulary of process sociology developed by Norbert Elias, and risk sociology articulated by Ulrich Beck. It builds on recent efforts to integrate these perspectives into the discipline of International Relations to further understandings of world politics. The study demonstrates that over the course of the past 17 years, depictions of migration formed part of a broader sociological power struggle between Britain and the European Union. Consciously or unconsciously, the language of British Prime Ministers encouraged the embrace of a more nationalist anti-cosmopolitan normative code. Adherence to this code helped position British identifications in opposition against the European Union, despite projections of observance to a more cosmopolitan humanist-egalitarian normative code. British Prime Ministers equated the idea of open borders with wider social insecurities. Depictions of people movement from Europe were infused with broader social fears such as fears of welfare dependency creating an expanding vortex shaping the means of orientation in British society. These fears were intermixed with a belief in the superiority of nationalised ‘British’ laws, opening the space for more insecure fantasy-laden representations. Overtime, these distortions decreased an awareness of the interweaving webs of interdependence binding Britain with Europe. Collective identifications against Europe fed into shared anxieties about Europeanised movement. British Prime Ministers inspired vulnerable sections of British society to become more fearful of people movement from

Europe, further antagonising relations between the United Kingdom and the European Union that culminated in the referendum of June 2016.

Re-figuration of spaces and cross-cultural comparison – First<sup>1</sup> Conference and Opening Event of the Collaborative Research Center 1265 ‘Re-Figuration of Spaces’,

*14–15 June 2018, Technical University of Berlin.*

On 1 January 2018, the German Research Foundation (DFG) set up the Collaborative Research Centre ‘Re-figuration of Spaces’ (CRC 1265) at the Technical University of Berlin [see Nina Baur’s article about this above]. More than 50 scientists from various disciplines such as sociology, architecture, urban and regional planning, art, geography as well as media and communication sciences are working together in 15 sub-projects at the TU Berlin, the FU Berlin, the HU Berlin, the Westfälische Wilhelms-Universität Münster and the Leibniz Institute for Research on Society and Space (IRS). On the 14–15 June 2018 the CRC 1265 was officially inaugutaed with the opening conference under the title ‘The Re-figuration of Spaces and the Cross-Cultural Comparison’. Lecturers from seven different disciplines were invited to speak on practices of comparison. The Collaborative Research Centre understands *re-figuration* to be the processual and often conflict-related transformation of spatial arrangements and interdependencies. Over the last



50 years, the processes and dynamics of mediatization, translocation and polycontextuality have intensified. As Hubert Knoblauch (Berlin), the spokesman for the CRC, put it, the term *re-figuration* is confusing yet thought-provoking. The term is to be empirically explored and qualitatively determined through the CRC's sub-projects as they act as empirical diagnoses of our times, which are of central importance in developing a social theory. During the formal opening, Martina Löw (Berlin), the spokeswoman of the CRC, spurred thinking about complex spatial constructions. Society, she says, must also be understood through space. The aim of the CRC is thus to develop a spatial theory that is capable analysing the changed conditions of the constitution of the social in space, in and through which power relations are expressed. Its overlaps with changes of socio-spatial knowledge and arrangements are subject to the empirical research agenda of the sub-projects. This year's first annual conference's topic of a total of four sessions addressed the practices of comparisons. Here, perspectives of different disciplines on the theoretical, conceptual and methodological approaches are discussed.

From a critical architectural-theoretical perspective, first speaker, Nina Gribat (Darmstadt) understands 're-figuration' as a contested field within which a triad of space, conflict and society unfolds. Architecture represents and structures social relations within this relational field, as a result, both constantly undergoing changes. Karina Pallagst (Kaiserslautern) compares planning cultures across the northern hemisphere. Her research suggests that understandings of territoriality, spatiality and linearity of planning stages do differ, which leads to a need of rethinking planning's core categories.

Closing the first day of the conference, historian Angelika Epple (Bielefeld) highlighted in her talk the impact that the *spatial turn* had on the historical disciplines. Increasingly efforts were being made to overcome

methodological nationalism and turn towards an understanding of entangled history instead. The emphasis on translocal interdependencies and relationships changed practices of comparison dramatically.

The second day of the conference began with the lecture by Lech Suwala (Berlin) on 'Spatial concepts, re-figuration of spaces and comparative research from the perspective of economic geography and regional economics'. Although geography has undergone various *turns*, economic geography and regional economics still stick to the idea of absolute or relative space. He expanded on possible approaches to a relational and topical space.

Jan Polívka (Aachen) introduced further perspectives of planning sciences. Three levels of a hierarchical structure – places and cultures, rules and norms, as well as practices – that shaped planning action each possess their own rates of contingency. These levels are subject to examination of their different dynamics among them, between them and different cultures. Herein culture proves to be less flexible than situations and rational logics. For example the deployment of the land-use plan, which has found worldwide application, but in practice is applied differently depending local planning cultures, sometimes far from the original intention of its use.

Johannes Becker (Göttingen) introduced the perspective of biography research using the example of 'Life and family histories in the context of escape and narrowing borders in the Middle East'. The re-figuration of spaces is tangible in the everyday dimension and is reflected in biographical situatedness and family relationships. Also, formal legal and state constriction and the effectiveness of state boundaries may be reflected in mentality change and diffusion of families.

Wolfgang Aschauer (Salzburg) completed the second day with the perspective of quantitative comparative social research. In order to obtain differentiated insights, he pleaded for a mix of methods and an interdisciplinary and theory-orientated cross-cultural

social research. The understanding of space, he criticizes, continues to be a central problem in classical comparative national research. Social-scientific methodology today should begin where the big-data analysis ends.

The conference ended with a round-table discussion in which the diversity of disciplinary approaches to the topic of comparison and the practices of comparison in the disciplines were recognized as stimulating. The question of whether the multiplicity of perspectives stands as thought-provoking quality, or whether a common language should be found will certainly only be answered in the course of the next years.

Variables themselves used in comparison – such as time, space, territory – should be made the unit of investigation. These variables may be closely interwoven as illustrated by the juxtaposition of planned space and built space, the first one representing future space and the latter something that carries past projections of the future.

Together with other critical reflections on the relationship between re-figuration of spaces and cultural comparison, the results of this conference will be published in a Thematic Issue on 'The Re-Figuration of Spaces and Cross-Cultural Comparison' by Nina Baur (Berlin), Stephen Mennell (Dublin) and Angela Million (Berlin) and is expected to be published in the peer-reviewed open access journal *Forum: Qualitative Social Research* (FQS) in 2020.

*Martin Schinagel*  
Leibniz Institute for Research on Society and Space (Erkner)

## Social Reflexivity and Informalization

*17 May 2018, Paris, France.*

On 17 May 2018, the Laboratoire interdisciplinaire d'études sur la réflexivité (LIER), our research group at the École des hautes études en sciences sociales (EHESS), organized a conference entitled 'Social Reflexivity and Informatisation'.

In the Reid Hall in Paris we welcomed several researchers from Amsterdam to open a dialogue between research on informalization, a framework developed by the Dutch sociologist Cas Wouters in the footsteps of Norbert Elias, and the ongoing work in the LIER on the social production of reflexivity. On a methodological level, the goal is to open a discussion between the type of ‘pragmatic sociology’ (or ‘sociology of tests’) developed within the LIER and the approach of researchers associated to the ‘Amsterdam school’ in figurational sociology, which was born during the years in which Norbert Elias worked at the University of Amsterdam. Four researchers from Amsterdam, Cas Wouters, Rineke van Daalen, Jan Willem Duyvendak and Don Weenink, presented their work, which was discussed by several members of the LIER – Morgane Baladron, Noemi Casati, Mischa Dekker, Cyril Lemieux, Théo Leschevin, Dominique Linhardt, Gautier Mariage, Cédric Moreau de Bellaing, and Danny Trom.

In the regular reading sessions organized in the LIER, we felt that this theory provided particularly promising avenues for future research. More specifically, the theory of informalization speaks to the focus of research within the LIER on how actors develop forms of reflexivity concerning their actions. This was one of the points addressed during the conference. The thesis of the LIER is that reflexivity increases with modernity: with the increasing division of labour there is increasing interdependence, a social process through which individuals are shaped into more reflexive beings. In the theory of informalization a special kind of reflexivity seems to appear at a specific moment in history: in the late nineteenth century and especially in the 1960s and 1970’s when people start developing a more reflexive third nature. The argument is that increasing equality and the emancipation of previously excluded groups – women, cultural minorities – produces more reflexivity. We discussed whether the type of reflexivity produced by informalization substantially different from that which existed before.

In this light, Jan Willem Duyvendak’s presentation on ‘the informalization

of the nation. the extension of “home” and the paradox of tolerant nationalism’ addressed how the process of informalization requires of people that they get rid of their feelings of superiority: it has become much less acceptable to say ‘I am inherently better than you, because you are a woman, of person of colour, of a different sexual orientation’. Yet, in the Netherlands, right-wing parties mobilize exactly some of the values central to informalization – tolerance, openness to sexual diversity, self-relativization – to construct a form of nationalism that excludes newcomers that purportedly have not acquired these capacities. As Danny Trom put it, the rise of ‘tolerant nationalism’ might fill a need for exclusion when collective identities are increasingly instable and fluid. Noemi Casati pointed at the importance of trust in informalization and suggested that this theory helps to understand the link between the retreat of the welfare state and the rise in nationalism: as people increasingly face insecurity about their jobs and income, they may lose their trust in newcomers as well.

Don Weenink’s presentation, ‘Violent crime and informalization’ addressed whether there are types of violence that are specific to an informalizing society. With the decreasing power differentiation between social groups (male/female, for example), violence may become a tool to maintain differentiation and an outlet for frustrations. Cédric Moreau de Bellaing suggested that this would mean that emancipation and increasing reflexivity do not always decrease violence. The high levels of domestic violence in Northern Europe were mobilized as a case in point. Théo Leschevin raised the question whether the informalization process leads people to define violence differently.

A final main point of discussion was the relation between informalization and inequality, which was raised by Rineke van Daalen in her presentation ‘Informalization in times of growing inequality. interactions at the service desk, in the class room, on the street’. Does the disappearance of clear rules favour those who are able to cope with the increasing requirements of

flexibility? Morgane Baladron raised the question: what is the link between informalization and (neo-)liberalism? Cyril Lemieux hypothesized that, with informalization, we do not observe the disappearance but rather the pluralization of forms of hierarchy.

The general discussion with Cas Wouters, concluding the day, raised a concern about the distinction between informalization as a sociohistorical process and informalization as a political weapon / an ideological tool used against people. Is it good that there is more informalization? And what should be the response from sociology when political parties start accusing people of having insufficiently informalized, using this as an argument to exclude these people from social benefits or full citizenship? Plans were made for a return match in 2019 in University of Amsterdam [see below].

*Mischa Dekker and Gautier Mariage*

**Civilisation and Informalisation: mini-symposium in honour of Cas Wouters, 23 February 2019, Amsterdam.**

Over 70 people, friends, family and colleagues from several countries, gathered in Amsterdam on 23 February to honour Cas Wouters for his outstanding contribution to sociology. Not just *figurational* sociology, the pleonasm which Elias was none too fond of, but sociology in general. Starting with his work on sexology, his translation (with Bram van Stolk) of Elias and Scotson’s *The Established and the Outsiders*, and his classic contribution to the discussion about the direction of ‘the’ civilising process (at the time it was still possibly to use the singular), up to his investigations on the changing relations between men and women, parents and children, elders and youngsters, Wouters has made an impressive career on the basis of ‘the emancipation of emotions’.

A variety of speakers contributed to the mini-symposium, facilitated by the Norbert Elias Foundation.

Professor Paul Schnabel started off by assessing informalisation as a major social trend and one of ‘the five i’s’ he discerns (together with individualisation, informatisation, internationalisation and intensivisation). Professor Fernando Rodrigues shocked his audience with the case of Brazilian beheadings and other forms of cruelty. Professor Stefanie Ernst addressed the growing ‘discrimination awareness’ with regard to women, migrants and the LGBT community. Michael Schröter gave a lecture on the sociogenesis of the psychoanalytic practice and Freud’s breakthroughs. Raúl Sánchez deployed the informalisation of sports, the huge influence of the late Eric Dunning to the field of investigation and the way the informalisation thesis is of help in understanding all too often misinterpreted developments of ‘coarsening’ in for example martial arts and free fighting. Rineke van Daalen presented the case of informal traffic manners and the rise of ‘surveillance light’, seeking a balance between control and ‘letting go’. Finally Mischa Dekker shed light on civilising campaigns against ‘street harassment’ in Paris and Amsterdam in times of informalisation.

All tacitly or explicitly touched upon balances of formalisation and informalisation, thus illustrating not only the versatility of the thesis of informalisation, but also the applicability and the synthetic power of it to grasp complex social and psychic developments. Or, as the abstract of an article for the interdisciplinary journal *Emotions: History, Culture, Society* (<http://www.historyofemotions.org.au/society-for-the-history-of-emotions/emotions-journal/>) reads: ‘One of the most striking cultural trends in the history of the past century [...] has been the rise of greater informality in interpersonal relations. [...] But the phenomenon is dramatically understudied, taken for granted rather than assessed or analysed.’ With the mini-symposium in Amsterdam at least that notion was partially compensated for. The event coincided with the publication of *Civilisation and Informalisation: Connecting Long-Term Social and Psychic Processes* (Palgrave), edited by Cas and Michael Dunning. Actually, it is a

book consisting of six chapters by Cas Wouters, and at the same time a reader, consisting of another six essays on the field of informalisation by Jonathan Fletcher, Michael Dunning, Raúl Sánchez, Arjan Post, Wilbert van Vree and Richard Kilminster.

The afternoon was appropriately concluded by Cas himself, paying a tribute to his preceptor Joop Goudsblom *in absentia*. After all, it was Goudsblom who won Cas over to study sociology and from whom he has learned the most.

Arjan Post

## ■ FORTHCOMING CONFERENCES

The Civilizing Process in Colombia  
Latin America Centre,  
University of Oxford, 3–4  
May 2019

Eduardo Posada-Carbo is organising a two-day seminar which will examine how the theory of civilising processes applies to his home country, Colombia, historically and to the present day. Speakers will include Andrew Linklater. Anyone interested in taking part should contact Eduardo at: [eduardo.posada-carbo@lac.ox.ac.uk](mailto:eduardo.posada-carbo@lac.ox.ac.uk).

Economy and social inequality, Spring Conference of the DGS Section Economic Sociology, 16–17 May 2019, TU Berlin.

Organization: Nina Baur and Jürgen Beyer

Call for papers:

Researching the interrelationship between economics and social inequality is one of the oldest questions sociology has dealt with. In the face of growing inequality in many societies and the increasing problematisation of this tendency in public space, this issue is now increasingly coming into focus. However, the relationship between economics and social inequality has

not been the focus of sociological research in the recent past, but has been conducted primarily in other research fields of the discipline. This has contributed to the fact that the focus of inequality analyzes has been directed at certain aspects and that most economies have been taken into account only in a fragmented way. The main topics are as following:

1. Transformation of economic into social inequality: money and consumption
2. Creating social inequality through entrepreneurship and business
3. Observation and analysis of inequality
4. Economy, social inequality and social change
5. Economy, social inequality and space

The conference will welcome contributions that address one of the above-mentioned open questions or handle other innovative topics relevant to this topic. Theoretical and empirical contributions are equally welcome.

If you would like to make a contribution, please send a one to two-page exposé to the organizers by 1<sup>st</sup> March 2019 to Nina Baur ([nina.baur@tu-berlin.de](mailto:nina.baur@tu-berlin.de)) and Jürgen Beyer ([juergen.beyer@uni-hamburg.de](mailto:juergen.beyer@uni-hamburg.de)), which should contain the entry title, name, institution and email address, as well as the abstract. The selection of contributions for the conference is based on the exposés.

You will receive feedback by 15 March 2019, if you have been selected for a lecture.

A publication of selected articles at Springer VS is planned. The deadline for the first edition of the contributions is 31 August 2019 – the selected authors will be informed in May 2019 about further details on the schedule.



## Civility and Incivility in Early Modern Britain, 1500–1700

Oriel College, Oxford, 28 June 2019

Deadline for abstracts: 1 April 2019

Recent years have seen an increased scholarly interest in early modern ideas about civility. Although often associated with urbanity, gentility, or refinement, this conference will explore ideas of civility more broadly, asking how the limits of acceptable behaviour and discourse were defined, enforced, and negotiated in early modern Britain.

The meaning of civility in post-Reformation Britain was both contested and complex. Religious change, developments in print, and social and political upheaval all served at various points to intensify ideological division and public disagreement. But contemporaries also worried about the effects of heated, vitriolic debate, and about how to ensure that difference did not tear apart the *vinculum societatis* ('bond of society'). Notions of civility could be both a source of, and a solution to, these conflicts – a form of tolerance or a tool of exclusion. They could place people, groups, and ideas beyond the bounds of acceptability, but also provide a principle for counteracting fissure in society and ensuring peaceful co-existence.

Participants are encouraged to interrogate the different ways that historians might think about the dynamic relationship between civility and incivility between 1500 and 1700. Submissions are invited on all aspects of political, social, religious, or intellectual history, and interdisciplinary contributions are likewise encouraged.

Proposals for twenty-minute papers are encouraged from graduate students, early career researchers, and established scholars. Papers might address but are not limited to:

- Inclusion and exclusion • Tolerance and intolerance • Morality and immorality • Marginalisation and subversion • The politics of moderation • Politeness and codes of conduct •

Polemic and invective • Censorship and free speech • Crime and punishment

Keynote addresses will be given by Dr Teresa Bejan (University of Oxford) and one other (yet to be announced).

Please send a one-page CV, a title, and an abstract of c.350 words to [incivility2019@gmail.com](mailto:incivility2019@gmail.com) by Monday 1 April 2019. Please also indicate if you would like to be considered for a graduate travel bursary. The conference is sponsored by the Oxford Centre for Early Modern Studies.

More details can be found on the conference website: <https://www.incivility2019.com>

## IV ISA Forum of Sociology, Porto Alegre, Brazil, 14–18 July 2020

The theme of the ISA Forum in Porto Alegre in July 2020 will be 'Challenges of the Twenty-First Century: Democracy, Environment, Inequalities, Intersectionality'. Further details can be found on the ISA website:

<https://www.isa-sociology.org/en/conferences/forum/porto-alegre-2020>

The call for *session proposals* is now open and ends on 15 March this year, 2019.

After the list of sessions has been finalised, the submission of *paper abstracts* will open on 25 April and close on 30 September 2019, 24:00 GMT. Participants and organizers of invited sessions must submit abstracts on-line via the Confex platform. Abstracts must be submitted in English, French or Spanish. Only abstracts submitted on-line will be considered in the selection process.

Many figuratologists are members of RC56 Historical Sociology and/or RC20 Comparative Sociology. If you wish to discuss possible RC56 sessions, you could contact its President, Manuela Boatcă ([manuela.boatca@soziologie.uni-freiburg.de](mailto:manuela.boatca@soziologie.uni-freiburg.de)), Vice-President Riobert van Krieken ([riobert.van.krieken@sydney.edu.au](mailto:riobert.van.krieken@sydney.edu.au)), or Secretary Treasurer Paddy Dolan

([paddy.dolan@dit.ie](mailto:paddy.dolan@dit.ie)). For RC20, consult its Treasurer, Stephen Vertigans ([s.vertigans@rgu.ac.uk](mailto:s.vertigans@rgu.ac.uk)).

## Doing Things Differently: Workshop in Honour of Eric Dunning

1–3 July 2019, University of Leicester

An interdisciplinary workshop in honour of the life and work of the late Professor Eric Dunning has been organised by Jan Davies, Laurie Parsons and Will Davies, all of the University of Leicester. The workshop will run from the 1–3 July 2019 and is supported by the University of Leicester and the Norbert Elias Foundation.

The workshop is open to students who wish to do things differently in their research, and who want to deepen their knowledge of Norbert Elias's sociological practice. The workshop aims to explore the use of different research methods such as visual, auto/biographical, historical/comparative methods and time-series analysis using documents of life, amongst others. As well as lectures and workshops from leading researchers on these methods and on Elias's work itself, there will be small group discussions and seminars, a Q&A panel with researchers, poster presentations, and a field work visit to South Wigston – a tour of the 'Winston Parva' of *The Established and the Outsiders* (costs for which are covered).

Other than costs of travel and accommodation, this is a free workshop which targets students of all levels of study and early career researchers.

You can visit the website for further information and to view the programme. There are 25 places available on a first-come-first-served basis, so be sure to book on via the Eventbrite page: <https://www.eventbrite.co.uk/e/doing-things-differently-workshop-tickets-55040880756>

Do feel free to get in touch with any questions by contacting [doingthingsdifferently19@gmail.com](mailto:doingthingsdifferently19@gmail.com)

Jan Davis, Laurie Parsons, Will Davis

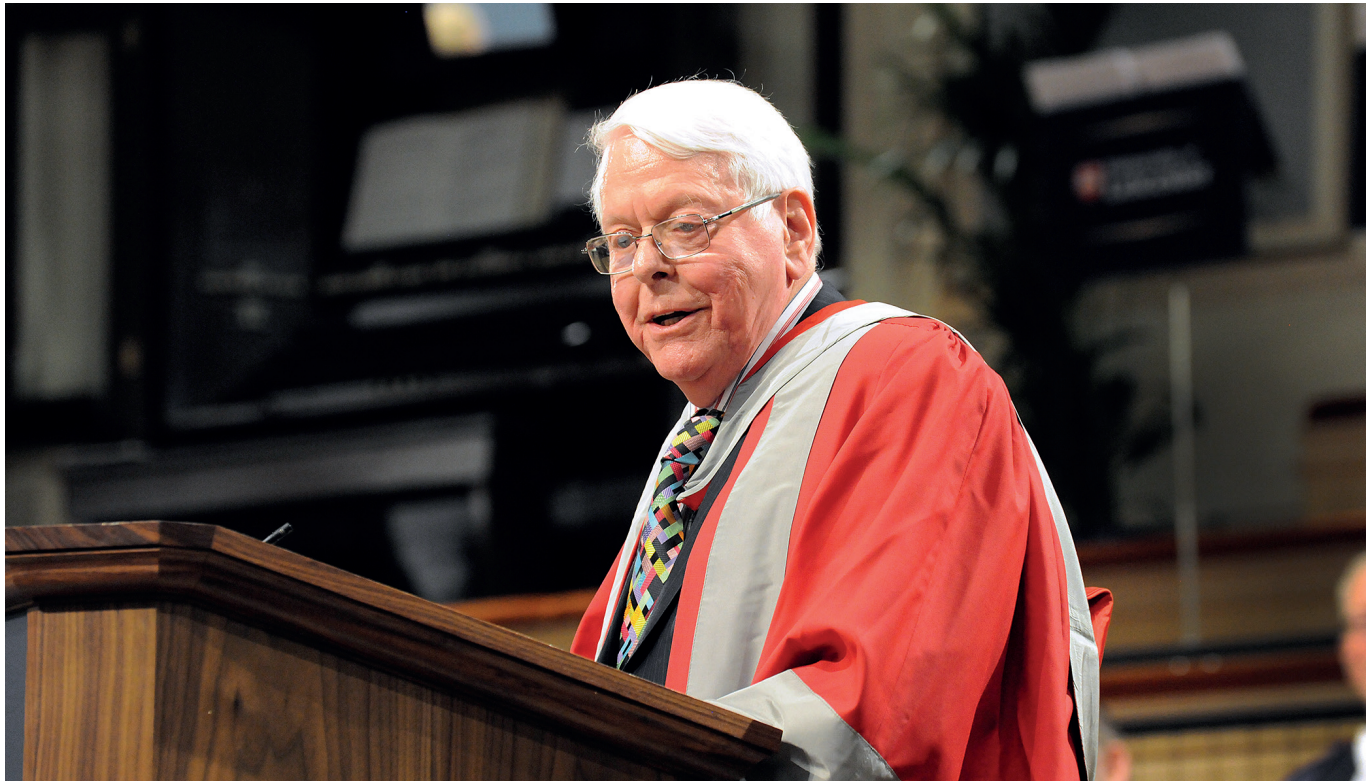
## ■ OBITUARY

Eric Dunning,  
b. 27 December 1936;  
d. 10 February 2019

The book was not published in English translation until many years later.

Seeking an area for postgraduate research, Eric asked Elias whether

regarded as ‘ancient’. Eric’s first published journal article, written with Earl Hopper, was a critique of Goldthorpe’s acclaimed contribution to the then vigorous debate about the



Professor Eric Dunning of the University of Leicester, distinguished sociologist, prominent advocate of the process-sociological perspective, and founding father of the sociology of sport, has died after a long illness.

Eric was born in Hayes, Middlesex, the second son of Sidney Dunning, a London bus driver, and his wife Florence Daisy, a school dinner lady. After Acton County Grammar School, in 1956 he entered what was then University College Leicester. As a first-year undergraduate he attended Norbert Elias’s introductory lectures in sociology. He was so entranced that he switched from his intended subject of economics to become a sociologist, graduating with an external London University BSc (Econ) in 1959. At Acton County, he had learned German, which proved to be of great significance: he was one of very few students who were able to read Elias’s magnum opus, *Über den Prozess der Zivilisation*, in the original 1939 edition (a copy of which he borrowed from the Head of Department, Professor Ilya Neustadt).

football was a respectable field for research. At that time it was not: among British sociologists there was often, as Eric remembered, ‘a contemptuous dismissal of sport as an area of sociological enquiry’. He later recalled that his initial bibliographical search revealed almost no research on sport that was sociological in the sense of being oriented around sociological concepts and theories. Dunning and Elias set out to change that, and in effect founded the sociology of sport, which is today a very thriving field.

But Eric always considered himself a sociologist *tout court*, not just a sociologist of sport, and from the start he took part in the academic debates of the 1960s, which were especially lively in what was then the very large Department of Sociology at Leicester. One of the lines of tension was between the mainstream, more positivist, Popperian and functionalist tendency of which John Goldthorpe was an outstanding leader, and the developmental tendency led by Elias and Neustadt, which the ‘moderns’

‘convergence thesis’.<sup>1</sup> A decade later, he pursued his intellectual differences with Goldthorpe by writing a critique of Popper.<sup>2</sup> Throughout his career, in the Department and beyond, he was one of the most prominent champions of Elias’s ‘process sociology in all its aspects, culminating in his 2013 book with Jason Hughes.’<sup>3</sup>

The ideas associated with process sociology were applied from the beginning to the sociology of sport. Eric’s postgraduate work focused on the *development* of football from a rough and wild folk game, closer to ‘real’ fighting than to modern sports, into the modern game, characterised by formal organization and elaborate written rules, one object of which was to regulate, and steadily to reduce, the socially permitted level of violence within the game – a manifestation of a civilising process.

After completing his research, Dunning went to the United States for a year, where he worked under Alvin Gouldner at Washington University in St Louis,



MO, and where he met and married his first wife, Ellen. He returned to Leicester in 1962 to take up an appointment as an assistant lecturer but Ellen was unable to settle in England, the marriage broke up and she returned to the USA.

The two papers which Dunning published on football in 1963 and 1964 were among the earliest, and in Britain were probably the very first, published pieces of research to examine sport from a properly sociological perspective.<sup>4</sup> There were no organized academic groups concerned specifically with the study of sport and no specialist journals in the field. When the North American Society for the Sociology of Sport (NASSS) was founded in 1978 with just 21 founding members, it referred to the sociology of sport as 'this newly emerging field'; by this time Dunning had already been working in this 'newly emerging field' for almost two decades and his first book in the area, *The Sociology of Sport*, had already been published seven years before NASSS was founded.<sup>5</sup>

Dunning authored or edited 14 books and wrote almost a hundred scholarly papers on sport. *Quest for Excitement*, co-authored with Elias, has been hugely influential in generating a more theoretically informed sociology of sport and has been translated into six languages.<sup>6</sup> Their essays, separately and together, covered the development of sports and leisure from the ancient Greek Olympics to the present day. Among many other things, they stressed how sports gradually developed rules to maintain the 'tension balance' or level of excitement for both players and spectators; the offside rule in soccer or the lbw rule in cricket are examples of this. The theme is developed in *Barbarians, Gentlemen and Players*, his study with Ken Sheard of the development of Rugby football, which is arguably the best sociological study of the development of any sport.

From 1984 onwards, Dunning and his Leicester colleagues produced several books on football hooliganism, and the work of what became known as the 'Leicester School' is without doubt the most substantial and influential work

in this area, the starting point for all subsequent research.<sup>7</sup> During those years, Eric appeared frequently on television and radio as the pre-eminent expert on sports-related spectator violence.

Eric's outstanding contribution to the sociology of sport was recognised when his book *Sport Matters* was awarded the NASSS prize as the best book published in the field in 1999.<sup>8</sup> In 2008, he was presented with a Festschrift; the cover photo of the University of Leicester football team around 1960 shows Eric hidden in the back row because, typically, he was the only member who had forgotten to bring his shorts!<sup>9</sup> A conference in his honour was held in Leicester in March 2017, marking (a couple of months late) his 80th birthday; tributes were paid by many of his former students, who include (among many others): Jason Hughes, Ken Sheard, Katie Liston, Patrick Murphy, Dominic Malcolm, Joe Maguire, Ken Green, Andy Smith, Chris Rojek, Grant Jarvie, Daniel Bloyce, Martin Roderick, Dan Burdsey and Raul Sanchez Garcia.

Eric was an inspirational lecturer and a natural teacher who conveyed complex ideas with great clarity. To colleagues and students he always gave unstintingly of his time and his help and advice. To his friends he will be remembered as a *bon viveur* who loved wine and jazz, a teller of jokes and shaggy dog stories but, above all, as an extraordinarily kind and generous person. We will remember Eric as a larger than life character and a good companion.

He is survived by his second wife, Judith, from whom he was divorced, their two children Michael and Rachel, grandchildren Florence and Isabelle, and his brother Roy.

*Ivan Waddington and Stephen Mennell*

#### Notes

1. Eric Dunning and Earl Hopper, 'Industrialisation and the problem of convergence', *Sociological Review*, NS 14: 2 (1966), pp. 163–86.
2. Eric Dunning, 'In defence of developmental sociology: a critique

of Popper's *Poverty of Historicism* with special reference to the theory of Auguste Comte', *Amsterdams Sociologisch Tijdschrift*, 4: 3 (1977), pp. 327–49.

3. Eric Dunning and Jason Hughes, *Norbert Elias and Modern Sociology: Knowledge, Interdependence, Power, Process* (London: Bloomsbury, 2013).
4. Eric Dunning, 'Football in its early stages', *History Today*, December 1963; 'The evolution of football', *New Society*, No. 83, April 1964.
5. Eric Dunning (ed.), *The Sociology of Sport: A Selection of Readings* (London: Frank Cass, 1971). (Published in North America by the University of Toronto Press in 1972 under the title: *Sport: Readings from a Sociological Perspective*.)
6. Norbert Elias and Eric Dunning, *Quest for Excitement: Sport and Leisure in the Civilising Process* (Oxford: Blackwell, 1986; revised and enlarged edition, Dublin: UCD Press, 2008 [Collected Works, vol. 7]).
7. Eric Dunning, John Williams and Patrick Murphy, *Hooligans Abroad: the Behaviour and Control of English Fans in Continental Europe* (London: Routledge & Kegan Paul, 1984); Eric Dunning, Patrick Murphy and John Williams, *The Roots of Football Hooliganism: an Historical and Sociological Study* (London: Routledge & Kegan Paul, 1988); Eric Dunning, Patrick Murphy, Ivan Waddington and A. Astrinakis, *Fighting Fans: Football Hooliganism as a World Phenomenon* (Dublin: University College Dublin Press, 2002).
8. Eric Dunning and Kenneth Sheard, *Barbarians, Gentlemen and Players: a Sociological Study of the Development of Rugby Football* (Oxford: Martin Robertson, 1979); Eric Dunning, *Sport Matters: Sociological Studies of Sport, Violence and Civilization* (London: Routledge, 1999).
9. Dominic Malcolm and Ivan Waddington (eds), *Matters of Sport: Essays in Honour of Eric Dunning* (Abingdon: Routledge, 2008).



## François Dépelteau (1963–2018)

On 3 August 2018, François Dépelteau died at the age of 55 in Campinas, Brazil. Although he had recently learned that he had a cancer, the tumors were controlled and had decreased size. It was an unpredicted and unrelated sudden medical condition that finally took his life. He died of sepsis following emergency surgery. He left his wife, Tatiana Savoia Landini, their 7 year-old son, Daniel, and two children from his previous marriage, Marianne and Alexane.

Born in Montreal, he completed a PhD in political science at Laval University (Québec City) under the supervision of Carol Levasseur. Later on, he was appointed to a position in the department of sociology at Laurentian University (Sudbury, ON) where he taught sociological theory and research methods. François went on to attain the rank of full professor. Since last March, he had been visiting lecturer at the Graduate Program in Political Sociology (PPGSP) of the Universidade Federal de Santa Catarina (UFSC) in Brazil.

François became increasingly interested in relational sociology after reading Norbert Elias's book *What is Sociology?* and Mustafa Emirbayer's article 'Manifesto for a relational sociology' in the *American Journal of Sociology*, 1997. Emirbayer drew upon the pragmatic philosophy of John Dewey and John Bentley, which turned out to be very influential on François's own thinking). In 2008, François published an article in *Sociological Theory* where he framed relational sociology in contrast with co-deterministic approaches revolving around the dichotomy between structure and agency. In 2013, he co-edited with Christopher Powell two volumes on conceptualizing and applying relational sociology. He followed up immediately by co-editing, this time with his wife Tatiana Landini, three more volumes on Norbert Elias (released in 2013, 2014 and 2017 – see *Figurations* 48). In 2015, François contributed to a special issue of the *International Review of Sociology* on relational sociology with

three other major specialists – Pierpaolo Donati, Nick Crossley and Jan Fuhse – thus confirming his own status in the emerging field.

After creating a research cluster on relational sociology within the Canadian Sociological Association, François was approached by Palgrave Macmillan to create a new book series dedicated to relational sociology. Thanks to his stewardship, the series was launched successfully and includes four published titles so far with more to come. Around the same time, François became editor of the *Canadian Review of Sociology*, a position he filled for about two years. Last but not least, François managed to edit before his death the massive *Palgrave Handbook of Relational Sociology*: 33 chapters, for a total of 686 pages, covering a wide range of topics from Georg Simmel to Bruno Latour, from riots to music sociology, from post-colonialism to systems theory.

François still had many other projects on the go. He particularly enjoyed collaborating with others, while holding strong opinions for himself nonetheless. He was unpretentious in his demeanour, easy to make friends with, no less than a committed intellectual. He has left the scene far too soon, but still he had enough time to demonstrate to the rest of us that one can do a lot of things if only one is willing to try. Let us follow in his footsteps.

Jean-Sébastien Guy  
Halifax, Canada

## ■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in July 2019. News and notes should be sent by 1 June 2019 to the Editors at [figurations@norbert-elias.com](mailto:figurations@norbert-elias.com).

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

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