

Figurations

Newsletter of the Norbert Elias Foundation

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■ EDITOR'S NOTE

This issue of *Figurations* is appearing rather behind schedule, partly because of the disruption everyone is experiencing as a result of the Covid-19 pandemic, and partly because during the various lockdowns the Board of the Norbert Elias Foundation has been laying plans for the next few years when – we all hope – something like normal academic life is able to resume.

In consequence, besides the usual bibliographical reports, this issue contains an unusually large number of important announcements from the Foundation. Readers are urged to take note of:

- the Foundation's new address in Amsterdam;
- its search for new editors both of the *Figurations* newsletter and the *Human Figurations* journal;
- the planned commemoration of Joop Goudsblom in March 2022;
- plans even further ahead for a conference in Warsaw in April 2023 on the theme of the fantasy-reality continuum;
- and the forthcoming international online PhD workshop in June 2021 that aims to promote a more advanced understanding of Elias's ideas and their significance.

■ PEOPLE

Jason Hughes has been elected a member of the Academia Europaea. He has also been appointed Joint Editor of *Sociological Research Online*.

■ FROM THE NORBERT ELIAS FOUNDATION

The Foundation's New Address

With the death of Joop Goudsblom in March 2020, the office of the Foundation is no longer housed under the roof of its lifelong landlord. Our new address is:

Postbus 2466
1000 CL Amsterdam
The Netherlands

Email: secretary@norbert-elias.com.

Commemoration of Joop Goudsblom

The prospects of a vaccine against Covid-19 bring the long-awaited commemoration of Joop Goudsblom a little closer. When he died on 17 March 2020, no one could have foreseen the pandemic we are in now. One of Joop's innovative concepts was 'phaseology'. In every phraseology there is a 'time before', a 'during' and also a 'time after' the crisis; Joop's death was in this phaseology from right before. Now that the global vaccination programme is being implemented, we hope that nothing further will stand in the way of an international conference to commemorate him and his achievements. We are *tentatively* planning it for March 2022, two years after his death.

The Fantasy–Reality Continuum: Science, Religion, Politics, Culture

Preparatory work is also under way, under the auspices of the Norbert Elias Foundation, for an international conference in Warsaw around Easter 2023 on the theme 'The Fantasy–Reality Continuum: Science, Religion, Politics, Culture'. A formal call for

papers will appear in later issues of *Figurations*, but for more details of our initial thinking, see page 19 below.

Editorship of *Figurations* newsletter

Barbara Górnicka has submitted her resignation as Editor of *Figurations* after this issue, and the Board of the Foundation has accepted it with regret. The Board would like very sincerely to thank her for all her work over the years, as Assistant Editor, Managing Editor and finally as Editor.

The newsletter, which first appeared in 1994, has since then been the Foundation's principal vehicle for telling Elias enthusiasts about its work, and the Board is keen that it continues into the future. Stephen Mennell has kindly agreed to resume his former role as Editor for the next few issues, but we are now looking for volunteers willing eventually to take over the role.

The person (or persons) appointed by the Board will be invited initially to work alongside Stephen to learn the ropes.

Expressions of interest, and enquiries, are invited, to Stephen.Mennell@norbert-elias.com.

Call for Editors for the international journal *Human Figurations: Long-term Perspectives on the Human Condition*

Expressions of Interest are sought for the Editorship of *Human Figurations* to run for a period of three years from 1 September 2021.

Human Figurations is an interdisciplinary open-access, peer-reviewed journal supported and sponsored by the Norbert Elias Foundation and currently published by the University of Michigan (<https://quod.lib.umich.edu/h/humfig/>).

Since its establishment in 2012 it has provided a unique international forum for interdisciplinary research on the long-term development of human societies. A key aim of the journal is to act as a counterpoint to ahistorical

conceptualisations and approaches to knowledge on the social world that predominate within the social sciences. The journal engages scholars across sociology, history, politics, international relations, anthropology, criminology and geography, and especially those working in the interstices between traditional disciplines.

Applications are invited from Co-Editors (or editorial teams) whose expertise demonstrates breadth in relation to methodologies, geographies and disciplines. The editorial team will need to demonstrate a vision for how the journal should develop in the years ahead. Central to this should be broadening the scope and content of the journal, beyond its Eliasian roots, to engage with wider international debates and scholars in advancing interdisciplinary research and theorising that is historically informed.

This is an exciting opportunity to help shape and develop the journal over the coming 3-5 years. The Editors would work closely with the *Human Figurations* Board and the Norbert Elias Foundation Board in implementing their vision.

The deadline for Expressions of Interest is *31 March 2021*. Applications should be submitted by email to: secretary@norbert-elias.com. All applications will be considered by a Selection Committee comprising members of the current Editorship team, Editorial Board, the Board of the Norbert Elias Foundation and independent members: Jason Hughes, Katie Liston, Russell Ó Riagáin, Tatiana Savoia Landini and Nina Baur.

For an informal discussion about the role please contact Jason.Hughes@leicester.ac.uk.

Donation to the Norbert Elias Foundation

At his death in March 2019, the Dutch historian Pieter Spierenburg (1948–2019) bequeathed the substantial sum of €10,000 to the Foundation. Johan Heilbron and I expressed the Foundation's gratitude when we had dinner with his widow Gisèle Roos,

along with her friend and companion Robert Prins.

More than any historical researcher, Pieter was an admirer and follower of Elias (see *Figurations* 51 for an obituary by Rudolf Dekker and Stephen Mennell). The very first of his more than 200 publications was entitled ‘The process of civilisation in the Netherlands between 1500 and 1800: A review of the theory of civilisation’. After that he did not deviate from his course. This to some extent made him an outsider among historians (unusual for an historian, since they are generally among the academic establishment!). But it was precisely this position – and moreover his substantial *oeuvre* – that gave him an outsider’s privileged eye. In addition, he was about the only Eliasian-minded human scientist whose work was read and appreciated in the US. For a time he was visiting professor at the University of California Berkeley and at Carnegie Mellon University, Pittsburgh.

The last time Pieter participated in the ‘figuration-figuration’ was in June 2018, on the leafy terrace of the De IJsbreker café in Amsterdam. He was already ill at the time, but nevertheless enjoyed an animated afternoon with friends and colleagues.

During dinner in restaurant Hemelse Modder (‘Heavenly Mud’, named after a famous phrase of the Dutch writer Multatuli – ‘a pearl diver does not fear the mud’), Spierenburg’s life and work were commemorated. His widow, whom Spierenburg married on January 20, 2009 (President Obama’s inauguration day), painted unexpected sides of him. A scientist with strict routines by day, a bon vivant in the evening. A stone’s throw from not only the restaurant in question, but also from their monumental home in the Amsterdam city centre, was his favourite café. After work, he liked to mingle with fellow townspeople who were averse to science. Let alone torture and murder, Spierenburg’s real research area.

Arjan Post



Arjan Post, Gisèle Roos, Johan Heilbron and Robert Prins.]

■ OPEN CALL FOR PARTICIPANTS IN AN ONLINE PHD WORKSHOP: THINKING WITH ELIAS: NORBERT ELIAS AND SOCIAL RESEARCH

The Norbert Elias Foundation and European Center for the Study of Culture and Inequality (ECCI) are organising an *online PhD workshop ‘Thinking With Elias: Norbert Elias and Social Research’* to be held in June, 2021.

The event will bring together featured scholars who draw upon the work of Norbert Elias and doctoral students already familiar with the basics of figurational sociology. Building on previous highly successful PhD workshops held in Amsterdam and Brussels covering the fundamentals of Elias’s approach to sociology, this workshop will enable participants to engage with Elias’s contributions to the analysis of various theoretical and empirical problems at a relatively advanced level, and to relate those to their own fields of interest.

Participants will be provided with *relevant readings, video materials and dedicated podcast episodes* prepared exclusively for this workshop. The online workshop itself will span *four days*. The first three days will comprise *online seminars* that include

interviews and moderated discussions with featured Eliasian scholars. On the fourth day, students will *present their work*, reflecting upon how ideas discussed in the workshop can be related to their own research. The workshop also includes possibilities for one-to-one consultations and informal discussions. Possible *topics* to be covered in the workshop include – but are not limited to – the following:

1. The ‘global civilising process’ – international relations, harm and violence in world politics.
2. The American civilising process – (dis-)similar state formation processes in Europe and the USA?
3. Sociogenetic and psychogenetic aspects of global normative orders – the process of human rights.
4. From formalisation to informalisation – changes in we-I-balance and processes of controlled decontrolling.
5. Celebrity society and the transformation of the public sphere – court society in the age of mass media.
6. Processes of state formation and the sociogenesis of institutions – insights from Elias’s study on the genesis of the naval profession.
7. Longer-term trends in family life and emotional management: the civilising of parents.
8. Civilising process and gender inequality: revisiting ‘The

changing balance of power between the sexes.’

9. Further developments of Elias’s central theory: ‘relational turn’ in sociology.
10. Ecology, civilising and decivilising processes.
11. Imagined communities, nation-formation, and habitus – understanding the age of anger.
12. Research methods – examining the conceptual and practical issues drawing on process-figurational sociology in empirical research.
13. Studying media in/as figurations: using process sociology to analyse mediated interactions and processes of mediatization and datafication.

The workshop is designed for advanced PhD students, but may also be useful for early career postdocs. It has been planned, and will be led, by Jason Hughes, Robert van Krieken, Giseline Kuipers, Stephen Mennell and Robert Rode; others may also be recruited to discuss particular topics.

To be considered for participation in the workshop, please apply with (a) a *short description (300–500 words)* of your research; (b) how your project relates, or could relate, to the figurational sociology of Norbert Elias; (c) an indication of the topic that would be of most interest to you. Here we also invite you to draw attention to any other topic not on the above list which would be useful for your research. Send your application, including your full name, affiliation, and contact information, to Anastasiya Halauniova: a.halauniova@uva.nl by 10 March 2021.

■ THE NORBERT ELIAS BOOK PRIZE 2020

As members of the jury for the Norbert Elias Book Prize 2020, we were greatly impressed by the range and quality of the nine books, all published in 2018 and 2019, that were nominated for our consideration. All were to a greater or lesser extent influenced by the sociology of Norbert Elias, and the diversity of topics with which they were concerned demonstrated once again the seminal significance of Elias’s thinking.

We found it very difficult to choose a single winner. Finally we chose:

Raúl Sánchez García, *The Historical Sociology of Japanese Martial Arts* (Abingdon: Routledge, 2019. xi + 239 pp. ISBN: 978-1-138-57169-3 (hbk); 978-0-203-70257-4 (ebk)).

This ambitious book traces the development of Japanese martial arts in very long-term perspective, connecting ancient martial traditions with the martial arts practised to day. It tells a complicated story about the structured process in which warriors’ practices became systematised and expanded to the Japanese population and the world. Obviously, the author is influenced by the rich body of figurational research on sport from Elias and Dunning to their many successors today; but he also draws upon the whole theory of civilising, state-formation and habitus-formation processes. It is thus not just a study in the sociology of sport, but also a major study in comparative-historical sociology. In particular, it is a substantial contribution to the long-recognised but still under-researched question of analogues in other historic civilisations to the long-term social processes identified by Elias in European development. Comparisons are made in particular between the development of combat practices in Japan, England, France, and Germany. Light is also consistently shed on a gender blind spot, taking into account the neglected role of women in martial arts.

Because we found it quite challenging to separate out one winner from such a competitive field, in which there were many worthy winners, we wish on this occasion to break with tradition from the earlier Elias Book Prize, and to mention two other books that were in close contention until the final stage:

Arne Worm, *Fluchtmigration aus Syrien: Eine biographietheoretische und figurationssociologische Studie* (Göttingen: Universitätsverlag Göttingen, 2019). 317 pp. ISBN: 978-3-86395-432-1; eISSN: 2699-0997.

John Connolly and Paddy Dolan, *Gaelic Games in Society: Civilising*

Processes, Players, Administrators and Spectators. (Cham, Springer Nature Switzerland/ Palgrave Macmillan, 2019), 213pp. ISBN: 9783030316983.

Stephen Mennell, Dublin
Annette Treibel, Karlsruhe
Stephen Vertigans, Aberdeen

■ IN THE MEDIA

Cleanliness is next to growth, *Economist* 1 August 2020.

The salience of hand-washing during the Covid-19 pandemic prompted this article, which invokes the name of Elias. Under different title it can be read online (though subject to a paywall): <https://www.economist.com/books-and-arts/2020/08/01/how-hand-washing-explains-economic-expansion>

Andrew Linklater interview in Iranian publication

A short interview with Andrew Linklater appeared in the Iranian publication *The Age of Reflection*, a ‘journal of culture and humanities’, number 23, July 2020 – in English, but also in Farsi. It consists of only two pages, but Andrew packs in a lot of content, which can be summed up by the title: ‘Primary responsibility for a world common good – The prospects for great powers collaboration are poor’.

Michael Dunning talk about Elias, British Sociological Association Theory Group, 13 January 2021

Michael reports that the session started off with him being questioned about his forthcoming book about terrorism and why he took a figurational approach. ‘I used this to bring in the concept of *homo clausus* (in that most work on terrorism is imbued by this notion) and that I was seeking a processual understanding of the problem based on open pluralities of people.’

He goes on: ‘We then moved on to Elias, which involved an interweaving

of his biography and his approach to sociology. I mentioned his approach as a synthesis, his break from philosophy and Kantian conceptions of knowledge. Then we focused on the problem of process-reduction and the aim of developing sociology's relative autonomy from philosophy.

We then discussed Elias's attendance at the Hitler rally in the 1930s, and Elias's point about the relative autonomy of sociological knowledge from extra-scientific concerns and values.

The third part involved a discussion of established-outsider relations. We talked about the Winston Parva research, and power relations.

The fourth part was about Black Lives Matter and how established-outsider relations, power dynamics and functional democratisation have played a part in the development of this movement.'

The whole session can be found online at:

<https://www.britisoc.co.uk/groups/study-groups/theory-study-group/event-videos/>

ÜBER DEN PROZESS DER ZIVILISATION AND ALLEN & UNWIN: A PUBLISHER'S REPORT

Norbert Elias arrived in Britain 1935 with his *magnum opus* still in the research and writing phase and with patronage thin on the ground. *Über den Prozess der Zivilisation* was published in 1939. In the same year he signed a contract with Edward Arnold for an English translation (Joly 2010). However, as things turned out it was decades later, and well into Elias's retirement, before a translation was published. That hiatus was among the difficulties that he faced as he looked to establish himself in British academia and the wider world of anglophone sociology. World War II did not, of course, help things. But much of the problem, as Stephen Mennell (1989) notes, was that Elias found himself unable to authorise successive translations. More recently, Marc

Joly (2010) and Fabian Link (2019) have deepened our understanding of what was at stake for Elias and why translating *The Civilizing Process* was such a difficult project. Delay was partly a matter of Elias's own making in circumstances that were far beyond his control. On the one hand there was the impossibility of his vision of a *perfect sociological* translation. And on the other there was his situation as a German-Jewish emigré buffeted by world events and groping for his way forward in an alien academic culture.

There can be little more to add to the findings of Joly and Link apart from mere footnotes. One note lurks in the British Printing and Publishing Archive at Reading University¹ and, so far as I know, it has not previously surfaced. It is a 1955 assessment of the merits of *Über den Prozess der Zivilisation* and it was commissioned by the publishers Allen & Unwin. It runs to a little over two pages and was written by a W. H. Johnston, who seems to have been an experienced translator of German texts. He provides a sketch of the book's contents and finds them to be of the 'most absorbing' interest'. He applauds Elias's scholarship in running down documentary sources. And he reads the book as a history of European manners, 'chiefly of interest to the psychologist', although the treatments of aggression and knightly life are, he thinks, of wider interest. Aware of the existence of a second volume Johnston speculates that it might shed light on how the difference between good manners and bad manners is generated. No reference is made to the book being a work of sociology. Johnston concludes with two caveats. One is that the entire subject may be dismissed as 'merely disgusting'! The other is 'that it may not be easy to find the right price'.

There are obvious questions: who triggered the publisher's interest? What if anything did Elias know? Ted Simonds at the Reading archive has kindly told me that the report was originally part of a file of letters to and from a Jane Degras (AUC 672/11). The name of Jane Degras, who was a translator of academic texts, is scribbled in the header of Johnston's report. It should be noted that Marc

Joly's (2012) investigations show there to be Degras correspondence deposited at the Marbach archive. Perhaps a post-Covid day trip to Reading may turn up something more.

Gordon Fyfe
gordon.fyfe@gmail.com

'Reader's report by W.H. Johnston on *Über den Prozess der Zivilisation* by Norbert Elias', AURR 23/2/36, British Printing & Publishing Archive, Special Collections, University of Reading. I am grateful to Adam Lines and his colleagues at Reading University for their help and for supplying me with a copy of Johnston's report.

References

Joly, Marc (2010) 'Field dynamics and events: the intellectual project of Norbert Elias (1930–1945)' in *Vingtième Siecle: Revue d'histoire*, 106 (2) 81–95.

Joly, Marc (2012) 'La "Grande Oeuvre" méconnue: Norbert Elias en France' in Gisèle Sapiro (ed.) *Traduire la Littérature et les Sciences Humaines*, 297–319. <https://www.cairn.info/traduire-la-litterature-et-les-sciences-humaines--9782111281486.htm>

Link, Fabian (2019) 'Norbert Elias's struggle to 'civilise' translators: on Elias's frustrations with being translated and interpreted' in Rafael Y. Schögler (ed.), *Circulation of Academic Thought: Rethinking Translation in the Academic Field*, Bern: Peter Lang.

Mennell, Stephen (1989) *Norbert Elias: Civilization and the Human Self-Image*, Oxford: Basil Blackwell.

■ FIGURATIONAL JOURNALS ONLINE

Cambio: <https://oaj.fupress.net/index.php/cambio/index>

The first decade of the life of *Cambio: Journal on social transformations* has been awarded the A-class award for all the sociological areas. The journal has been confirmed as a reference in the sociological panorama and it

aspires to become a leading journal for social sciences in general, thanks to its interdisciplinary, multidisciplinary nature and to the constant attention to the processual dimension that characterises it since its birth.

This result was made possible by the top-level contributions of Italian and non-Italian authors, as well as by the richness of the points of view and themes offered by the many young and not-so-young authors who animated the journal issues as contributors and editors of the monographic sections.

The Editor in-Chief and the Co-Editor express their sincere gratitude to the Section Editors, the Referees and all the people involved in the editorial and scientific boards. Their expertise and their continuous effort to maintain the excellent peer review traditions are essential for the journal's top-level achievements and aspirations. All the authors who trusted *Cambio* with the publication of their research are the key components of the journal's success, and the qualified work of Firenze University Press ensures high standards of paper presentation and publication.

The aim of *Cambio* is to represent an open place of scientific confrontation, crossed by knowledge that contaminate and fertilise itself, in order to understand the changes and the unexpected challenges that individuals, groups, institutions and societies must face, as testified by the last initiative (in order of time) of the OpenLab on Covid-19, which was launched already in April 2020 and represent the first initiative on this topic in the field of social sciences.

Editor in Chief
Angela Perulli, University of Florence, Italy

Co-Editor in Chief
Rocco Sciarrone, University of Torino, Italy

■ EDITORS' NOTE ABOUT RECENT BOOKS AND ARTICLES

When the first issue of *Figurations* was published in 1994, it was easy to list the latest publications showing the influence of Norbert Elias. There were fewer of them, and a large proportion of them came from a fairly predictable circle of authors. Many of 'the usual suspects' continue to contribute 27 years later, but they have been joined by vastly larger numbers of researchers in many more countries. Moreover, the resources of the internet – notably services like Academia.com and ResearchGate – make it less likely that we shall overlook significant publications.

The result, however, is that the Recent Books and Articles section of the newsletter has grown immensely and – let us be blunt about this – become a disorganised jumble.

We should very much like to hear from readers whether they still find the bibliographical section of the newsletter useful and, if so, how it might better be organised. We can see various possibilities:

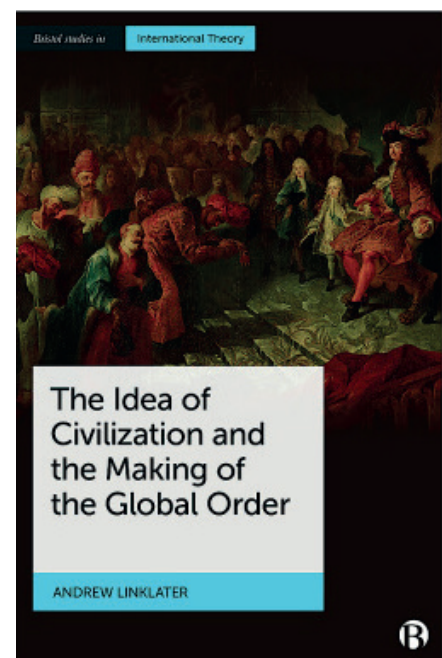
1. *Figurations* could become simply a newsletter detailing the activities of the Norbert Elias Foundation, reporting on recent conferences, issuing calls for papers for future conferences, and so on.
2. This could perhaps go along with new publications being posted on the Norbert Elias Foundation's website.
3. The newsletter could continue in the same mould as before, but with a much more selective listing of recent publications. This, of course, would involve much more editorial judgement about what was important and what was less so, which could provoke resentments.
4. The newsletter could continue in the same mould as before, but with a better organised Recent Books and Articles section. If so, what would readers find the most useful form of organisation?

Readers may have other suggestions too. Of course, decisions about the future rest ultimately with the Board of the Norbert Elias Foundation. Please email us at figurations@norbert-elias.com.

Barbara Górnicka
Katie Liston
Stephen Mennell

■ RECENT BOOKS AND ARTICLES

Andrew Linklater, *The Idea of Civilization and the Making of the Global Order* (Bristol: Bristol University Press, 2021). vii + 306 pp. ISBN 978-1-5292-1387-4 hardback; 978-1-5292-1391-1 paperback; 978-1-5292-1389-8 ePdf; ISBN 978-1-5292-1388-1 ePub.



In this work Andrew Linklater continues to explore ways in which process sociology and the 'English School' analysis of the international society of states complement one another. The first three chapters explain how Elias's distinctive method, his explanation of the civilising process and his reflections on the 'duality of nation-state normative codes' contribute to understanding the revival of discourses of civilisation and barbarism since 9/11. The following three chapters analyse the role of the European 'standard of civilisation'

in the making of the global order. Those chapters discuss the impact of relations between state-formation, colonialism and international society on world politics. The final chapter explores the significance of the idea of ‘civilising processes that affect humanity as a whole’ for investigations of the main directions of change in the post-European global order.

Contents:

Introduction: Understanding

Civilisation: A Process-Sociological Approach

Chapter One The Return of Discourses of Civilisation and Barbarism

Chapter Two Elias’s Explanation of the European Civilising Process

Chapter Three The Nation-state, War and Human Equality

Chapter Four The Classical European ‘Standard of Civilisation’

Chapter Five Civilisation, Diplomacy and the Enlargement of International Society

Chapter Six Standards of Civilisation in the post-European Global Order

Chapter Seven Civilising Processes at the Level of Humanity as a Whole

Alex Hoseason, ‘Between philosophy and social science: harm and its object in International Relations’, *Review of International Studies*, 2018 44: 4 (2018), pp. 717–37.

This is a review essay on Andrew Linklater, *The Problem of Harm in World Politics: Theoretical Investigations* (Cambridge: Cambridge University Press, 2011) and Audra Mitchell, ‘Only Human? A Worldly Approach to Security’, *Security Dialogue*, 45: 1 (2014), pp. 5–21

Abstract: As a discipline, IR returns repeatedly to the ‘problem of harm’; debating what harm is or should mean. Exploring the discipline through this lens allows us to understand it as contributing to a broader process of negotiation centred on harm as a principle of restraint. However, existing accounts of what harm means for IR are challenged by the scale and visibility of large scale harm.

This paper attempts to push beyond recent accounts of harm by Linklater

and Mitchell by examining their respective framings of the relationship between harm and its explanation in IR. Building on their limitations, I propose a framework centred on arguments for ontological realism and structure as a focus of explanation. The resulting ontology sustains the concerns of both while a) more fully characterising the relationship between explanation and values in IR and b) providing a more adequate account of the role of abstraction.

In developing upon existing accounts, this paper seeks to provide a stronger ground for the analysis of harm in IR. More broadly, it contributes to contemporary debates centred on the relationship between ontology and ethical values with a view to clarifying the nature of explanation in IR as a social science.

Stephen Quilley ‘Elias in the Anthropocene: human nature, evolution and the politics of the Great Acceleration’, chapter 9 in Joana Castro Pereira and André Saramago, (eds), *Non-Human Nature in World Politics, Theory and Practice* (New York: Springer, 2020), pp. 111–29. DOI: 10.1007/978-3-030-49496-4_7

Abstract: Civilisation faces the challenge of reconciling growth with biophysical limits, whilst avoiding devastating geo-political conflict. Radical demands for ‘degrowth’ are often juxtaposed with realist ‘eco-modernist’ scenarios. Elias’s theory of civilising processes and his concept of the triad of controls provides an invaluable framework for evaluating the reality congruence of both trajectories. An Eliasian understanding of ecological conscience formation is synthesised with insights from Ernest Gellner (on exo-education), Walter Ong (on literacy and individuation) and Owen Barfield (on the history of consciousness). Successful navigation of the politics of the Anthropocene implies societal solutions and arrangements that exist in the barely conceivable ‘adjacent possible.’ Eliasian concepts are invaluable in the exploration of such possibilities, but his rationalism and commitment to greater ‘detachment’, make him

blind to the simultaneous requirement for selectively higher degrees of ‘involvement’ in the process of both ecological conscience formation and the consolidation of ‘imagined community’. Adam Seligman’s theory of ritual and sincerity provides a complement to Elias’s rationalism. Elias underplays the possibility that more detached scientific and economic processes of model-making and orientation might co-exist with patterns of conscious, creative, cognitive dissonance: modalities of ‘paradox’, enchantment and participation associated with more relational and reciprocal forms of ‘livelihood’ economy.

Dominic Malcolm & Ivan

Waddington, ‘Scholar, gentleman and player: a tribute to Eric Dunning’, *Sport in Society*, 23: 10 (2020), pp. 1581–6. DOI: 10.1080/17430437.2020.1814570

Abstract: This article provides a tribute to the life and career of Eric Dunning. It explores how Eric Dunning (1936–2019) was one of the first people to recognise the potential of sport as a field of sociological study and how, in the 1960s, he was central in both the intellectual and organisational development of the emerging field. In the 1970s and 1980s Dunning collaborated on some key historical sociological research which enabled the field to consolidate, expand and exert some significant political influence in the UK in relation to the social issue of football hooliganism. It concludes with a review of some of the formal and informal recognition Dunning received from both sociological and historical scholars of sport, and notes that he will be much missed in both communities.

Katie Liston and Joseph Maguire, ‘Making sense of ‘Ireland’, sport and identity: the craft of doing sociology’, *Sport and Society* 23: 10 (2020), pp. 1587–1605.

DOI: 10.1080/17430437.2020.1814572

Abstract: Eric Dunning influenced the development of curricula and research agendas in sociology, history, social science and sports studies, internationally, in the UK and in Ireland. Dunning was also doctoral

supervisor to, and academic colleague/mentor and friend of, both authors (at Leicester, Dublin and Chester). Inspired by him, this paper reflects on the craft of sociological research. The case study is the struggle for recognition of 'Ireland' in international athletics and the associated painstaking ongoing archival and mixed methods research work in multiple venues, involving sporting, state and personal papers, interviews and oral history sources. Such a history of the social dynamics of charisma and shame between the so-called 'mother country' (Great Britain) and a restless dominion (Ireland) was by no means structureless or patternless, but ontologically interdependent with life today. Accordingly, we consider several themes: the interplay between theory and evidence, the involvement-detachment balance and exploring knowledge figurations. In line with Dunning (and Elias), the paper adopts an anticipatory motif, that is to say, the work of understanding social relations between the 'British' and 'Irish' 'then' and 'now' is not finished. This work is one step in carrying forth the baton – the stock of intergenerational knowledge – about doing sociology, handed to us in trust by Dunning.

Graham Curry, 'Putting football on the academic map: Eric Dunning and the study of association football', *Sport and Society* 23: 10 (2020), pp. 1606–14. DOI 10.1080/17430437.2020.1814573

Abstract: Not only was Eric Dunning a leading light in the sociology of sport, he was also one of the first academics to take the study of association football seriously. This article will focus on two areas of his work, though it will not attempt to analyse his very substantial contribution to research into football hooliganism. First, it will examine his 'status rivalry' hypothesis, which suggested the significance of competition in the mid-nineteenth century between the public schools of Eton and Rugby as expressed through their football games. Second, it will look closely at his work on the development of early football, with special reference to soccer. The latter has been the subject of robust debate over the past two decades and, despite

the criticism of some historians, Dunning's original view – that former English public schoolboys were largely responsible for the creation of the modern game – still stands the test of time.

Miranda Thurston and Daniel Bloyce, 'A quest for relaxation? A figural analysis of the transformation of yoga into a global leisure time phenomenon', *Sport in Society*, 23: 10 (2020), pp. 1615–29. DOI: 10.1080/17430437.2020.1814574

Abstract: Eric Dunning and Norbert Elias began developing their concept 'quest for excitement' in the 1960s. In this paper we consider the concept in the context of their work on the civilising process and leisure in the spare-time spectrum, applying it to an analysis of the global diffusion and transformation of yoga. In so doing, we develop a preliminary theoretical account of its global popularity as a leisure-time movement form. We specifically consider the extent to which yoga's transformation from the late nineteenth century onwards can be understood as a socially generated psychological quest for excitement rather than as a need for relaxation. We take a long-term developmental perspective, focusing on processes of globalisation to explain the transformation of yoga into an increasing variety of forms. We argue that its global popularity is linked to its transformation into a diversity of styles, which provide flexible, individualised, non-competitive and health-oriented leisure opportunities that have become attractive to an increasing number of people. We conclude that the contouring of yoga in this way reflects the socially generated leisure time needs of people in complex societies. Our preliminary theoretical account, informed by the work of Dunning and colleagues, illuminates how yoga, as a polymorphous social practice, provides leisure enclaves which can lead to an upsurge of satisfying emotions and hence can be psychologically restorative.

Mark Mierzewski and Philippa Velijan, 'Bullying in male physical education: a figural sociological

analysis', *Sport in Society*, 23: 10 (2020), pp. 1630–44. DOI 10.1080/17430437.2020.1814575

Abstract: Dunning and Sheard's seminal work, *Barbarians, Gentlemen and Players*, illustrates the importance of adopting a sociological approach to understanding the development of modern sport. Their specific analysis of the role of football in public schools and peer and pupil-master relations offered an important perspective on changing relations between these social groups. Since then, research on physical education (PE) from a figural viewpoint has focused more on teachers' perspectives and experiences, with fewer articles concerning pupils' thoughts. In this article, we revisit power relations within male PE by drawing upon data from a recent ethnographic study in the North East of England. We locate contemporary perspectives and experiences of bullying along long-term shifts in people's attitudes towards violence and conflict resolution. In particular, we consider how the social processes involved in bullying illustrate the nuanced relationships and behaviours young people must navigate and negotiate within increasingly complex contemporary societies. In competitive single-sex PE environments, we demonstrate how young males are required to exhibit heightened levels of control over their emotional and behavioural expression.

Raúl Sánchez-García, 'The spectacularisation of violence in contemporary US bare-knuckle fighting', *Sport in Society*, 23: 10 (2020), pp. 1645–58.

Abstract: This paper presents an application and a further development of Norbert Elias and Eric Dunning's (2008) *Quest for Excitement* thesis through the analysis of the recent phenomenon of the Bare Knuckle Fighting Championship (BKFC) in USA. The research method is based on qualitative data analysis of different digital sources concerning bare-knuckle fighting, ranging from newspaper reports, interviews with promoters and fighters, social network posts, videos, etc. The main

finding is that BKFC portrays certain features (e.g. no gloves, blood) that constitute a ‘spectacularisation of violence’; it apparently increases the perceived danger of the practice even though it does not increase real harm (e.g. concussions, deaths). BKFC employs other strategies emphasising control, safety and respectability as a counterweight to obtain an adequate tension balance within the US threshold of sensitivity to violence concerning professional combat sports.

Michael Krüger, ‘The Germans: no sports but only drills and exercises?’, *Sport in Society*, 23: 10 (2020), pp. 1659–71. DOI 10.1080/17430437.2020.1814577

Abstract: The essay is an attempt to critically discuss the assumption, whether sport can be a means to compensate social constraints in the routines of life in modern societies. The thesis is crucial for the sociological concept and translation of the German original text *Über die Deutschen* understanding of sport as considered in the work of Norbert Elias and Eric Dunning (1996). In consequence, this thesis is also relevant for the vision of Olympic sport to contribute for a more peaceful life through bodily education, sports and games. In this essay, the body culture in Germany is mainly respected. Historical research on gymnastics, sports, and games in German society and culture since about 1900 suggests that German society did indeed provide, through games and sports, and particularly for its younger members, ‘sufficient opportunities for the enjoyable excitement of a struggle’. However, instead of a prospering culture of sports, the Germans descended into barbarism only a few years later when the Nazi regime came to power.

Celia Marcen and Dominic Malcolm, ‘Health and democratisation as contradictory policy goals: sport in Zaragoza city’, *Sport in Society*, 23: 10 (2020), pp. 1672–89. DOI 10.1080/17430437.2020.1814578.

Abstract: This paper examines the incompatibility of health and democratisation policy goals in the

promotion of sport and physical activity. Empirically the paper is based on a comparison of two population surveys (2009 and 2015) of behaviours and attitudes within a single city. Theoretically the paper extends previous explanations that have attributed changes in sports participation to differentiation and individualisation by drawing on the works of Elias and Bourdieu in relation to social classes and embodied behaviour. The data reveal the changing social structure of participation, the relative popularity of different types of sport and peoples’ attitudes towards being physically active. Specifically, the paper demonstrates that while sports participation has increased overall, the participation patterns of different social groups have become increasingly differentiated. It further argues that while the increase in health-oriented sports participation is partly driven by citizens’ desires to self-regulate the body, the goals of democratising sports participation are less likely to be achieved. In conclusion we suggest that while sports participation aligns closely with broader trends towards bodily and health self-management, health has concomitantly become an increasingly important marker of social stratification which thus counteracts the movement towards the democratisation of sports participation.

Michael Atkinson and Kevin Young, ‘On whiskey, generational osmosis, and thinking ‘til it hurts: Eric Dunning and the Canadian Sociology of Sport Figuration’, *Sport in Society*, 23: 10 (2020), pp. 1690–1701. DOI 10.1080/17430437.2020.1814579

Abstract: Any study of violence in the sociology of sport owes a substantial debt of gratitude to Eric Dunning. This is certainly true of Canadian sociology of sport where, for at least three generations, the ideas of Dunning and his mentor, Norbert Elias, have proven both foundational and enduring for a core group of scholars. In this paper, two recognised scholars in the Canadian figuration, Michael Atkinson and Kevin Young, reflect on Dunning’s influence in shaping both their own and others’ understanding of how ‘sport matters’; in this case, the analysis of

violence inside and outside of sport. The authors consider their own research ‘in the field’ of sport violence, their personal career intersections with figural thinking, and both the formal and informal mentorship Eric provided over several decades. For both Michael and Kevin, Eric helped to shape not only the contents of their theoretical leanings over the course of time, but also instructed them to envision substantive issues related to sport violence as both long-term sociogenic and psychogenic processes more broadly. The paper concludes with personal reflections on Eric the scholar and gentleman.

Tim Healy, ‘The Development of the Management Function in Association Football in England’, Unpublished PhD thesis, Dublin City University, 2020. Supervisor: John Connolly External Examiner: Dr John Lever, Internal Examiner: Dr Gary Sinclair

Abstract: This thesis is a study of the development of the management function in professional association football in England from the earliest days of codified and organised football to the present day. I have deployed the theoretical lens of figural sociology, as formulated and described by Norbert Elias and his followers, notably Eric Dunning. This requires identification and analysis of the interdependencies and power relationships between the emergent function of football management and others forming the broader football figuration. As the game became a professional sport, the manager figure did not exist. Administrators eventually had their title changed from secretary to secretary-manager. In time this became simply ‘manager.’ The primary interdependencies were those of the manager with owners/directors and also with players. I divided the total timeframe for the function into five easily identifiable periods from the 1860s to the present time. My work, from a methodological perspective, was historical/documentary. My sources included existing sociohistorical manuscripts, biographies, and autobiographies of former players, managers and directors as well as newspaper accounts and football

magazines. I also carried out twelve interviews with former players and managers from the English professional game. The findings illustrate how the function developed from one with low level power chances to one in which there was substantial autonomy during a period when managers' powers had increased relative to those with whom they shared interdependencies. More recent, wholly unplanned changes within the game led to changes in the management function, with more specific but more limited responsibilities and a loss of functions which had appeared embedded, principally control over transfer activity. In addition, I also illustrate and explain how the broader British habitus which was linked to Britain's position in the figuration of nations, shaped and affected the management function in professional football.

Boyang He and Dominic Malcolm, 'The development of cricket in China', *Sport in Society*, published online July 2020. DOI: 10.1080/17430437.2020.1795134

Abstract: This article analyses the historical and future potential development of cricket in China, and in so doing advances existing theories of the sport's cultural diffusion. Following a critical review of existing explanatory models, the article identifies four key phases in the game's development in China (including Hong Kong). It outlines the game's contemporary manifestation in relation to state-supported cricket, a grass roots movement, and the distinct and independent game in Hong Kong. It concludes by illustrating how the future of cricket in China will be shaped by the increasingly blurred relationship between the colonial and postcolonial, the renewed interdependence of trade and soft power, the role of education in stimulating interest beyond the traditional colonial model, and the importance of game innovations and multiple, co-existing formats. Uniquely combining English and Mandarin sources this article provides the most comprehensive, rigorous and up-to-date analysis of cricket in China available.

Aristotle Kallis, 'Counter-spurt' but not 'de-civilisation': fascism, (un)civility, taboo, and the 'civilising process', *Journal of Political Ideologies*, October 2020. <https://doi.org/10.1080/13569317.2020.1825278>

Abstract: Norbert Elias described the rise of fascism and the violent spasm of the Holocaust as examples of extreme 'counter-spurts' towards 're-barbarisation' in his overall schema of recent human history as a 'civilising process'. But the shift towards the normalisation of uncivility and extreme violence that became trademarks of fascism in the interwar years was in fact far less at odds with assumed mainstream values than it actually appeared or was assumed to be. In this article, I argue that fascist uncivil ideology, discourse, and praxis need to be placed along a continuum of mainstream acceptability that rendered them broadly desirable or tolerable to mainstream society at the time in spite of their radical deviation from an assumed liberal canon. I focus on two examples of fascist uncivility – attack on the liberal framework of minority protection promoted by the liberal powers post-WWI; and violent anti-Semitism. I argue that, while fascist uncivility represented a violent, extreme 'counter-spurt' in its cumulative dynamics and effects, it was underwritten by a number of facilitating impulses and behaviours that were deeply embedded in interwar mainstream societies and thus did not constitute qualitative regressions from the 'civilising process', as Elias claimed afterwards.

Matt Clement and Stephen Mennell, 'Elias, ultra-realism and double-binds: Violence in the streets and the state', *European Journal of Criminology*, 2020. <https://doi.org/10.1177/1477370820977889>

Abstract: 'Ultra-realism' has become an influential current in criminology, especially in the study of violence and explanations of trends in violent crime. Ultra-realist writers frequently make use of Norbert Elias's theory of civilising processes, while also often expressing reservations about his ideas. In this article, we argue

that ultra-realists tend to make only partial and inaccurate use of Elias's very extensive writings. Although he himself did not write very much about crime – and indeed was less concerned with violence *per se* than with the roots of aggressive impulses and their control – we place him in the context of the post-war sociology of deviance. We argue in particular that it is far from true that he was blind to political economy, since the state-formation processes are central to his theory. We relate our argument to double-bind processes, violent subcultures, moral panics, populism and recent political developments in Britain.

Note: this article was in large part a comment provoked by Anthony Ellis's essay 'A de-civilising reversal or system normal? rising lethal violence in post-recession austerity United Kingdom', in the *British Journal of Criminology*, 59: 4 (2019), pp. 862–78, <https://doi-org.ucd.idm.oclc.org/10.1093/bjc/azz001>

Ana Flávia Braun Vieira and Miguel Archanjo de Freitas Junior, 'Alternativa metodológica para o estudo dos Processos civilizadores: análise psicogenética a Partir das práticas de lazer em Monte Alegre – PR [Methodological alternative for the civilizing processes study: psychogenetic analysis from leisure practices in Monte Alegre – PR]', *Recordes*, Rio de Janeiro, 12: 1 (2019), pp. 1–19.

Abstract: This paper presents a methodological alternative for the psychogenetic study (Civilizing Process Theory), from the analysis of micro processes of coercion. For that, we examined the leisure activities developed in Monte Alegre company town and published between 1948 and 1949, in *O Tibagi* newspaper. With content analysis it was possible to conclude that the leisure offer in Monte Alegre was frequent and varied. Besides that, the leisure type permitted consideration of their functions in the figuration in question, making it possible to know aspects of the past sensitivities. Finally, the psychogenetic study elucidated sociogenetic data, such as

the hierarchical division of leisure activities, reaffirming Norbert Elias's propositions regarding the interdependence of these processes.

Ana Flávia Braun Vieira; Miguel Archanjo de Freitas Junior, (2020). 'Power Relations at the Olympic Games (1920-2020): an analysis of the Brazilian female athletes' participation from Norbert Elias' theoretical perspective', *Revista História: Questões & Debates*, v.68, n.2, 2020. pp. 183-207. DOI: <http://dx.doi.org/10.5380/his.v68i2.72578>

Abstract: This paper seeks to understand the main elements of the historical processes that contributed to the different levels of Brazilian women athletes' participation in the Olympic Games from 1920 to 2020. For this purpose, concepts developed in the civilising processes theory and other Norbert Elias's studies were adopted, aiming to understand the power relations between the sexes and the new configurations consequences in the dynamics between men and women. In this sense, data obtained from official documents of the International Olympic Committee and the Brazilian Olympic Committee were used as sources, which enabled access to information regarding the Brazilians athletes participation, as well as the identification of the modalities practiced, and allowed studying socially desirable standards for women in the sport throughout a period, as well as the changes in social relationships and their motivations. The theoretical interpretation proposed allowed us to understand that the advances and setbacks concerning the women participation in Olympic sports – and society in general – are related to the way the State is organised and controls violence, besides demonstrating that authoritarian periods are more conducive to increasing gender inequality. Despite the trend towards greater equal opportunities between men and women in sports played by Brazilians in the Olympics, it does not necessarily develop homogeneously in other spheres of life.

Ana Flávia Braun Vieira and Miguel Archanjo de Freitas Junior, (eds), *Norbert Elias in debate: uses and research possibilities in Brazil* (Ponta Grossa, PR: Editora Texto e Contexto, 2020). Open access e-book, available for download at: <https://www.textoecontextoeditora.com.br/produto/detalhe/norbert-elias-em-debate-usos-e-possibilidades-de-pesquisa-no/42>

In Brazil, figurational and processual sociology began to be practiced in a more significant way from the 1990s, when the dissemination of Elias's works began to become striking in our country. Its popularisation started among sports/leisure historians and today the theory is used not only by sociologists and historians, but also by political scientists, educators, anthropologists and others. However, the academic productions based on the theories and concepts developed by Elias are still very dispersed, not configuring a interdependence network at national level.

In this sense, the organisation of the open access e-book *Norbert Elias in Debate* sought to compile what has been produced in Brazil from the writings of Elias. Thus, through a public call, nationwide, we gathered texts from different regions of the country. With this, we understand that the texts published in the e-book are representatives of the different stages of appropriation of Norbert Elias's writings and enable researchers in figurational and processual sociology to understand aspects of their uses in Brazil. Based on this diagnosis, it is expected – potentially – to strengthen relations between academics and contribute to the development of new theoretical approaches based on the author. To borrow yet another of Elias's concepts, it is possible to say that the publication of this e-book is a synthesis effort, so that future generations of researchers can advance from an even higher level.

As you will see, there is a significant number of research in the area of Education. Likewise, productions about the intersection between Elias's theory and literature, regional history, gender, and approaches of rural/agrarian and ethnic-racial issues, as well as the

area of the sport and leisure are also present. In addition to the themes, it is important to observe the authors: besides the fact the researches come from different Brazilian regions, there is an interchange between generations: authors already established writing in partnership with masters and doctoral students. This is very positive for our area – which, with the training of these future professors, will certainly only grow and develop!

In addition to the publication of a text by Elias in Portuguese, in which he addressed 'The changing balance of power between the sexes – a process-sociological study: the example of the ancient Roman state', readers will find 24 papers that, from different Elias's concepts, and/or varied sources, they addressed aspects of Brazilian civilising processes.

As we look back on 30 years since Norbert Elias's death, this e-book is a simple way to honour one of the great thinkers of the twentieth century and contribute to his legacy to remain increasingly alive in Brazil (and beyond), once we still have much to learn about what he left us.

Maria Norkus and Nina Baur, 'Time and social processes', in Paul Atkinson, et al. (eds), *SAGE Research Methods Foundations* (London: Sage, 2020). <http://dx.doi.org/10.4135/9781526421036945710>

Abstract: Everything social also has a temporal dimension – for this reason, social research has to consider processual methodology. This entry addresses methodological issues on time and social processes. In this context, it is important to note that methods of social research cannot be used without social theory. This is true for all research, but even more relevant for processual methods that have to answer the following questions at the beginning of any research process: What is the process under consideration? Where does it start and end? In which context is the process embedded? All these questions need theoretical foundations.

Some methodological traditions address processes directly – for example,

methods of historical social research. Qualitative research tries to grasp social processes (for example, by grounded theory, biographical methods, video analysis, conversation analysis, or case studies designs). Quantitative research often makes use of longitudinal research, panel analysis, time series or cliometrics, event history analysis, and sequence analysis. In many other methodological traditions, temporal aspects can be easily added, because these traditions implicitly deal with time.

The same applies to theory: some schools (historical sociology and process-oriented sociology) deal explicitly with social processes but nearly every social theorist has addressed temporality in some way. This entry discusses neither how specific theories nor how specific methods handle time but instead gives a broad overview on common methodological principles concerning temporality and processuality in social research and provides a short introduction into process-oriented methodology.

Jeroen Harun Vlug, ‘Approaching the study of civilisation: Norbert Elias’s view’, *International Journal of the Asian Philosophical Association*, 12: 2 (2019), pp. 179–94.

Abstract: This article analyses and evaluates Norbert Elias’s figurational approach to the study of civilisation and the civilising process in the context of other theorists, such as Guizot, Buckle, Burckhardt and Spengler. It delves into the semantics of the term ‘civilisation’, which is notoriously ambiguous and multifarious, by exploring its etymology, history, spread and utility in various linguistic contexts (French, German, English). It also takes into account the politics of civilisation and ideological usage in the colonialist enterprise of European imperialism. Elias’s original contribution to civilisation studies turns out to be a uniquely figurational (or process-sociological) approach which views civilisations not as static but dynamic and developing. Societies move towards civilisation through a civilising process instigated by psycho- and sociogenesis. These processes gradually change society and

how people perceive civility, etiquette and modes of morality. The civilising process culminates into structured civilised behaviours that are closely related to the organisation of Western societies into the form of states. Elias’s theory of civilisation has severe deficits, such as its neglect of religion (institutionalised or otherwise) and its limited generalisability due to its mere focus on Western civilisation. However, his figurational approach is still highly valuable and may be fruitfully utilised for civilisational investigations.

Filipe Carreira da Silva and Marta Bucholtz, ‘On the pragmatics of social theory: the case of Elias’s *On the Process of Civilisation*’, *Journal of the History of the Behavioral Sciences*, 52: 4 (2016), pp. 392–407. DOI: 10.1002/jhbs.21814

Abstract: This paper proposes a new approach to the study of sociological classics. This approach is pragmatic in character. It draws upon the social pragmatism of G. H. Mead and the sociology of texts of D. F. McKenzie. Our object of study is Norbert Elias’s *On the Process of Civilisation*. The pragmatic genealogy of this book reveals the importance of taking materiality seriously. By documenting the successive entanglements between human agency and nonhuman factors, we discuss the origins of the book in the 1930s, how it was forgotten for 30 years, and how in the mid-1970s it became a sociological classic. We explain canonisation as a matter of fusion between book’s material form and its content, in the context of the paperback revolution of the 1960s, the events of May 1968, and the demise of Parsons’s structural functionalism, and how this provided Elias with an opportunity to advance his model of sociology.

Vera Kinga and Gunzelin Schmid Noerr, ‘Conceptions of the superego in sociological and socio-psychological analyses’, *International Journal of Psychoanalysis*, 101: 4 (2020), pp. 740–56. <https://doi.org/10.1080/00207578.2020.1780734>

Abstract: This paper provides a historical overview of the reception

of the superego concept in sociology and psychoanalytic social psychology. Central to the discussion are the ways in which classical and contemporary approaches (e.g. Parsons, Elias, Bourdieu) have responded to Freud’s theories concerning the genesis of the superego and its changes in the course of psychic development, to his suppositions concerning anthropology and psychopathology, and to later psychoanalytic extensions of the concept (e.g. Klein, Erikson and Loewald). With reference to Freud’s works of cultural critique, special emphasis is given to conceptions of the superego in studies on authoritarianism, adaptation and morality, notably by the Frankfurt School (Fromm, Horkheimer, Adorno). The authors also discuss the historical changes undergone by the superego concept and examine by way of examples the benefits of concept for achieving a clearer understanding of recent societal trends associated with contemporary phenomena such as digitisation and optimisation.

İrem Özgören Kınıl, ‘Stephen Mennell’in Yemek Sosyolojisine Katkıları’ (in Turkish) [Stephen Mennell’s contributions to the sociology of food], *İstanbul Üniversitesi Sosyoloji Dergisi* 40: 1 (2020), pp. 419–41. DOI: <https://doi.org/10.26650/SJ.2020.40.1.0002>

Abstract: The aim of this article is to evaluate Stephen Mennell’s contributions to the sociology of food within the framework of the developmental approach. According to this approach, social factors that shape the taste of a generation are largely formed by the dynamics of long-term social development processes from past to present. This approach takes into account the impact of social, cultural, economic, and political arrangements on the formation of culinary culture. It examines the impacts changes in social structures have on culinary culture. In this sense, the first part of the article focuses on the roles court kitchens have had in taste formation and how courts gradually lost their determining functions. In the second part of the article, the impact of social and political developments on shaping culinary culture is discussed through three

main problematic issues: comparative culinary cultures; the civilising of appetite; and food dislikes, avoidances, and prohibitions. The third part of the article questions how improvements in printing technologies have helped strengthen common culinary traditions and how culinary writing influences culinary culture as well. The last part deals with the dynamics of the rise and fall of a public sphere of eating and the democratising functions of gastronomic guides.

Robert van Krieken, 'Covid-19 and the civilising process', *Journal of Sociology* 56: 4 (2020), pp. 714–25.

Abstract: This article outlines the key elements of Norbert Elias's theory of the civilising process that can usefully be drawn upon to develop a detached, less present-focused sociological understanding of the Covid-19 pandemic. Three ideas are highlighted: first, this is in fact an old story, in the sense that we're in the middle of a constellation of long-term processes, and this matters in a number of ways. Second, human civilisation, understood as based on expanding and intensifying forms of global interdependence, is both a cause and part of the solution to the problems we are facing. Third, the causes, effects and possible responses to the Covid-19 pandemic are tightly bound up with what kinds of persons we are. It concludes that a sustainable response to crises like pandemics will only be organised around rational reflection to a limited extent: in significant ways it will be constituted by shifts at the emotional and psychological level, in the realm of culture and habitus, by the formation of particular ways of being a person.

David Inglis, 'Brexit barbarisation? The UK leaving the EU as de-civilising trend', *Journal of Sociology*, online October 2020. <https://doi.org/10.1177/1440783320960525>

Abstract: Social scientists have begun to offer varied diagnoses of why Brexit has happened, and what its consequences have been and will likely be. This article does so by drawing upon Elias-inspired notions of longer-term de-civilising processes, shorter-term de-civilising

spurts, and short-term de-civilising offensives. Brexit is conceived of as involving a set of interlocking phenomena and tendencies which are de-civilising in nature, and therefore de-cosmopolit(an)ising too. Diverse empirical phenomena in the UK are made sense of through the unifying conceptual apparatus of 'de-civilisation', allowing analysis to start to relate them to each other systematically. The article also uses this sociological approach to look ahead tentatively to what the post-Brexit socio-political landscape may look like in the future.

Joris Tieleman, *Organising New Neighbourhoods: Understanding the Emergence of Amenities in Accra from Below*, PhD thesis, Erasmus University Rotterdam, defended October 8, 2020. Email address: joris.tieleman@gmail.com

Abstract: We are experiencing a century of unprecedented urban growth. While Africa is still the least urbanised continent, its cities grow fastest of all. Accra, the capital of Ghana, is a frontrunner. Given the limited capacity of government, the growth of all these new neighbourhoods is a rough and chaotic process. How do the residents of these areas organise to create collective amenities, such as water, electricity, security and roads?

Based on the theoretical work of Norbert Elias and Abram de Swaan's *In Care of the State*, using a grounded theory approach to the research process, this thesis traces the development of a single neighbourhood from bush to city. In particular, it zooms in on residents associations, traditional chiefs, churches and the water infrastructure.

The thesis shows how the early pioneers play a decisive role in structuring the neighbourhood through residents associations, which in turn decline once formal government and party politics enter the scene. It also shows that the shift within the religious field to charismatic churches has had a detrimental effect on the churches' contributions to development.

A chapter on the traditional ethnic chiefs shows how their position has

historically been cemented under colonialism and is now firmly embedded in the state apparatus. Finally, an analysis of the water sector shows how rapid expansion and democratisation of the water supply have been made possible by an informal democratisation in the construction of the network, but this same expansion now threatens the cohesion and quality of the network due to elites exiting.

Ryan Powell, 'Beyond "employability": Youth unemployment, socialisation and social stratification', in Stefanie Ernst and Guido Becke, (eds), *Transformationen der Arbeitsgesellschaft. Prozess- und figurations-theoretische Beiträge* [Transformation of Working Society: Process-theoretical and Figurational Contributions] (Wiesbaden: Springer, 2019).

Abstract: Dominant approaches towards youth unemployment tend to dehistoricise and individualise macro-sociological aspects of social transformation. The reductive and seemingly omnipresent concept employability—now a globalised policy orthodoxy—is emblematic of this tendency. Yet critiques of overly individualised approaches tend to reproduce the dichotomy of the individual and society in neglecting the interplay between social transformations and habitus formation. This chapter takes a process sociology perspective and seeks to re-frame youth unemployment from a present-centred social concern, explained and understood as a lack of employability, to a longer-term sociological problem of shifting power relations, intergenerational change and labour market transformations linked to ongoing urbanisation. This is articulated with reference to the diversification of contemporary childhood socialisation, captured by the stratifying nature of the partial defunctionalisation of the family. It is suggested that these processes underscore the need for a more comprehensive, dynamic conceptualisation of youth which can account for the dynamics of generational change and the transformation of the family as process. The chapter seeks to contribute to a

move beyond static, individualised and economic notions like employability, which inform social misdiagnoses, perpetuate common sense policy solutions, and often produce negative effects for youth.

Jan Haut, Michael Staack and Lukas Schwank, 'The sociology of sport in Germany: development and recent trends, *Sociología del deporte*, 1: 2 (2020), pp. 25–36.
DOI: <http://doi.org/10.46661/socioldeporte.5418>

Abstract: As a response to a contribution about the situation in Spanish sociology of sport (Sánchez-García, Moscoso-Sánchez and Piedra 2020), we give an overview on the development and recent trends of the sociology of sport in Germany. We start with a historical account of its institutionalisation, and then follow up with an overview of established research topics and theoretical perspectives. For that, we draw on established German textbooks and introductions to the sociology of sport. Afterwards, regarding more recent trends, we focus on the development of the journal *Sport und Gesellschaft – Sport and Society*. Finally, we describe how the sociology of sport within German sociology relates to the sociology of sport within sport sciences. We conclude our contribution by comparing developments in Spain and Germany, in order to identify similar international challenges for the sociology of sports and its journals.

Gautam Ghosh, 'Multi-dimensional change and the question of comparison', *Journal of Comparative Research in Anthropology and Sociology*, 9: 1 (2018), pp. 1–19.

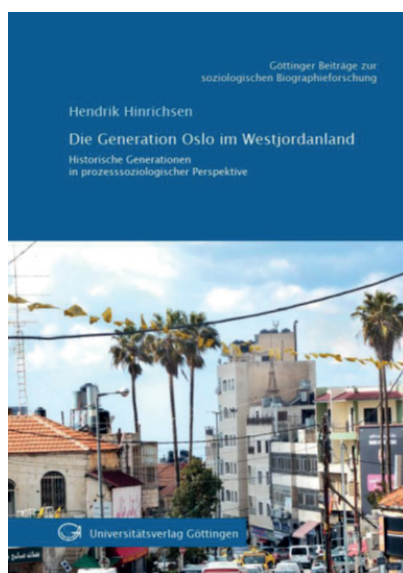
Abstract: This article elaborates and endorses the idea of civilisation as advanced by R. G. Collingwood. Particular attention is given to two of his most neglected works, *The New Leviathan* and *What 'Civilization' Means*. *The New Leviathan* was written in the context of the rise of fascist-populism and World War II. Collingwood re-conceptualised the notion of civilisation and situated it in the relationship between autonomy

and rationality, with both conceived as processual and each intertwined with the other. He puts 'civility' at the heart of civilisation. Central to his argument are the distinctions he draws between civilisation and barbarism, on the one hand, and between social, economic and legal dimensions of civilisation, and their protean interrelationships, on the other. Collingwood ultimately advocates a notion of civilisation-as-progress that is unencumbered by utopian determinism or ethnocentric populism. His unique argument has important implications for comparative research. [There are extensive references to Elias.]

Christian Steuerwald, 'Norbert Elias (1897–1990), in Christian Steuerwald, (ed.), *Klassiker der Soziologie der Künste: Prominente und bedeutende Ansätze* (Wiesbaden: Springer, 2017), pp. 281–310.

It is good to see Elias's contribution to the sociology of art recognised with this substantial essay, and in a major book in which all the major contributors to the field, from Marx to Geertz, are represented.

Hendrik Hinrichsen, *The Generation Oslo in the West Bank: Historical Generations in a Process-Sociological Perspective* (Göttingen: Göttingen University Press 2020). (Göttingen Series in Sociological Biographical Research). <https://doi.org/10.17875/gup2020-1328>



The past fifty years have seen far-reaching changes in Palestinian society in the West Bank. The Israeli occupation which began in 1967, the political mobilisation of the 1970s and 1980s, and the so-called peace process in the 1990s resulted in deep social transformations which not only changed the dynamics of the Israeli-Palestinian conflict, but also altered the figurations and conflict lines between different social groups within Palestinian society. This book is a sociological study of these transformation processes, based on a combination of Norbert Elias' figural sociology, social-constructivist biographical research, and Karl Mannheim's sociology of knowledge and generational sociology.

This empirical qualitative study focuses on a hitherto neglected generational conflict between the Oslo Generation, meaning those Palestinians who were born and grew up during the Oslo peace process in and after the 1990s, and the preceding Intifada Generation which experienced political mobilisation in the 1970s and 1980s.

Two empirical findings are important in respect of the figuration between the Oslo Generation and the Intifada Generation: 1. The members of the Oslo Generation have fewer power and life chances, and in particular fewer opportunities for meaning, than their predecessors in the generation of fighters and activists of the 1970s and 1980s. 2. The development of this figuration of generations is intertwined with a shift in the figuration of classes in the West Bank, and especially with the relationships between people in the refugee camp areas of 1948 and the (new) urban middle classes in the West Bank.

These complex social transformation processes are reconstructed and presented in this book. In the 1970s and 1980s, in the course of the broad political mobilisation of Palestinians, including civil society, against the Israeli occupiers, the so-called Intifada Generation was formed as a historical generation in the sense proposed by Mannheim. In Palestinian society to this day, this 'fighting generation' is characterised by a generational

we-image and we-feeling, and networks developed during the mobilisation. Members of this generation experienced political meaningfulness ('opportunities for meaning'), and were able to improve their socio-economic status when quasi-state Palestinian institutions were set up in the 1990s.

The formation of the Intifada Generation was aided by a narrowing of the gap between different groupings, especially between people living in the refugee camp areas of 1948 and the urban middle classes (shared experience of the occupation, higher living standard for descendants of the refugees of 1948).

However, the Oslo peace process in the 1990s marked the beginning of new transformation processes that again affected the relationships between different groupings within Palestinian society. In the course of social and political changes (establishment of a quasi-state bureaucracy, NGOisation, etc.), the urban middle class in the West Bank expanded, while for various reasons people in the refugee camp areas experienced a (relative) drop in their social status. The social changes that took place during the Oslo peace process also contributed to the emergence of an established-outsider figuration of generations. Members of the Oslo Generation have fewer life chances and especially fewer opportunities for meaning than members of the Intifada Generation, who experienced political mobilisation in the 1970s and 1980s. In everyday life today in the West Bank, they are often measured against the Intifada Generation and found wanting. The generational conflict line and hierarchisation of the generations is a reality in the West Bank, but because it is overlaid by other fields of social conflict it is only implicitly realised and negotiated by the people involved, which in turn serves to maintain the tension between the generations.

Johannes Ebner and Marion Stopfinger, 'Situation, Figuration und Gewalt: Versuch eines gewaltsoziologischen Dialoges zwischen Randall Collins und Norbert Elias am Beispiel sexueller Kriegsgewalt' [Situation, figuration,

and violence: Attempting a dialogue between Randall Collins and Norbert Elias considering as example sexual violence in war], *Österreichische Zeitschrift für Soziologie* 45 (Suppl 1) (2020):43–67.

Abstract: In this paper, two approaches established in sociological violence research – Randall Collins's micro-sociological theory of violence and Norbert Elias's figuration- and process-sociological perspective – are examined for their suitability for the analysis of sexual violence in war. After a brief discussion of the current state of research on sexual violence in war, this topic will be examined once with Collins and once with Elias. The two approaches are then juxtaposed in order to highlight differences and similarities. Building on this, the fruitfulness of a 'pragmatic dialogue' between a micro- and a figuration-sociologically inspired approach will be explored. The concluding section discusses the implications for research on sexual violence in war.

Miklós Hadas, 'Taming the Volcano: Theoretical Foundations', *Erdélyi Társadalom / Transylvanian Society*, 17: 1 (2019), pp. 97–111. <https://doi.org/10.17177/77171.227>

Abstract: This paper is part of a project to write a book about the long-term transformations of Western masculinities. Its goal is to outline and to put into critical context the main theoretical references on which the historical analyses are based. First, the central statements of Pierre Bourdieu's *Masculine Domination* are presented, then the French sociologist's thesis, namely that the 'structure of the gap is maintained between genders' is challenged. Next, in order to re-position Norbert Elias's *Civilizing Process* as the founding text of historical studies on men and masculinities, the German sociologist's work is subjected to critical scrutiny. Finally, Raewyn Connell's conceptual framework is outlined from a critical perspective. In the wake of Bourdieu, it is intended to conceive of masculinities as habituses crystallised in social practice. However, contrary to Bourdieu, it is suggested that there are different layers of the

habitus, and, as argued by Norbert Elias, these layers have crystallised in the long run as part of the European civilising process. In the wake of Connell, this long term historical transformation is conceptualised as an interplay between hegemonic and non-hegemonic masculine dispositions. Finally, it is concluded that there is a strong family resemblance among these three authors, mostly due to their relational thinking and qualitative research orientation.

■ RECENT CONFERENCES

Virtual Symposium: XVIII International Symposium on Civilising Processes 2020: Interdependencies in process

17–20 November 2020, Bogotá, Colombia

The biggest Elias conference so far was virtual!

The *International Symposium on Civilising Processes* (SIPC) has a long tradition. It was born in 1996 on a Brazilian initiative to encourage the exchange of ideas and research results among scientists from various countries and disciplines who find in Norbert Elias's work a source of guidance in facing the challenges of today's world and who share an interest in social sciences adjusted to reality. The organisation of the eighteenth edition of the SIPC, from November 17–20 2020, was held in Bogota, Colombia, and occurred in the context of the SARS-Cov-2 global health crisis. It was organised by the Superior School of Public Administration (*Escuela Superior de Administración Pública – ESAP*), and the Direction of Citizen Culture of the Secretary of Culture and Sports of the Office of the Mayor of Bogotá (*SCRD*).

The decision of holding the event online during the pandemic was initially received with some scepticism. Its exceptional vivacity has characterised previous meetings of the SIPC, bonds and international networks

were formed in the pleasant atmosphere of friendliness and face to face interaction. However, this time, presential face to face interactions were not possible. Yet, thanks to the support of Elias's research networks in Brazil, Argentina, Colombia, Mexico and the Norbert Elias Foundation from Europe, it was possible to overcome this initial barrier, exceeding our most far-reaching expectations. The resilience of researchers who follow Norbert Elias's theoretical-epistemological approach in Latin America is beyond any doubt: A total of 539 people from 23 countries registered as attendees. 134 contributions, mostly by professors, PhDs and PhD students from 58 universities in 17 countries in South America (Argentina, Brazil, Colombia, Bolivia), Europe (England, Ireland, France, Germany, the Netherlands, Spain, Portugal, Hungary, Serbia) and North America (United States, Mexico and Canada) were held in the same atmosphere of conviviality that has characterised the event in its previous editions.

The virtuality of the event did not decimate the quality of the discussions that have characterised former meetings. The Symposium included the participation of several numbers of researchers from various countries and disciplines known for their close proximity to Norbert Elias's thinking. These include: Ademir Gebara (Brazil), Adrian Jitschin (Germany), Carina Kaplan (Argentina), Cas Wouters (Netherlands), Cynthia Greives (Brazil), Enrique Guerra (Mexico), Fred Spier (Netherlands), Gina Zabludovsky (Mexico), Magda Sarat (Brazil), Stephen Mennell (Ireland), Tony Honorato (Brazil), among many others, such as Steven Pinker (USA), who sent a brief video (courtesy of the SCRD) with his remarks on Elias, qualifying him as one of his 'most important intellectual influences'. It also counted with the participation of Professor Christopher Hallpike. The central panels were given a simultaneous English-Spanish translation, thanks to the support





the next editions of the conference will be held in Bahia, Brazil, in 2022 and Cochabamba, Bolivia in 2024. The 2026 meeting could be in Coimbra, Portugal. With the experience gained from this conference, further meetings can have a different structure. We learned that there is a need for live streaming and simultaneous translation. The registration data have shown that there is an audience following Norbert Elias in the world beyond the known countries. With this growth of knowledge, we can assume that the consolidation of our global network will deepen on the possibility we have of keeping alive our connections. I want to thank all the organisers, speakers, and attendees of the event for making the eighteenth edition of the *International Symposium on Civilising Processes* such an enjoyable experience. Hope to see you in Bahia in 2022!

David Sierra Gutiérrez

of the Macrohistory and the Present World Conference Cycle (*Ciclo de conferencias - Macrohistoria y el mundo actual*) of the University of Rosario, Colombia.

Moreover, as the virtual spaces were (and still are) freely accessible in the webpage of the Symposium (sipc2020.com), it is still possible for interested researchers and the public to attend to multiple lecture rooms (which are mostly in Portuguese, Spanish, and some in English). The Symposium's and ESAP's YouTube channels recorded around three thousand and six hundred views during the conference, to which one must add the viewers online in the panels who streamed to Zoom and Microsoft Teams platforms during the event. For this reason, the Symposium has been described by senior Elias scholars as the largest Elias

conferences to date, and one that will serve as an example for future meetings in Europe and Latin America. If past events of the SIPC have been characterised by helping to strengthen bonds in Latin America, the virtual nature of the eighteenth edition marked the exchange with a worldwide audience. Integration of Eliasian contacts in all regions of the world is among the positive effects of going virtual. The possibility of participating in a time-shifted video format is another. A big win was the simultaneous translation. It enabled scientists who did not speak a common language to discuss live with one another. In this way, the Elias community has moved closer together, despite the greater spatial distance.

During the last session of the Symposium, it was decided that

Japanese Society for the Sociology of Sport: Commemoration of Eric Dunning

The Japanese Society for the Sociology of Sport celebrates its 30th anniversary in 2021. As part of the events to mark the occasion an international symposium was conducted to discuss figurational sociology and the development of the sociology of sport. The video session, chaired by Hitoshi Ebishima, was recorded in January; the participants included myself, Kevin Young (University of Calgary) Tony Hwang (National Taiwan Sport University), and Akira Ohira (Waseda University). The symposium also included a remembrance of the life and work of Eric Dunning.

Owing to COVID restrictions, a virtual symposium was held, which consisted

of a collection of recorded presentations which were posted on the conference website, and a panel discussion based on questions submitted by delegates who had watched the recordings. The recordings were due to remain on the conference website until 7th April 2021.

As part of my contribution to this session, I wanted to reflect on the influence of figurational sociology, and Elias and Dunning in particular, within the field. I did a little research. The findings were quite impressive so I thought they might be of interest to readers of *Figurations*.

In the last decade there have been 5 ‘state of the art’ reviews of the sociology of sport. In *Sport and Sociology* (Malcolm, 2012) I showed that Elias was the most cited individual theorist in two of the leading 3 journals in the field (the *International Review for the Sociology of Sport* and the *Sociology of Sport Journal*), a finding largely confirmed by Jon Dart in 2014. In 2018 Ørnulf Seippel found that Elias and Dunning were the most cited theorists in the study of football, and two years later Tian and Wise (2020) identified three figurational sociologists – Joseph Maguire, Norbert Elias and Eric Dunning as the 3rd, 6th and 7th most frequently cited authors in the sociology of sport. While Tian and Wise further note that the reach of figurational theorists is greater in Europe than North America, a review of the *Journal of the Latin American Socio-cultural Studies of Sport* 2011–2018 recently identified Bourdieu (71) and Elias (48) as the two most cited theorists (Gomes et al., 2021).

As we remembered Eric it was nice to see just what a substantial contribution he and Norbert made to the field, and how their legacy continues to spread.

Dominic Malcolm
University of Loughborough

■ FORTHCOMING CONFERENCES

Long-term processes in human history: A tribute to Johan Goudsblom

Amsterdam, March 2022 (provisional date)

Throughout his scholarly life, sociologist Johan Goudsblom (1932–2020) was occupied with the study of long-term social processes. For him, ‘historical sociology’ was not a special branch of sociology, but at the core of sociology in general. Recognising the work of Norbert Elias as providing the foundations for a new, dynamic, processual and developmental approach in sociology and elaborating on Elias’s theory of civilising processes, Goudsblom also aimed to go ‘beyond Elias’ by extending the scope of study from a focus on European developments since the Middle Ages to human history as a whole. In *Fire and Civilization* (1992), he identified the control of fire as the first great ‘ecological transformation’ in human history, which gave human groups a decisive power advantage over other animals and was at the basis of two subsequent great ecological transformations – the transition from gathering and hunting to agriculture and pasture, and the invention and spread of mechanical industry. In this and other work, he synthesised sociology, anthropology and history, transgressing disciplinary boundaries. In later publications he extended the empirical and theoretical scope of study even further by linking human sociocultural developments to the biological evolution that preceded and accompanied these developments. Here, Goudsblom combined historical social science with insights from the natural sciences, particularly evolutionary theory.

In this endeavour, Goudsblom stood by no means alone. His work can be regarded as part of an intellectual movement to integrate history, the social sciences and the natural sciences in order to enhance our understanding of human social life from a long-term perspective.

As a tribute to Goudsblom’s work, we propose to organise a conference and publish a special journal issue which deals with basic problems concerning the explanation and understanding of long-term social processes. The approach will be theoretical, aiming at generalisations and explanations, rather than empirical and descriptive. Yet we wish to publish contributions in which the theorising is firmly grounded in empirical data.

Basic questions to be dealt with are:

What kind of regularities in human history can be assessed? What kind of variations? What kind of recurrent mechanisms may explain regularities and variations? What kind of theoretical approaches are most fruitful to address these issues? To what extent, and how, for example, are the principles of Darwinian evolutionary theory applicable to long-term sociocultural processes?

To what extent, and how, is it possible to make predictions about the future on the basis of theories about long-term social developments? What makes, on the other hand, human social life irregular and unpredictable? In other words, how are regularities and irregularities in social processes to be conceived and understood?

Possible topics:

Civilising processes and their counterparts (decivilising and dyscivilising processes).
Accumulation and distribution of power resources between and within human societies: a long-term view.
Before and after the Industrial Era: ecological and technological ‘revolutions’ in human history.
Biological and cultural Darwinism.
Network theory, complexity, and social evolution.
Matter, energy, and information.
What about progress? Long-term trends in human well-being.
The evolution of knowledge and (social) science.
The expanding anthroposphere: changing interdependencies between humans and their ‘natural’ environment.

Apart from fully-fledged papers we might include shorter essays on specific topics, for example, about conceptualising long-term processes from a natural science perspective.

In spite of the delay in our plans owing to the pandemic, we now feel sufficiently confident to specify the intended dates. With some caution we would like to organise a one-day conference in Amsterdam in the week around 17 March 2022, two years after Johan Goudsblom died. On the basis of the papers presented and discussed at the conference, a special journal issue could be published in the autumn of that year.

Johan Heilbron
Stephen Mennell
Nico Wilterdink

The Fantasy–Reality Continuum: Science, Religion, Politics, Culture

Warsaw University, *provisional* date
13–15 April 2023

Preparatory work is under way, under the auspices of the Norbert Elias Foundation, for an international conference in Warsaw around Easter 2023 on the theme ‘The Fantasy–Reality Continuum: Science, Religion, Politics, Culture’.

The idea of the fantasy–reality continuum plays a key part in Elias’s sociological theory of knowledge and the sciences. The struggle to achieve relatively more ‘reality-congruent’ knowledge has been closely bound up with long-term civilising processes, and notably the gradual reduction of levels of everyday danger and corresponding fears. In Europe at least, the gathering pace of the natural sciences involved breaking the church’s historic monopoly over the means of orientation. At the same time, the social organisation of the sciences brought with it relatively strong controls over the scope of fantasy. Elias recognised that the curbs on emotion and fantasy were relatively weaker in the realm of politics, and weaker still in the field of cultural creativity. He said that he sought his own outlet for fantasy in his

poetry. If he wrote less explicitly about religion it was, as Andrew Linklater has argued, because he subsumed it under culture and the use of symbols in human life more generally.

All this has suddenly become of great contemporary practical and political relevance. The curbs on the free exercise of fantasy have seemed suddenly to be much weaker. The Trump presidency and Brexit have been world events in which it has not been so possible as before to take for granted the effectiveness of social controls over standards of evidence and truth in debates. Even scientific expertise has been affected, as witness for example the denial of climate change and the strength of ‘anti-vax’ fantasies.

In all this, the new social media have apparently played a decisive part. At first seen as a step towards greater ‘democracy’, they also appear to have fostered in some quarters an extreme individualistic belief that ‘anything goes’.

We believe everyone working under the inspiration of Norbert Elias will find this topic a capacious umbrella under which to huddle. It is anticipated that there will be five streams: on science, religion, politics, culture and a general stream.

We had hoped to hold the conference in 2022, but the Foundation is planning the much delayed commemoration of Joop Goudsblom in March, and the ISA XX World Congress of Sociology will be held in Melbourne at the end of July that year.

The initial steering group for the conference consists of Marta Bucholc, Katie Liston and Stephen Mennell. A more detailed call for papers will appear in a future issue of the *Figurations* newsletter.

■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in July 2021. News and notes should be sent by 1 June 2021 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. Where possible, Word files are preferred to PDF.

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