

Figurations

Newsletter of the Norbert Elias Foundation

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■ PEOPLE

Bart van Heerikhuizen, one of the leading members of the original 'Amsterdam School', is now retired from the University of Amsterdam, where he was for many years noted as an inspirational teacher of sociology. Videos of his lectures are now being posted on YouTube, where you can find them in his account:

<https://www.youtube.com/channel/UCWUtL-z-wBnUthqWqzVo-ig/playlists>

Some are in Dutch, but many are in English. Especially important is Bart's MOOC (Massive Open Online Course) on the development of sociological thought, consisting of no fewer than 63 full-length lectures in English, the last five of which are on Elias and his writings.

More recordings are still being uploaded. This is a valuable resource for anyone teaching sociology, for which we should all be grateful to Bart.

Giselinde Kuipers has been appointed to a senior research professorship at the University of Leuven. Besides having hardly any teaching responsibilities, she will have the chance to build up a substantial research team, to write a book, and develop a new research program on beauty and inequality. No doubt her colleagues in Amsterdam will be sad to see her go, but this presents Giselinde with a wonderful career-enhancing opportunity.

André Saramago has been appointed a position of an Auxiliary Professor of International Relations at the Faculty of Economics in the University of Coimbra, Portugal.

Barbara Górnicka has been appointed to a Lectureship in the School of Sociology in University College Dublin.

■ FROM THE NORBERT ELIAS FOUNDATION

Norbert Elias Book Prize

The Board of the Norbert Elias Foundation wishes to revive the Norbert Elias Prize, which has been in abeyance for the last few years. The new prize, of €1,000, will be awarded every two years. Pivotal is an original and well-written argument significantly inspired by Elias's oeuvre; a strict Eliasian

paradigm is not required. English-language books (including translations) must not be older than two years; for the next round this means eligible works should be published in 2018 and 2019.

Unlike for the earlier incarnation of the Prize, although priority will be given to less experienced scholars or newcomers, it will no longer be a strict requirement that only a *first* book by an author may be considered for the prize.

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

Videos on NEF Website

The new Norbert Elias Foundation website (<http://norbert-elias.com>) is still partly under construction, but some features that are a clear advance on the old website are already evident. See in particular the growing number of videos (<http://norbert-elias.com/videos/>), which already includes interviews and lectures by Joop Goudsblom, Stephen Vertigans, Richard Kilminster, Stephen Mennell, Marc Joly, Ademir Gebara, Nico Wilterdink, Oliver Carsten, Andrew Linklater, Eric Dunning and Cas Wouters, as well as videos of Elias himself and, sadly, the tributes paid at the funeral of Eric Dunning.

Change of editors, *Human Figurations*

Katie Liston (University of Ulster), has served as editor of the online journal *Human Figurations* since it began publication in 2012. We are immensely grateful for her work both in establishing the journal in the first place and for undertaking the often stressful editorial burden for so many years.

From the beginning of 2019, Katie has stepped down as Editor. The Board of the Norbert Elias Stichting has approved the following team to succeed her:

Ryan Powell (University of Sheffield)

Barbara Górnicka (University College Dublin)

Russell Ó Riagain (University of Heidelberg)

Katie has succeeded Stephen Mennell as chair of the Editorial Board of *Human Figurations*. As ever, the journal can be found at: <https://quod.lib.umich.edu/h/humfig/>

■ LETTER TO THE EDITORS

Your note regarding ‘anthroposphere’ in *Figurations* 50 prompts me to respond:

Searching the bibliography https://www.sociosite.net/sociologists/goudsblom_bibliografie.php#01g finds an article with ‘antroposfeer’ in its title (in a Dutch literary magazine of which Joop Goudsblom was one of the founding authors): ‘De antroposfeer’, *Tirade* 45: 4 (2001) 327–40; this has been reprinted in Goudsblom’s book *Stof waar honger uit ontstond: Over evolutie en sociale processen* (Amsterdam 2001: Meulenhoff, 2001), pp. 63–75. For a revised later English version, see ‘Anthroposphere’, in *Berkshire Encyclopedia of World History* (Great Barrington, MA: Berkshire Publishing Group, 2005), pp. 94–8. The Dutch text is also available at: https://www.dbnl.org/tekst/tir001200101_01/tir001200101_01_0042.php.

To quote: ‘I will use the word biosphere in the following discussion to indicate the total configuration of living things that interact with each other and with non-living matter. The biosphere is part of ‘nature’. Within the biosphere we can then distinguish the anthroposphere, as that part of the biosphere that bears the traces of human influence, of the functioning of human regimes. The anthroposphere has expanded considerably over time and has taken on a larger place within nature on earth. In addition, nature has changed almost unrecognizable in some respects; but it has not gone away.’

Willem Kranendonk
Amsterdam

■ IN THE MEDIA

Following a milkshake being thrown at the Brexit Party leader Nigel Farage during the European Parliament election campaign, the BBC asked **Matt Clement** to present a short film, ‘Politicians and the Perils of Projectiles’, charting the history of such happenings. The film can be found at: <https://www.bbc.com/news/av/uk-48356711/politicians-and-the-perils-of-projectiles>

On 10 April 2019, **BBC Radio 3** broadcast a programme in their *Free Thinking* series, entitled *The Way we Used to Feel*. The blurb in the *Radio Times*, began ‘Can we ever really know the feelings of bygone generations?’. The historian **Paul Pickering** of ANU introduced Elias’s theory of civilising processes into the conversation. Maybe by now we should regard references to Elias as quite inevitable in such a discussion – but I still remember when both Elias and his ideas were virtually unknown outside a very narrow circle, so I still allow myself to be surprised! See: <https://www.bbc.co.uk/sounds/play/p07613jh>

In the **Chronicle of Higher Education**, 27 March 2019, Lorraine Daston and Sharon Marcus write about ‘The Books that Wouldn’t Die’, with the subheading ‘They’re alive, despite being rebutted, criticized, and cast out of the disciplines from which they came!’. It will come as no surprise to readers of *Figurations* that Elias’s *On the Process of Civilisation* is mentioned among many other famous books that have suffered the similar fate of being widely attacked within their ‘home’ discipline but continuing nonetheless to be widely read and fruitfully influential.

SJM

■ RECENT BOOKS AND ARTICLES

Editor's Note: As most reader of *Figurations* will be aware, in recent years many journals have adopted the practice of posting accepted articles online before they are allocated specific volume, issue and page numbers. Such articles do, however, generally have a DOI number, which we list even if more traditional details are not yet known.

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

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

Alex Mack, 'Fortified Societies: The Mobilisation of Shared Anxieties', Unpublished PhD thesis, Aberystwyth University, 2019.

Abstract: My thesis argues that shared anxieties embedded in representations of transnational migration fortified societal orientations in Britain and Australia. The language of political leaders in liberal democratic societies frequently interpret the transnational movement of people in conflicting ways. On the one hand, there are appeals to a more open society with more diverse sets of identifications and the loosening of societal regulations. On the other hand, there are appeals to a more closed society, with more –

Cas Wouters and Michael Dunning (eds), *Civilisation and Informalisation: Connecting Long-Term Social and Psychic Processes* (London: Palgrave Macmillan, 2019). xxii +390 pp. ISBN: 978-3-030-00797-3 (hb); 978-3-030-00798-0 (eBook); DOI 10.1007/978-3-030-00798-0.

This is the book that was launched at the conference in honour of Cas Wouters held in Amsterdam in February, and referred to in our report in *Figurations* 50. For the information of readers, here is a full list of its contents:

Part I: Civilisation and Informalisation: The Book – Six Chapters by Cas Wouters

1. Informalisation: An Introduction (pp. 3–34)
2. Informalisation and Evolution: Four Phases in the Development of Steering Codes (pp. 35–51)



From left to right, Patrick Finney (2nd supervisor), Jason Hughes (external examiner), Alexander Mack (candidate), Andrew Linklater (primary supervisor), Mustapha Pasha (internal examiner).

3. Informalisation and Emancipation of Lust and Love: Integration of Sexualisation and Eroticisation since the 1880s (pp. 53–80)
4. Informalisation of Rituals in Dying and Mourning: Changes in the We–I Balance (pp. 81–116)
5. Informalisation, Functional Democratisation, and Globalisation (pp. 117–60)
6. Universally Applicable Criteria

for Analysing Social and Psychic Processes: Nine Tension Balances, One Triad (pp. 161–83)

- Civilisation and Informalisation: The Selection – Six Chapters by Six Authors*
7. Informalisation Through the Lens: Black & White and the Development of Photography as Art, *Jonathan Fletcher* (pp. 187–215)
 8. Informalisation and Brutalisation: Jihadism as a Part-Process of Global Integration and Disintegration, *Michael Dunning* (pp. 217–45)
 9. Informalisation and Sport: The Case of Jogging/Running in the USA (1960–2000), *Raúl Sánchez García* (pp. 247–66)
 10. Informalisation and Integration Conflicts: The Two-Faced Reception of Migrants in the Netherlands, *Arjan Post* (pp. 267–89)
 11. Formalisation and Informalisation of Meeting Manners, *Wilbert van Vree*

- (pp. 291–313)
12. Informalisation, Sociological Theory and Social Diagnosis, *Richard Kilminster* (pp. 315–46)

As is now common, particularly with Springer (of which Palgrave Macmillan is part), each chapter can be individually purchased online in PDF format.

Gad Yair, 'Hierarchy versus symmetry in German and Israeli science', *American Journal of Cultural Sociology* (Online, March 2019), 32. <https://doi.org/10.1057/s41290-019-00069-8>

Abstract: Is science culturally determined? If so, in what aspects and how? Using evidence from three studies of German and Israeli science, this paper shows that the contexts of scientific discovery in those countries are highly distinct. Respondents from each study embraced a universalist position by holding the belief that 'science is science,' suggesting that they share similar understandings about the context of scientific justification. However, respondents also agreed that the deep cultural codes of hierarchy (in Germany) and symmetry (in Israel) constitute the actual contexts of scientific discovery on utterly different trajectories. Specifically, they claimed that deep cultural codes determine the organization of labs; that they set the ground rules for the relations between senior and junior scientists; that they determine concrete research practices; and that they even constitute intellectual styles. By adding 'national culture' as an important factor in science studies, this paper suggests that it is the task of science and technology studies to employ broader approaches of cultural analysis. Such approaches would bring to light national particularities in socialization towards the universal Temple of Science; they also would facilitate greater appreciation for the multiple cultural ways of doing science.

Gary Sinclair, Julie Tinson and Paddy Dolan, 'Music in the time-spectrum: routines, spaces and emotional experience', *Leisure Studies*, 38: 4 (2019), pp. 509–22. DOI: 10.1080/02614367.2019.1597147

Abstract: Music streaming, structured by an expanding network of social interdependencies (e.g. musicians, sound engineers, computer scientists and distributors) has made it easier to consume music in a wider number of social and private spaces and to a greater degree. This paper examines the

emotional experience of contemporary music consumption by drawing from an Eliasian perspective, specifically Elias and Dunning's sociology of leisure. We explore the relationship between work, spare time and leisure spaces, rather than examining specific spaces in isolation. We argue that music is used to demarcate, transition between, and blur space. Music plays an important role in facilitating the rhythm of routine, helping individuals to adjust to the demands of different spaces (based on varying intensities and immediacies of social pressures) and manage mood. The key characteristics of leisure that Elias and Dunning identify (motility, sociability and mimetic tension) are explored across the spectrum of time and space.

Dominic Malcolm, 'Sociocultural aspects of concussion', in J. Caron and G. Bloom (eds), *Psychological Aspects of Sport-Related Concussions* (London: Routledge, 2019), pp. 199–211. DOI: 10.4324/9781351200516-13

Abstract: This chapter examines the various ways in which sociocultural analyses can enhance our understanding of issues related to concussion. Identifying the emergence of an increasingly multidisciplinary object of study, this chapter focuses on five areas of brain-injury related sociocultural research—athlete experience; medical practice; medical knowledge; public health; and cultural representations. It identifies how the peculiar social relations which form sports cultures shape the attitudes and behaviours of athletes and clinicians who negotiate the identification and management of concussion injuries, and how such social relations influence the construction and dissemination of medical knowledge (in relation to concussion). Additionally, this chapter points out how an awareness of sociocultural factors can enhance our design and delivery of public health messages and that effectively understanding sport-related concussion requires a genuinely interdisciplinary field of study in which sociocultural analysis plays an important part.

[This chapter is part of a broader 'concussion and sport' project, and

Dominic Malcolm's book, *The Concussion Crisis in Sport*, will be published later in 2019.]

Kass Gibson and Dominic Malcolm, 'Theorizing physical activity health promotion: towards an Eliasian framework for the analysis of health and medicine', *Social Theory & Health*, March 2019. DOI: 10.1057/s41285-019-00098-w

Abstract: This article seeks to advance our understanding of the convergence of physical activity and public health through a novel theorization drawing upon, applying and developing figurational sociological principles of Norbert Elias. More specifically, we focus on four core aspects of Elias's theoretical corpus: interdependencies; forethought (as an aspect of civilizing processes); the interaction of 'fact' and emotion in socially determining knowledge; and finally, the hinge. As such, we argue that contemporary interest in physical activity health promotion can be attributed to the amalgamation of distinctive figurations of interdependency ties; an associated development in the internalization of human self-control; conceptions of 'truth', which derive from a combination of scientific evidence, ideological desires and the gratification brought from the 'holding' of such beliefs; and the intersection of social and biological processes on the human body. This paper advances existing figurationally informed theoretical analyses of health and medicine, in highlighting the essential interconnectivity of Elias's key ideas. This approach is, in turn, more faithful to Elias's advocacy of a radically relational sociological perspective. The result is both an original conceptualization of this increasingly significant social phenomenon, and a more explicit elucidation of the distinctive Eliasian framework through which future theoretically informed empirical research into contemporary health and medicine can be developed.

Helmut Kuzmics, 'Norbert Elias und die Kulturosoziologie', in S. Moebius, F. Nungesser and K. Scherke (eds), *Handbuch Kulturosoziologie* 1 (Dordrecht: Springer), p. 433–4.

Abstract: Norbert Elias's cultural sociological work is defined by striving to overcome the great gap between science and the philosophical treatment of mind and consciousness, which he perceived as an unbridled dualism. His central historical-sociological, civilization-theoretical work was no longer intended to be understood as a 'cultural' sociology, but as a sociology *par excellence*, in which the 'cultural' aspect is inseparably coincident with the political, economic and all other aspects of social processes. In addition, Elias wrote a whole series of works that deal theoretically and empirically with 'cultural' phenomena in the strict sense, from the study of painting, literature to music. This article thus includes historical comments on the sociology of Elias as a cultural sociology, in particular his civilization theory, and addresses Elias's sociology of knowledge in terms of the relationship between nature and culture and his sociocultural work in the narrower sense. The relationship between Elias's sociology and some other schools of cultural sociology also receives special recognition. The conclusion includes further works by sociologists from the field of figurational-process sociology.

W. Fitzhugh Brundage, *Civilizing Torture: An American Tradition* (Cambridge, MA: Belknap Press of Harvard University Press, 2018). ISBN 9780674737662 (hb).

Publisher's blurb: In *Civilizing Torture: An American Tradition*, American historian W. Fitzhugh Brundage shows that alongside the long American lineage of denouncing torture there's an equally enduring culture of both embracing and excusing barbarism. Brundage revisits a series of moments and practices – from the initial contact of Europeans with North America, to the early American republic, to slavery, to the American imperial project, to local law enforcement's embrace of 'the third degree', through the Cold War, and up to the present – to demonstrate that behaviour considered to have been torturous in its own time has been far more prevalent in US history than we acknowledge. By threading this past into a cohesive story of debate and

dismissal, Brundage reveals the ways in which the myths of American exceptionalism has underwritten the narrative so evident [in debates] on Capitol Hill.

[We haven't been able to check whether Brundage draws upon Elias, but the topic is obviously germane to the theory of civilising processes.]

René Moelker, Nina Rones, and Manon Andres (eds), *The Politics of Military Families. State, Work Organizations, and the Rise of the Negotiation Household* (London: Routledge, 2019). 384 pp. ISBN: 9780367134426 (hb).

René Moelker was responsible for the reconstruction and publication of Elias's book *The Genesis of the Naval Profession* (2007), and this edited book of 22 chapters contains three by him and his co-editors:

'Introduction: the politics of military families and the rise of the negotiation household – tensions between state, work, and families' (Moelker, Rones, and Andres)

Abstract: This introduction departs from a triadic approach that is characteristic of the analysis of political figurations. The family is such a triad in which a father, a mother and a child (if it concerns a traditionally composed family) are the stakeholders in the political negotiations that make up the cement of the figuration. But that's not all! This primary survival unit is linked to the work organization and the state and the interplay between these levels is constitutive of the total powerhouse that society is. By analysing the negotiations at different levels, the authors in the book analyse the changes in state, military and family relationships.

'What happens on-board stays on-board? The political game of communication between deployed military personnel and their loved ones' (Moelker and Andres)

Communication is crucial in maintaining healthy family relationships and also plays a powerful

role in political processes within families. Aiming at enhancing our understanding of communication patterns between service personnel and their home front while being separated by deployment, and the tensions associated with it, this study examined: 1) the frequency of communication, communication media, and communication strategies used by Dutch deployed Navy personnel and non-deployed partners; 2) the conditions under which they choose a particular strategy; and 3) how their communication strategies are associated with their well-being and relationship quality. Quantitative data were collected among 262 deployed Navy personnel and 125 non-deployed partners, while being separated by deployment. The results showed that Navy personnel on-board a ship stayed in touch with their home front on a regular basis, using both asynchronous and synchronous communication media. Furthermore, the findings of this study suggest that supportive communication is a healthy communication strategy, whereas protective reticence is not. The findings are discussed.

'Epilogue: dating from a distance – love and separation in a networked society' (Andres and Moelker) Soldiers who are deployed often are also romantically involved. To maintain a good relationship and to keep the romance going the couple can use the internet to continue dating, albeit from a distance. Face-to-face communication already is an art. Communication by the internet, however, takes two times the effort and is two times as difficult. Psychologically, an e-relationship can even be more intense than a real-life relationship whilst sociologically a whole network is implied. Dating from a distance follows its own rules and logic. In this chapter the politics of electronic relations are reviewed. We discuss dating in a networked society, falling in love and staying in love, infidelity, and the 'Dear John' letter.

Néstor Fernando Guerrero Recalde, 'Tramas narrativas de la enseñanza de la matemática y mejoramiento de la raza en la sociedad colombiana [Narrative plots of teaching mathematics for racial improvement in

Colombian society] *Revista Científica*, 24 (2018), pp. 73–82. Doi: 10.14483/udistrital.jour.RC.2016.24.a7

Abstract: This article seeks to show the reasons which have led to consider the school as a privileged institution for the civilizing process. In particular it shows the reasons which led to the argument that mathematical knowledge was key to the formation of the civilized individual subject. In the history of Colombia the period 1873–1960 has been called the era of ‘eugenic maths’ or ‘period of improving the race’. In this period people were oriented to eliminate those features of our society seen as savage and barbaric speech. Also, this was accompanied with the idea of building a new republic through scientific educational devices. The most prominent figure in this period was the German physicist and mathematician Julius Sieber.

Nina Baur, ‘Linearity vs. Circularity? On Some Common Misconceptions on the Differences in the Research Process in Qualitative and Quantitative Research’, *Frontiers in Education*, 4, June 2019, Article 53. DOI: 10.3389/educ.2019.00053

Abstract: Methodological discussions often oversimplify by distinguishing between ‘the’ quantitative and ‘the’ qualitative paradigm and by arguing that quantitative research processes are organized in a linear, deductive way while qualitative research processes are organized in a circular and inductive way. When comparing two selected quantitative traditions (survey research and big data research) with three qualitative research traditions (qualitative content analysis, grounded theory and social-science hermeneutics), a much more complex picture is revealed: The only differentiation that can be upheld is how ‘objectivity’ and ‘intersubjectivity’ are defined. In contrast, all research traditions agree that partiality is endangering intersubjectivity and objectivity. Countermeasures are self-reflexion and transforming partiality into perspectivity by using social theory. Each research tradition suggests further countermeasures such as falsification, triangulation,

parallel coding, theoretical sensitivity or interpretation groups. When looking at the overall organization of the research process, the distinction between qualitative and quantitative research cannot be upheld. Neither is there a continuum between quantitative research, content analysis, grounded theory and social-science hermeneutics. Rather, grounded theory starts inductively and with a general research question at the beginning of analysis which is focused during selective coding. The later research process is organized in a circular way, making strong use of theoretical sampling. All other traditions start research deductively and formulate the research question as precisely as possible at the beginning of the analysis and then organize the overall research process in a linear way. In contrast, data analysis is organized in a circular way. One consequence of this paper is that mixing and combining qualitative and quantitative methods becomes both easier (because the distinction is not as grand as it seems at first sight) and more difficult (because some tricky issues of mixing specific to mixing specific types of methods are usually not addressed in mixed methods discourse).

Jacques Human, *The Randlords and figurations: an Eliasian study of social change and South Africa*. Unpublished PhD thesis, University of Edinburgh, 2019.

Abstract: This study investigates the role that the Randlords, a group of mining magnates with wide-ranging concerns operating in the late nineteenth and early twentieth centuries, played in social change in South Africa. The approach taken is that of Norbert Elias’s process sociology, explored in Chapter 1. This places a particular emphasis on figurations, evolving groups of interdependent people linked by some shared purpose with memberships that change over time, as well as on sociogenesis, his term for the processual and longitudinal aspects of social change. There is no sufficient account of an Eliasian research methodology, and Chapter 2 develops an approach which puts his

methodological thinking to work in my research practice. Built into this are ideas about ‘documents of life’ and in particular letters and how to home in on the figural aspects of letter-writing and exchanges as a key means of opening up the detailed processes at work.

Chapter 3 puts these ideas into practice regarding the letters of one of the Randlords, George Farrar, and spells out the detailed elements of my methodology in doing so. This analysis indicates that there were overlapping associations and figurations of people, and individuals could be part of a number of figurations with varying degrees of commitment and centrality. In addition, there were significant differences between Randlords regarding where their larger goals and aspirations lay, such that they were not a homogenous group. It also shows there was a strong figural effect around Alfred Milner, in which Farrar played a part.

Chapter 4 explores letters and related documents in the Papers of the Central Mining and Investment Corporation (CMIC), with a specific focus on events both large and small, as events have been seen as a motor-force of change in some discussions. My investigation shows that there was a ‘quasi-figuration’ aspect to the CMIC, in taking on a figural character in particular circumstances, and with a close association between the men involved around finance and business but not regarding matters of affect and political purpose. The activities and interactions of Randlords explored here include Julius Wernher, Alfred Beit, George Albu, Abe Bailey, Lionel Phillips and Jules Porgés. The men most closely associated with the CMIC can best be described as at basis an association with shared interests, although taking on figural aspects in particular circumstances. More generally, my work on the CMIC papers shows there was a close association around finance and business but not regarding matters of affect and political purpose, suggesting that some associations do not quite become figural apart from in specific circumstances and that the role of

affect in changing the character of an association is an important although not the only factor in this.

Chapter 5 focuses on the letters and related papers of Randlords present in the Milner Collection, and is particularly concerned with investigating communications between Milner and Cecil Rhodes, Julius Wernher, Percy Fitzpatrick, George Farrar, Alfred Beit and Nathaniel Rothschild. It shows that a number of figurations and quasi-figurations existed; and while at points these overlapped, they were still distinguishable, including a distinct Randlord figuration. Milner became an important figure within a number of them, and as a result often acted as bridge between finance interests and a particular brand of Imperial politics, as a symbolic figurehead for a local imperial project closely associated with him and his policies.

While the figurations analysed are difficult to pin down, as there are often overlaps and intersections between them, my analysis has put considerable sociogenetic depth to figuration because, as Elias recommends, it has produced reality-congruent 'real types'. Doing so has shown that what binds figurations together differs from case to case, they change over time as people join or leave the associational links, and that the shape of figurations also changes because having variable and sometimes conflicting cores and peripheries. The thesis concludes that the Randlords did influence social change in South Africa in the specific sense that for a period of time they dominated the diamond and then the gold industries. However, looking in detail at small events as well as large ones in many letter exchanges indicates that it is the long *durée* of change set in motion by diamonds and gold that had and continues to have the greater impact, rather than deliberate attempts to produce or control change.

Robert van Krieken, 'Norbert Elias and organizational analysis: towards process-figurational theory' (August 2018), DOI: 10.13140/RG.2.2.32495.28328
Available on ResearchGate:

https://www.researchgate.net/publication/327282648_Norbert_Elias_and_organizational_analysis_towards_process-figurational_theory (this is the original long version of a text from which the two articles below are derived).

Abstract: This chapter outlines the main elements of Elias's broader sociological approach, organised around the top-level concepts of 'process' and 'figuration' followed by two of the more important elaborations of his theoretical approach, *The Court Society* and *On the Process of Civilization*. I then sketch the main elements of the ways in which his ideas have been taken up by organisation scholars to date, concentrating on a selection of studies drawing on Elias, and conclude with some reflections on the future directions that process-figurational theory might take in organization studies. The core line of argument is that Elias provides a range of powerful theoretical resources to transcend many of the problems usually addressed through the work of Foucault, actor-network theory, postmodernist and post-structuralist theory, especially the supposed agency/structure problem, constituting an alternative and effective analysis of organizational life that is anchored in the relational and processual strands of classical sociological theory

Robert van Krieken, 'Norbert Elias and organizational analysis: towards process-figurational theory', in Steward Clegg and Miguel Pina e Cunha, eds, *Management, Organizations and Contemporary Social Theory* (London: Routledge, 2019), pp. 158–84.

Robert van Krieken, 'Towards process-figurational theory in organization studies', *Cambio* 8: 6 (2018), pp. 141–57.

The above two articles both derive from the longer text listed above. The former is directed at organisational sociologists who do not know much about Elias, and the latter leaves out all the introductory Elias material, but goes into more detail about how he can be used in organisation studies.

Robert van Krieken, 'Law and civilization: Norbert Elias as a regulation theorist', *Annual Review of Law & Social Science*, 15 (2019): 1–22.

Abstract: The German sociologist Norbert Elias developed a wide-ranging sociological analysis of the interconnections between processes of state formation, institutional dynamics, and individual subjectivity, or habitus, and the logic of their processes of transformation over time. His work has had significant impact on social scientific thought in a wide variety of fields, including the historical sociology of the self, violence, crime and punishment, organizations, emotions, sexuality, social control, and sport. His influence in legal scholarship, however, has concentrated in criminology, with only sporadic use of his ideas in relation to other topics in law and social science research. This review highlights the ways in which Elias can be read as a theorist of regulation by outlining (a) the core elements of Elias's 'process-figurational' sociology and his analysis of processes of civilization and decivilization; (b) Elias's observations on law and state formation; (c) a selection of the socio-legal research related to his sociological approach, in fields such as crime and punishment, evolving modes of regulation, and international relations; and (d) the potential future directions in which Elias's process-figurational approach might move in sociolegal research and scholarship. These include the emotional dimensions of family law, human rights and humanitarianism, the intersections of legal evolution and broader processes of social change, legal pluralism and legal culture, tort law, constitutionalism, and the rule of law.

<https://www.annualreviews.org/doi/abs/10.1146/annurev-lawsocsci-101317-030909>

Robert van Krieken, *Celebrity Society: The Struggle for Attention*, 2nd edn (London: Routledge, 2019).

This bumper crop of works by Robert van Krieken is rounded off by noting that the second edition of his *Celebrity Society* has just appeared.

Luc Robène and Dominique Bodin,

Sport et violence: Repenser Norbert Elias [Sport and Violence: Rethinking Norbert Elias] (Paris: Hermann, et Presses Universitaires de Laval, 2018). 284 pp. ISBN 978-2-7056-9629-0.

Publisher's blurb: This book is the result of a research project whose objective was not, through discussing the theory of Elias or the subsequent work of Elias and Dunning, to refute it. It was simply a matter of discussing blind spots and, more simply, what is too often taken for granted: the evident pacification of sports and through sports. Two perspectives have led this analysis: one, sociological, examines the 'naturalization' of sport which is at the same time the naturalization of the 'savages' who need to be civilised; the other is philosophical anthropology and history, trying to grasp what is long-lasting in this union – or disunion – of sport and violence. This book is in line with the work of Hans Peter Duerr (1988) and Daniel Gordon (1994).

The reference to Duerr in particular suggests that this book is rather old hat. A thorough critique can be found in the long review by Jacques Defrance (Université de Paris – Nanterre), in *Revue européenne des sciences sociales* [Online], 571 | 2019, <http://journals.openedition.org/ress/4738>.

Defrance has written to say: The weakness of the arguments of the two authors is really dismaying. The first one has done some research in the history of flying (aviation) in France, the other one several works on football hooliganism in France (and some other works). Bodin has already expressed a strong hostility to the analysis of hooliganism by Dunning et al., but he has not the historical expertise to formulate an alternative analysis of the phenomenon.

What seems strange is that these texts have already been published in English twice before: first in the *International Journal for the History of Sport*, 31: 16 (2014): seven articles accepted at the same time! And, then, as a book published by Routledge (2014). The book in French is a translation of the English text by French authors, and has been accepted both by the Presses Universitaires de Laval in

Laval (Canada) and Hermann in Paris. I wonder what the referees have read when they looked at this text? And especially what did the referees of the *IJHS*? The publication of this kind of text in the *IJHS* could be seen as a concerted attack on figurational theory. In my review in the *Revue européenne des sciences sociales*, I didn't say all the things I could have said about this text, because the text is too weak to be commented at length.

Prisca S. Ngondo and Anna Klyueva: 'Fear appeals in road safety advertising: an analysis of a controversial social marketing campaign in Russia', *Russian Journal of Communication* (2019), DOI: 10.1080/19409419.2018.1555772.

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

Note: this article makes use of the ideas of civilising and decivilising processes, and makes reference to Elias's *Studies on the Germans*, but sadly there is no citation of Elias's comparative-historical study of trends in road accident fatalities in his essay 'Technisation and civilisation' (Collected Works, vol. 15, pp. 57–92).

John Lever, 'Halal meat and religious

slaughter: From spatial concealment to social controversy – Breaching the boundaries of the permissible?' *Environment and Planning C: Politics and Space* (November 2018), pp. 1–19. DOI 10.1177/2399654418813267

Abstract: Across the secular West, the slaughter of animals for food has become an almost clandestine activity. Very occasionally however, when slaughter comes into view, social and political controversy emerges. In this paper, I examine two such episodes in England and the controversies subsequently engendered: the controversy over kosher meat and the Jewish method of slaughter (*shechita*) in the nineteenth century, and the contemporary controversy over halal meat and the Muslim method of slaughter (*dhabihah*). These controversies are complex and double-edged in that, not only do they involve food, which often invokes anxieties about what is being ingested and what moral boundaries are being crossed, they also involve religion. Both episodes are also linked to periods of rapid migration into the UK, and to concerns about integration and the threats posed to British values and national identity by the food practices of outsiders. However, while concern over kosher meat production and Jewish migrants in the nineteenth century was largely concealed within the spatial boundaries of Jewish communities, from the late twentieth century onwards halal meat has become increasingly visible in line with the demographic expansion of the Muslim population out of racialized community spaces. It is in this context, I contend, in line with a new and emerging geography of religious food practice, that halal meat has breached the boundaries of the permissible to challenge the 'civilized' values underpinning the hegemonic food discourse.

J. Lever, R. Sonnino and F. Cheetham, 'Reconfiguring local food governance in an age of austerity: towards a place-based approach?', *Journal of Rural Studies*, 69 (2019), pp. 97–105. <https://doi.org/10.1016/j.jrurstud.2019.04.009>

Abstract: In this paper we examine the dynamic nature of local food governance by considering the potential for (and barriers to) developing a more robust approach that can enhance the socio-ecological resilience of the food system. Fusing insights from Eliasian sociology with the literature on local food governance, we focus on a region of northern England to explore understandings of 'local food' and the problems local food actors encounter while working within and across the territorial boundaries of 'the local'. This is underpinned by an examination of the pressures local governments face as a result of financial austerity and competing neoliberal policy priorities that, we argue, undermine attempts to create synergies between diverse food system actors. We conclude by outlining the potential for developing a more relational approach to (and understanding of) place-based food governance.

Ludivine Damay and Florence Delmotte, 'Les Dialogues citoyens de la Commission Européenne: Renforcer l'appartenance ou confirmer l'impuissance?' [The 'Citizens' Dialogues' of the European Commission: Strengthening feelings of belonging or revealing citizens' powerlessness?], *Politique européenne*, 62: 4 (2018), pp. 120–50. <https://www.cairn.info/revue-politique-europeenne-2018-4-page-120.htm>.

Abstract: In the context of the European Year of Citizens 2013, the European Commission launched a new public instrument, the 'Citizens' Dialogues'. A series of public consultations were organised in the member states in order to restore the confidence after several years of crises. This article is based on the observation of dialogues that took place in Belgium in 2013 and 2014. It aims at understanding better which feelings such an initiative was supposed to strengthen in its initial justifications, the most important of which was to strengthen feelings of belonging. Using Norbert Elias's reflections on national and post-national integration, the authors show that this experimentation eventually revealed in most citizens a feeling of powerlessness more complex

than expected.

Patrick Brown, Ruben Flores, and Andy Alaszewski, 'Understanding policy scandals in historical context: a longer-term lens for policy analysis', *Journal of Social Policy*. Published online: 26 March 2019. <https://doi.org/10.1017/S004727941900014X>

Abstract: The emergence of and reaction to policy scandals has been usefully studied through comparative case studies. Far less attention has been devoted, however, to the study of such scandals in long-term historical context. With the aim of illuminating longer-term social processes which shape the likelihood that (health)care scandals emerge, we delineate three areas where such changes are visible: a) changing formats of social relations and emotions within and around care provision, and thereby understandings of and demands for compassionate care; b) heightened organisational and political sensitivity to failings; and c) changes in media reporting on healthcare failings, as well as in policy-makers' responsiveness to and manipulation of media. We consider the 2013 Mid Staffordshire scandal in the English National Health Service and the extant policy literature on this scandal to help illuminate the added analytical value of our long-term approach. In the final section we explore the interconnection of the three processes and how longer-term approaches open up new vistas for policy analysis.

Williams Nuytens and Nicolas Penin, 'Sweat and sour: An approach to the sociology of violence in male amateur team sports in France', *European Journal for Sport and Society*, February 2019. DOI: 10.1080/16138171.2018.1555568

Abstract: This article focuses on the problem of violence occurring in male amateur team sports. On the basis of a series of surveys performed between 2002 and 2010, we propose to contrast indigenous explanatory categories with tools for objective measurement and appreciation. This study is structured by this central question: What status

can be attributed to the explanations provided by those who find themselves closest to the phenomenon studied by the sociologist? To answer, our field researchers reviewed the apparent influences of the types of sport practiced, the resources of the clubs, the characteristics of their environment and their athletes. Finally, the article shows that the indigenous categories can contribute to better understanding of the social dimension when they are contrasted with the facts.

G. Hall and A. Reis, 'Rugby and Sport-for-Development in Brazil: From Peripheral to Centre Stage', in Harris, J and Wise, N. (eds), *Rugby in Global Perspective* (London: Taylor & Francis, 2019). <https://doi.org/10.4324/9780429320460>

Abstract: This article examines the 'SportWorks' narrative of sport-for-development practitioners of an inter-organisational sport-for-development (SfD) programme utilising rugby to foster positive social transformation in Brazil. In doing so, we address an under-representation of practitioners who are often seen as subjugated voices in SfD programmes. The paper also addresses an under-representation of Brazil as a research site in SfD literature. Following several site visits and interviews with practitioners, our data concludes that despite a novel context of Brazil and the alternative values to football offered through the sport of rugby, practitioners and programme managers maintain dominant narratives of social transformation through sport without clear monitoring and evaluation.

■ BIBLIOGRAPHICAL RETROSPECT

Robert van Krieken, 'Norbert Elias and Emotions in History', in David Lemmings and Ann Books (eds) *Emotions and Social Change: Historical and Sociological Perspectives* (London: Routledge, 2014), pp. 19–42.

We noted this book, a collection of mainly critical comments about

Elias by historians, but failed to list this important chapter by Robert van Krieken.

■ RECENT CONFERENCES

Oxford Conference on the Civilizing Process in Colombia, 3–4 May 2019

In recent years, several innovative developments in process sociology have focused on explaining non-European civilizing processes – on long-term patterns of social and political change in the United States, Cambodia, China, the Ottoman Empire, Brazil and Japan. There is a clear trend towards the ‘globalisation’ of process sociology – to exploring its resources for understanding patterns of change in the non-Western world.

A major new initiative focuses on the civilizing process in Colombia. It is led by Professor Eduardo Posada-Carbo, Director of the Latin American Centre (LAC) at the Oxford School of Global and Area Studies, and Dr Carlos Pérez Ricart, also at the LAC and the History Faculty in Oxford, who organised a reading group at the Centre in the 2018–19 academic year to discuss Elias’s writings. Following that initiative, several scholars gathered at the May conference in Brasenose College, Oxford, to present papers on different dimensions of civilizing and decivilizing processes in Colombia. Violence in Colombia from the colonial era to the recent period was one of the central themes but the papers considered many other topics including sport, manners books and policing as the following list indicates:

Some reflections on the Colombians after reading Norbert Elias on *The Germans* (Malcolm Deas, Latin American Centre/St Antony’s College Oxford)

Republican manners: political catechisms and conduct manuals in mid-nineteenth-century Colombia (Ana Maria Otero, Universidad de los Andes, Colombia)

Sports and the civilizing process in Colombia (Matthew Brown, University of Bristol, UK)

Civilization with barbarism: The Colombians in La Violencia (Herbert Braun, University of Virginia, USA)

Peace arrangements after civil wars and the civilizing process in 19th century Colombia (Margarita Garrido, Universidad del Externado, Colombia)
The *Generación del Centenario* and the Civilizing Process in Colombia, 1910–46 (Eduardo Posada-Carbo, Latin American Centre/St Antony’s College and Brasenose College, Oxford)

Civilizing and decivilization: the case of Medellín, 1900–2015 (Jorge Giraldo, Eafit University, Colombia)

Decivilizing processes in the borders: how Colombian’s frontiers challenge its centre (Annette Idler, Department of Politics and International Relations/Pembroke College, Oxford)

Interpersonal violence and the civilizing process in Colombia, 1600s–2000s (Victor Uribe-Urán, Florida International University, USA)

The Emergence of the Police in the Civilizing Process: the Cases of Colombia & Mexico, 1800–2000s (Carlos Perez Ricart, Latin American Centre, St Antony’s College, Oxford)

From conquest to republic: power, law and civilization: an overview (Jorge Orlando Melo, Universidad Jorge Tadeo Lozano, Colombia)

Concluding remarks on Elias and the civilizing process in Colombia (Andrew Linklater, Aberystwyth University, UK)

The conference was a major development for scholars working on Colombia and a very significant step in the globalisation of process sociology. It provided an opportunity for using process sociological themes and concepts to understand long-term patterns of change in Colombia but important questions were raised about how far it is necessary to extend or revise process-sociological investigation when exploring non-Western societies.

Eduardo Posada-Carbo and Carlos Perez Ricart at the Latin American Centre have ambitious plans to build on the conference by promoting the comparative analysis of civilizing processes in Brazil, Colombia and Mexico. They are to be congratulated on the progress they have made in promoting the study of the civilizing process in Colombia and process sociologists must wish them every success in the further development of a fascinating research project.

Andrew Linklater
Aberystwyth University

Doing Things Differently 2019 Workshop: In Honour of Professor Eric Dunning – University of Leicester, 1-3 July 2019.

In July 2019 three Sociology PhD students at the University of Leicester namely, Will Davis, Jan Davis and Laurie Parsons, organised and hosted a 2.5-day interdisciplinary workshop exploring the work of Norbert Elias and the use of non-mainstream data in research entitled 'Doing Things Differently'. Attendees ranged from undergraduates to Professors. The idea for this interdisciplinary workshop came from our experiences from the Global Interdependencies workshop and conference in Brussels in December 2018. It was recognised that circulating amongst those students in attendance at this workshop, and in wider literature pertinent to our work, questions about 'non-mainstream' methodological approaches and data sources were raised. We quickly realised more of these workshops were needed for the current PhD students as well as others and took it upon ourselves to organise this event. We are extremely grateful for the support of the Norbert Elias Foundation and the University of Leicester in helping make this workshop happen.

Many of the attendees came from overseas with some presenting their work via posters which were put up around the room. A competition was held for the best poster and was won by Dr Rachel Kay Burns for her work 'Hiding the Holocaust –

A 'dyscivilising process' in action'. The workshop consisted of talks, seminars, breakout sessions poster presentations, Q&As and a field trip to Winston Parva (South Wigston) which was the site of the Established and the Outsider's study.

In keeping with the theme of doing things differently, attendees were given recycled canvas bags containing the programme, a notepad, and 'leftover' pens and pencils from other conferences, as well as a specially commissioned, biodegradable wooden badge, gift tag and coaster. One attendee has already recycled their badge and made it into a fridge magnet! The coaster was a homage towards the Civilising Process. Throughout the workshop, an Instax camera was used to capture people's experiences and create a fun retro feel. The images were hung up on a photo frame which was also commissioned for the event. We also used Instagram and Twitter to present live stories, involving those who were unable to attend, as well as providing another route to ask questions and make comments. Feedback from attendees were very positive and it was agreed that we should host this type of workshop annually both at the University of Leicester and also other Universities.

Day One was a chance to network and for delegates to present their work to everyone. All sessions were informal, encouraging authentic and meaningful exchanges of ideas. The sessions started with 'mapping our motivations' in small groups; introducing ourselves, our work and sharing expectations for the workshop. Professor Jason Hughes lead a conversation about researching the Human Society and how we can use Elias in our research and institutions as well as highlighting the challenges Sociology and other disciplines face in the age of Big Data, methodological fetishism and other 'crises'. Throughout the talk, we celebrated Professor Eric Dunning's tenacity of researching sport in a period where it did not meet with traditional methods of enquiry and research.

Day Two started off with Professor John Goodwin's rallying cry for us to

'do things differently' with our research and to embrace different methods and methodologies. We learnt how C. Wright Mills, Norbert Elias and Pearl Jephcott are role models for doing things differently and that we should be confident in pursuing what is interesting and relevant for us to research. Afterwards, we had breakout sessions highlighting the use of different data sources currently being used by some of Leicester's PhD students, as well as from Professor Liz Stanley and Dr. Emilia Sereva. These were: Artwork; Political Cartoons; Ethnography and Genealogy; Documentary Sources; Letters; and Video. After lunch, there was a session devoted to Eric Dunning's life and work led by Dr. Michael Dunning with contributions from colleagues and friends of Eric. Professor Andrew Linklater followed the tribute with a fascinating discussion on researching harm, the civilising process and symbols which led us into a broader 'Q&A' session. After the workshop, attendees were treated to a meal at Barceloneta in Leicester, which was a favourite of Eric's and a place he helped set up.

Day Three was the field trip to Winston Parva, a unique opportunity to walk through the site of Elias and Scotson's research. It started with Professor John Goodwin and Dr. Michael Dunning reviewing *The Established and the Outsiders*, the proposed 'restudy' as well as the benefits of 'walking the field' and engaging in 'Live Sociology'. Whilst on the tour in Winston Parva, we were fortunate enough to meet the keyholder of the church 'Saint Thomas The Apostle', something that has never happened on this tour before. The feedback on the tour was that this experience brought the book and research to life and was invaluable. We then returned to the venue on Princess Road East in Leicester, debriefed as a group, and reflected on what steps we can take to continue Elias and Dunning's legacy in the spirit of 'doing things differently'. Plans are now in motion to establish a contacts list and a Facebook group.

Overall, the workshop was a huge success and the overwhelming consensus was that workshops such



as these should take place annually to encourage students and academics to discuss and present collaboratively. It has provided an abundance of learning opportunities and new connections. We now have ambitions to make this an annual 'colloquium'. We are extremely grateful to the Norbert Elias Foundation and the University of Leicester for their support in making this happen and cannot wait for the next one!

■ FORTHCOMING CONFERENCES

XVIII International Symposium - Civilizations Processes (SIPC) - *Interdependencies in Process*, Bogotá, Colombia, 16 – 19 November 2020

The National University of Colombia and Corpovisionarios are organizing together the next International Symposium of Civilizing Processes (SIPC) that will be held in Bogotá from 16th to 19th of November 2020. The idea behind the SIPC was born in 1996 thanks to a Brazilian initiative and it takes place on biannual bases. It encourages the exchange of ideas and research among scholars of various disciplines, who find Norbert Elias's

work as a source of guidance to face the challenges of today's world, and who share interest in reality-adjusted social sciences. With this in mind, the call for SIPC 2020 is addressed to scholars from all over the world. In order to foster mutual understanding and broad discussions, simultaneous translation (Portuguese, Spanish, English) will be available for sessions that require it. With the aim of encouraging the renewal of the international Eliasian community, speakers who are students of any level (including doctoral students) are exempted from registration fees. The Norbert Elias Foundation will help to facilitate some of the additional support for transatlantic travel.

Some of the main themes include the following topics:

1. Past and present of violence in relationships between human beings (from the interpersonal to the international level).
2. The theories of human development in the history of humanity in light of the neuroscience revolution.
3. Digital citizenship, realities and problems of citizen participation in new forms of communication.

4. Education: historical developments, consequences of recent reforms, perspectives.

5. The foundations on which mainstream economic theory is based, their practical consequences and the contrast of these foundations with a processual epistemology.

However, all the thematic proposals are welcome.

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

Contact e-mail: contacto@elias2020.com

Registration fee: 200,000 Colombian pesos.

Student speakers (with certificate of their condition) do not pay registration.

Place: National University of Colombia

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 figurationists 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), Vice-President Robert van Krieken (robert.van.krieken@sydney.edu.au), or Secretary Treasurer Paddy Dolan (paddy.dolan@dit.ie). For RC20, consult its Treasurer, Stephen Vertigans (s.vertigans@rgu.ac.uk).

■ OBITUARY

Pieter Spierenburg
(2 July 1948–21 March 2019)



Among Dutch historians, Pieter Spierenburg was the most consistent and loyal follower, and creative developer, of Norbert Elias's ideas. He began his studies at the University of Amsterdam in 1966, and like many students – and the entire Amsterdam intellectual elite – he was captivated by the lectures given by the Elias as a visiting professor in 1969–70. In the well-known television programme about Elias made by Abram de Swaan and Paul van de Bos in 1975, Pieter can be seen alongside his sociological contemporaries in the opening sequence of a postgraduate seminar taught by Elias (he had hair then!). He was one of the large Dutch contingent who came to the conference at Balliol College, Oxford, in January 1980, which marked the effective beginning of Elias's wider reception in the English-speaking world. And almost 30 years later in 2008, challenged by an American historian to dabble in rival approaches, with a smile Pieter replied, 'No thanks, I'll stick with Elias'.

Elias's ideas about the civilization process became the starting point of Pieter's *doctoraalscriptie* (Master's dissertation). It was immediately published in the Department of History's series of working papers: 'The process of civilization in the Netherlands between 1500 and 1800: A review of the theory of civilization'. This was the first of his 221 publications. It immediately became clear where his strength as a historian lay: sketching long-term developments;

an interdisciplinary approach, incorporating socio-cultural history, sociology and anthropology; broad knowledge of literature; and thorough research, in this case of etiquette books. Such interdisciplinary research was something new in the 1970s. Over the next two years he wrote the book for which he obtained his PhD in 1978, *Judicial Violence in the Dutch Republic. Corporal Punishment, Executions and Torture in Amsterdam, 1650–1750*. He analysed the relationship between state formation, criminal law and the application of torture, corporal punishment and the death penalty, based on a large-scale investigation of the judicial records of Amsterdam. He became a member of the Working Group on Criminal Law History, in which historians, sociologists and lawyers worked together; Pieter was responsible for its international contacts. It was characteristic of the new developments in the history of history in these years and the enthusiasm with which new areas were being explored.

Pieter was associated with the School of History, Culture and Communication (in Dutch, *Maatschappijgeschiedenis* – literally 'societal history') at the Erasmus University Rotterdam from its first years, and from 2006 until his retirement in 2013 held a personal chair as Professor of Historical Criminology at the Faculty of Law. At EUR he was able to continue his interdisciplinary approach; the Sub-Faculty of Social History brought together scholars from sociology, economics and law, while psychology and geography were also represented. Moreover, the approach was diachronic from Antiquity to Contemporary History, and comparative in countries and cultures, from Asia and Africa to Europe and America. Theory was also richly represented at the faculty, from Marx to Elias and everything in between. Among other things, Pieter gave courses on pre-industrial history in the early modern period, from the sixteenth to the eighteenth century. In addition, he presented not only the main lines and the latest insights, but also his own vision. In 1988 he published his book *De Verbroken betovering: Mentaliteitsgeschiedenis*

van pre-industrieel Europa, of which an English translation appeared three years later (*The Broken Spell: A Cultural and Anthropological History of Preindustrial Europe* – Rutgers UP, 1991).

Pieter wrote and published a great deal in English, even when that was not yet common, and encouraged international cooperation in the field of historical criminology. In 1978 he was one of the founders of the International Association for the History of Crime and Criminal Justice (IAHCCJ), of which he was secretary until 2014. He established his name as an internationally authoritative historian with books such as *The Spectacle of Suffering* (Cambridge UP, 1984) and *The Prison Experience: Disciplinary Institutions and their Dimensions in Early Modern Europe* (Rutgers UP 1991). Both books fundamentally undermined the fashionable views of Michel Foucault (although sociologists continued to cite *Discipline and Punish* far more than Pieter's work!). The books showed that the prison as an institution of punishment went further back than the time of the Enlightenment, and that the 'civilising' of punishment began gradually before the *rupture* posited by Foucault. In 2006, Pieter published a notable article in the *American Historical Review* – arguably the world's most important history journal – entitled 'Democracy came too early: a tentative explanation for the problem of American homicide'. His argument was that in Europe a relatively stable state monopoly of the legitimate use of violence was established well before the any wide franchise, so that in episodes such as the French Revolution the popular demand was not to oppose the monopoly but to 'co-possess' it (a term Pieter attributed to Elias in the 1969–70 lectures); in contrast, democracy came to the USA before there was any effective monopoly of the means of violence, the legitimacy of which has been challenged up to the present day in controversies about the gun laws and 'right to bear arms'.

Pieter held many guest professorships, including at Carnegie Mellon

University and the University of California, Berkeley. Occasionally he also involved himself in Dutch public debates. For example, he explained in *De Volkskrant* in 2013 that there is a connection between greater social inequality and stricter penalties. After his retirement in 2013, he led the 'Four Centuries of Labour Camps' project in the Institute for War and Genocide Studies (NIOD) within the Royal Netherlands Academy of Arts and Sciences (KNAW).

We both remember how Pieter was always ready to help colleagues. Stephen Mennell remembers how in 2008 Pieter arranged for an 'author meets critics' session on his book *The American Civilizing Process* at the Social Science History Association in Miami. He also claimed to be proud to have his first 'picture credit' for an hilarious picture he had supplied (see p. 123 in the book). Rudolf Dekker remembers that Pieter once replaced him in supervising a written exam. A day later he gave him the pile of exam papers, in which a new student was added to the grade list, Kees van Buuren. Van Buuren had done amazingly well in the exam, and Rudolf gave him a top mark of nine. Afterwards Pieter admitted, to great laughter, that *he* was Kees van Buuren. Pieter was someone who was not bothered by conventions; for his *promotie* (the public defence of his doctoral thesis) he wore a kind of leather cowboy jacket, with leather fringes attached. He also went his own way academically and, as a result, did ground-breaking research in the highly relevant field of violence, state formation, civilization and punishment. He gave lectures to generations of students from Erasmus University in an original and inspiring way. His colleagues, friends and all former students will miss him very much. Pieter Spierenburg's research archive will be transferred to the Noord-Holland Archief in Haarlem; full details of Pieter's publications can still be found at his website: www.pieterspierenburg.com.

Rudolf Dekker and Stephen Mennell

■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in January 2020. News and notes should be sent by 1 December 2019 to the Editors at figurations@norbert-elias.com.

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

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