

Figurations

Newsletter of the Norbert Elias Foundation

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■ PEOPLE

Giseline Kuipers wins €1.2 million grant for research on beauty

Giseline Kuipers, the (part-time) Norbert Elias Professor of Sociology at the Erasmus University Rotterdam and Senior Lecturer at the University of Amsterdam, has been awarded a EU ERC research grant for a project entitled 'Towards a comparative sociology of beauty: the transnational modelling industry and the social shaping of beauty standards in six European countries'. She has sent us what she describes as a 'dumbed down' account of the project released by the press office of the University of Amsterdam:

What is it about models that makes us regard them as 'beautiful'? How is beauty distinguished, shaped and disseminated? Do people in different countries hold different views on beauty? Giseline Kuipers aims to answer these questions in a new study, for which she was recently awarded a €1.2 million ERC Grant.

As Kuipers has found, the concept of beauty did not play a key role in people's daily lives until the emergence of the mass media. 'About 150 years ago, we didn't have that many means at our disposal to look at images of other people. It wasn't until the last 50 years that we came to live in a world of images. As a result, the idea of beauty has come to play an important role in

all our lives. I want to find out more about the way in which we form our ideals of beauty, and whether or not aesthetic ideas vary both within and between individual countries.' For the purposes of her research, Kuipers will be focusing on six European countries, including three key style centres: the United Kingdom (London), Italy (Milan) and France (Paris) and three countries that play a marginal role in the world of fashion: the Netherlands, Poland and Turkey.

Kuipers is focusing her study on the transnational modelling industry. 'The industry offers an intensified cross-section of the prevailing views on beauty. Most people associate modelling with major fashion brands, but the industry is much broader than that – our research will also encompass so-called plus size models, very young or very old models, and the sort of models featured in publications such as the IKEA catalogue. We will be focusing on both male and female models.'

Kuipers will be assessing the views of professionals in the transnational modelling world – photographers, agents, stylists, managing directors of modelling agencies. A PhD student will be conducting an in-depth assessment of the models' own experiences – what are they taught about beauty, what are their own views? Another PhD student will be analysing both national versions of international magazines (such as *Cosmopolitan*) and local publications in terms of image content, by assessing the models depicted in these publications. Finally, a graduate researcher will interview 'everyday people' and conduct a survey of their views on beauty.

Kuipers' research is a perfect complement to the current debate on the skinny models – Photoshopped or not, as the case may be – used by major fashion brands. However, she is keen to stress that her research does not set out to measure the effects of media and fashion industry influence.

'I assess people's views on skinny models in order to find out to which extent they buy into this concept of beauty. However, I'm not operating on the basis of an effect model that

points the finger of blame at the fashion industry and media, if only because I'm not at all sure that such an effect can actually be isolated. You can also view the fashion industry as a prism of sorts. Society regards 'skinny' as beautiful, the industry picks up on these signals and reflects them back to society in a somewhat altered and exaggerated form. Society and the fashion industry interact with one another; we cannot simply lay the blame at the industry's doorstep.'

Kuipers is far more interested in examining demonstrable processes, such as globalisation. 'There's a general assumption that we are currently seeing a process of homogenisation: the same images and models keep cropping up around the world. This is only partly true, however. The international fashion industry does tend to use the same models, there's no denying that. Within individual countries themselves, however, the divide between international and local culture has actually widened. This may result in a deepening gulf between people who only read national magazines and people with a more international outlook. I expect to see further fragmentation rather than a process of McDonaldisation.' According to Kuipers, this development could also have some undesirable outcomes: 'This cultural divide could result in growing inequality and distance between social groups. For example, people with a more cosmopolitan outlook will know what sort of "look" to present when applying for work at companies and other organisations; those with a more local outlook won't have access to this knowledge, and may be overlooked as a result.'

The study will commence in May 2010 and will run for a period of five years.

■ FROM THE NORBERT ELIAS FOUNDATION

Centre Norbert Elias

We are delighted to hear of the establishment of the Centre Norbert Elias, an ambitious multidisciplinary research centre – founded on the premise of 'epistemological and methodological

convergence between anthropology, communications, history and sociology. The Centre Norbert Elias is also an inter-institutional organisation, based on four sites: at Marseille (the regional outpost of the École des Hautes Études on Sciences Sociales at La Vieille-Charité), at Aix-en-Provence (Université Paul Cézanne), at Avignon (Université d'Avignon et des Pays de Vaucluse) and at Lyon (ENS Lyon). The Director is Jean Boutier, who has promised to write a fuller account of the new centre in a future issue of *Figurations*. In the meantime, the Centre's website – still under construction – is at <http://centre-norbert-elias.ehess.fr>

Website: New Developments at www.norberteliasfoundation.nl

A selection of photographs of Norbert Elias can now be found at <http://www.norberteliasfoundation.nl/gallery/main.php>. Readers are invited to contribute any other photographs they may have, whether of Elias or of relevant conferences over the years. Digital images should be sent directly to the Foundation's webmaster, Clare Spencer, at Clare.Spencer1@gmail.com. Physical photographic prints should be sent to Stephen Mennell, School of Sociology, University College Dublin, Belfield, Dublin 4, Ireland; they will be returned to their owners after scanning.

Human Figurations: Essays for/Aufsätze für Norbert Elias, the Festschrift edited by Peter Gliechmann, Johan Goudsblom and Hermann Korte for Elias's 80th birthday in 1977, can now be downloaded as a PDF file: see <http://www.norberteliasfoundation.nl/elias/festschrift.php>

Some short excerpts from the 1975 documentary about and interview with Elias made by Abram de Swaan and Paul van de Bos for VPRO television can now be viewed on the website: see <http://www.norberteliasfoundation.nl/elias/multimedia.php>. A copy of the full-length version of this DVD from which the above two clips are taken can be purchased from the Norbert Elias Foundation for €15. Contact elias@planet.nl for further details. A discount of €5 is available on this DVD when

volumes of the Collected Works are purchased direct from UCD Press.

The same webpage includes a clip of Eric Dunning explaining the significance of catharsis in the Elias/Dunning theory of a 'quest for excitement'.

By the way, it is necessary to have QuickTime installed on your computer to watch these clips.

40th Anniversary of Universität Bielefeld

The fortieth anniversary of the founding of the University of Bielefeld in 1969 was marked by the publication of a special issue of the *Neues Westfälische*, notable for its front-page article about Norbert Elias, who was resident at the Zentrum für interdisziplinäre Forschung (ZiF) from 1978–84, under the heading 'Norbert Elias: Glücksfall für die Uni' – 'a stroke of luck for the university'.



Presentation of the 2009 Norbert Elias Prize to Elizabeth Bernstein

The Norbert Elias Prize for the best first book by a sociological author published in 2008–9 was presented to Dr Elizabeth Bernstein of Barnard College, Columbia University, in the Royal Irish Academy, Dublin, on 9 April 2010, at the end of the first day of the conference on 'Globalisation and Civilisation' reported below. See *Figurations* 32 for

the jury's judgement of her book *Temporarily Yours: Intimacy, Authenticity, and the Commerce of Sex* (University of Chicago Press, 2007) as outstanding among the 27 books nominated on this occasion. The prize was presented by Wilbert van Vree, the chairman of the jury – which is drawn from previous winners of the prize – seen in the photograph with Elizabeth Bernstein and Stephen Mennell.

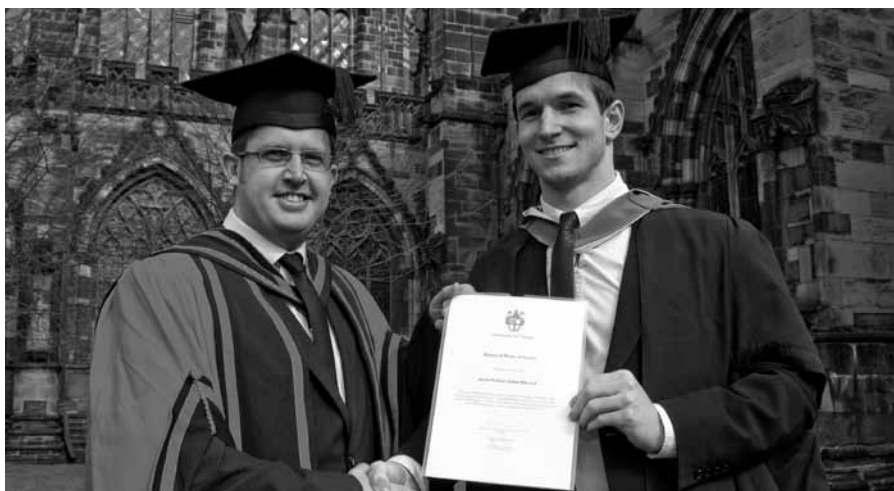
The Norbert Elias Prize, 2011

Nominations for the 2011 Norbert Elias Prize, to be awarded to the best *first* book by an author in the fields of sociology and related social sciences published in the years 2009 and 2010, will be invited at the end of the year. Readers may wish to be already looking out for suitable nominations.



University of Chester Norbert Elias Prize 2010

The University of Chester Norbert Elias Prize for the best thesis submitted for the MSc in Sociology of Sport and Exercise at the University of Chester has been won by David Haycock. The abstract of his dissertation, entitled "Lost in Transitions": a study of the sporting and leisure careers of adults in North-West England' is given below.



■ LATEST VOLUMES OF ELIAS COLLECTED WORKS

Norbert Elias, *The Loneliness of the Dying* and *Humana Conditio*, edited by Alan and Brigitte Scott (Dublin: UCD Press, 1 April 2010 [Collected Works, vol. 6]. 192 pp. ISBN 978-1-906359-06-5 (hardback)

Volume 6 of the Collected Works of Norbert Elias in English contains two of Elias's shorter books.

The Loneliness of the Dying is one of his Elias's admired works. Drawing on a range of literary and historical sources, it is sensitive and even moving in its discussion of the changing social context of death and dying over the centuries. Today, when death is less familiar to most people in everyday life, the dying frequently experience the loneliness of social isolation.

Humana Conditio, written in 1985 to mark the fortieth anniversary of the end of the Second World War, has never before been published in English. 'Human beings', writes Elias, 'have made the reciprocal murdering of people a permanent institution. Wars are part of a fixed tradition of humanity. They are anchored in its social institutions and in the social habitus of people, even the most peace loving'. Although Elias, like most people at the time, failed to foresee the end of the Cold War, his discussion of 'hegemonic fevers' remains highly relevant to understanding present-day international relations. Elias's meditation on the human lot ranges over the whole of human history to the future of humanity.

Norbert Elias, *Mozart and Other Essays on Courtly Art*, edited by Eric Baker and Stephen Mennell (Dublin: UCD Press, June 2010 [Collected Works, vol. 12]). xviii + 184 pp. ISBN: 978-1-906359-09-6.

With Elias's small book on Mozart (published posthumously in German in 1991 and English in 1993, thanks to the devoted editorship of Michael Schröter) are included two substantial and important late essays that have never previously been published in English. 'The fate of German baroque poetry' (1987) and 'Watteau's *Pilgrimage to*

the Island of Love' (posthumously published in German in 1998) are thematically closely related to the essay on Mozart. The first deals with the question of how the courtly poetry of seventeenth-century Germany became eclipsed by the later romanticism of the age of bourgeois artists like Goethe and Schiller, in a way that did not happen to the corresponding literature in English or French. Something similar befell the reputation of the French rococo painter Watteau, although his painting of the 'embarkation to Cythera' later regained significance for nineteenth-century French romantics including Nerval, Baudelaire and Hugo. It was, of course, Mozart's misfortune to be a 'bourgeois artist in court society' (the title Elias originally planned for his book) at a time when the social role of the freelance composer had not quite developed.

Previously published texts in both volumes have been revised to give greater consistency and clarity in the translations, and many explanatory notes added.

The volumes are published at the list price of €60.00, but can be purchased at the discount price of €48.00 if it is ordered online direct from the publishers at www.ucdpress.ie.

■ COMPLETION OF THE ELIAS GESAMMELTE SCHRIFTEN

We are promised that in the course of 2010, Suhrkamp will publish the con-

solidated Index, volume 19 of the Norbert Elias *Gesammelte Schriften*, thus completing the publication of all of Elias's works in German. At least, we have our fingers crossed and it serves as an excuse to publish this photograph of the GS Editorial Board, who have brought to completion the grand project that began in 1995.

■ LETTERS TO THE EDITOR

Methodologies for studying figurations: an open question about best practices

In *What is Sociology?* Elias makes the following observation: 'If sociology has to investigate figurational processes resembling complex games, then statistical aids must be developed which will be suited to this task' (1978: 132). This statement was originally published in 1970, technologically speaking, a long time ago. Much has changed in terms of the development of statistical modelling systems, and other tools for analysis.

Sensing an affinity between the figurational processes Elias explains (which we seek to study in our respective research projects – on understanding and explaining ecological habitus development processes, and the analysis of path-dependency in processes of overuse) and the uses of sophisticated game models, complexity theory, resilience theory, and complex systems thinking in general, we want to learn more about whether and how sociologists are using these and other method-



From left to right: Nico Wilterdink, Heike Hammer, Johan Heilbron, Annette Treibel and Reinhard Blomert.

ologies to study figurations. We would appreciate any input from *Figurations* readers about this topic. We look forward to hearing from you! Sincerely,
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Editor's note: I referred Debbie and Wijnand to Nina Baur's *Verlaufsmusteranalyse: Methodologische Konsequenzen der Zeitlichkeit sozialen Handelns* (Wiesbaden: VS, 2005), but readers may wish to contact Debbie and Wijnand directly. I am also posting this on the Elias-I blog.

Human Dignity and Humiliation Studies

Evelin Lindner, founding President of a new research group entitled Human Dignity and Humiliation Studies (Human DHS for short) has contacted us from New York about its work, which will not doubt be of interest to many readers of *Figurations*. For further details, see:
<http://www.humiliationstudies.org/>

■ JOURNAL ARTICLES ABOUT ELIAS IN TURKISH

Norbert Elias's sociology was first introduced into Turkish through his translations of *The Civilising Process*, the *Essay on Time* and *Mozart* in 2000. Apart from some articles in the Turkish journals *Toplum ve Bilim* [Science and Society], vol. 84 (2000) and *Doğu Batı* [East West], vol. 7 (2004), the potential significance of his contributions for the study of Turkish society has not been recognised. It is regrettable to note here that Elçin Kürşat's articles and books about the process of westernisation of the Ottoman Empire in the 18th and 19th century from an Eliasian perspective in the German and English languages have not been published in Turkish.

The seven articles in *Toplum ve Bilim* introduce Elias's basic concepts: Ayşe Öncü's article begins by raising the

question of why *The Civilizing Process* went unnoticed in his own time, and discusses how Elias uses Freud as a *Leitmotiv* throughout the book. It juxtaposes colonising processes and practices outside Europe with the civilising processes Elias describes. Lastly, it touches upon the different ways Oriental/Occidental, primitive/civilised binary oppositions are currently being reproduced through practices of advertising, tourism and media industries. The article does not aim to tackle any of these themes in great depth, but tries to link them together. Selçuk Esenbel's paper analyses the eclectic cultural patterns that combined Western and indigenous culture in the everyday lives of the Meiji Japanese and the Ottoman Turkish elites during the nineteenth century. The uses of dress, home interiors, and etiquette by elites are discussed in the comparative framework of Norbert Elias's civilising process, which engendered the modern habitus of individuals in the West. The distinction made between 'White' and 'Black' Turks is discussed in another article in this same journal *Toplum ve bilim* by Arus Yumrul with respect to the concept of 'civilised bodies'. Heike Hammer's article gives a fair summary of the main criticisms that have been levelled against Elias, from evolutionism to Eurocentrism. In Peter Imbusch's article, Elias's theory of civilising processes is compared with other theories of civilisation, in with respect to the problematics of violence. Elias's theory of civilisation is criticised of having deficiencies in terms of understanding the most violent episodes of twentieth-century history. The aim of Erk Yontar's article is to explain the concept of human sciences and to introduce Elias's sociology of knowledge, which constitutes the basis and reason of this concept. Finally, Taner Akçam's article is an attempt to understand the Turkish national character through Norbert Elias's parallel discussion of Germans.

Finally, Hilal Onur İnce and Berrin Koyuncu's article in *Doğu Batı* compares Norbert Elias's and Turkish sociologist Cemil Meriç's different approaches to the concept of civilisation. The article takes for granted that *The Civilizing Process* is Eurocentric since it is focused explicitly on the

West. The authors do not take into consideration the fact that Elias's study is *about* Europe does not make it Eurocentric.

Overall, apart from these occasional references to Elias by Turkish sociologists, there has been no systematic attempt to incorporate his perspective into the various fields to which it is obviously relevant.

Irem Özgören
Izmir University of Economics

Note: Bibliographical details of the books by Elias that have been translated into Turkish can be found at:
<http://www.norberteliasfoundation.nl/elias/bibliography/otherlangs.php>

■ JOURNAL ARTICLES ABOUT ELIAS IN JAPANESE

At our request, Professor Akira Ohira of Waseda University, Tokyo, very kindly compiled a complete list of journal articles published in Japan concerning Elias's work, but they proved to be too numerous for us to include in full in *Figurations*. We shall therefore arrange for the list to be posted on the Foundation's website. In the meantime, bibliographical details of books by Elias that have been translated into Japanese can again be found at:
<http://www.norberteliasfoundation.nl/elias/bibliography/otherlangs>.

■ SPECIAL ISSUE OF VINGTIÈME SIÈCLE ON ELIAS

The latest issue of the journal *Vingtième Siècle: Revue d'histoire* (no. 106, avril-juin 2010) is devoted to the subject of 'Norbert Elias et le 20^e siècle: le processus de civilisation à l'épreuve', edited by Quentin Deluermoz of the Université de Paris – XIII.

To mark its publication, a round table was organised on Friday 7 May at the École des hautes études en sciences sociales (EHESS), Paris. Contributors were Florence Delmotte (FRS-FNRS), Jean-François Bert (researcher at the IIAC, 'Anthropologie de l'écriture'),



Round table, from left to right: Jean Boutier; Pascal Montagnon; Marc Joly; Florence Delmotte; Jean-François Bert

Marc Joly, (doctoral student, EHESS) and Jean Boutier, Director of the Centre Norbert Elias (EHESS, Marseille – see the note about this new Centre above). It was chaired by Quentin Deluermoz.

Vingtième Siècle is a first-rank journal of reference in France, published by the Presses de Science Po. In the French context, historians were the first to recognize Elias's work and to disseminate it, yet at the same time the usefulness of historical sociology and of the theory of civilizing processes was often neglected in the field of contemporary history. *Norbert Elias et le 20e siècle: le processus de civilisation à l'épreuve* aims

at correcting this mistake through a series of texts where historians, political scientists, sociologists and philosophers present a general introduction to Elias's thought, including an interview with Roger Chartier. The issue also re-explores some major themes or crucial questions in the light of historical sociology and aspects of the theory of civilizing processes. It finally aims at explaining some of the missed encounters between Elias and French social sciences.

About thirty persons participated at the round table at the EHESS, coming from very different perspectives, and either

'specialists' in Elias's work (such as Bernard Lacroix, Dominique Memmi, and Cas Wouters) or simply interested. In his brief introduction Quentin Deluermoz established the main objectives of the issue, including the wish for a wide opening of history to other disciplines and to authors who were not especially 'Eliasian'. Afterwards Florence Delmotte, Jean-François Bert, and Marc Joly, as contributors to the special issue, had about fifteen minutes to sum up the guidelines of their texts in order to stimulate the discussion with the audience.

The first presentation was about misunderstandings of Elias's theory of civilising process in the light of Nazism and the holocaust. Florence Delmotte showed how Elias's view of the long-term processes that he called 'civilising' remained unchanged by the atrocities of the Second World War, among them the loss of his mother in Auschwitz, and she demonstrated exactly how this display of social scientific detachment was used against his theory by people who did not understand this degree of detachment. Jean-François Bert talked about the notion of civilisation itself. He examined how the word was used at the same time in different ways that did not exclude common interests if one considers authors like Elias, Lucien Febvre or Marcel Mauss – to focus only on the first of the different periods, the 1930s and 1940s, that were evoked. Marc Joly spoke with the



Quentin Deluermoz and Florence Delmotte



Marc Joly and Dominique Memmi

conviction of a reporter who had just returned from the archives in the DLA at Marbach, expressing amazement at Elias's confidence in his work, convinced that it would last, and describing especially the fierce battle he fought to keep the concept of 'civilisation' in the title of the French translation and edition of the first part of *Über den Prozess der Zivilisation* (he won the battle: it was published under the title of *La civilisation des mœurs*). The discussion was then launched, giving a first place to the question of the 'French reception(s) of Elias', before and after *le moment éliassien* within the *Annales* school in the 1980s.

The debates therefore focused on the quarrels that this question revealed between among others the structuralists, Marxists, and Bourdieu's followers, and wars between disciplines or generations: a never-ending story in France! Nevertheless (and happily!), the discussion also dealt with the clarification of some notions particularly helpful to understand the twentieth century, world wars and globalisation, such as those of 'interdependence' and 'habitus'. A last point was made about the relative flexibility of Eliasian theory. Some referred to its openness to diverse and complementary approaches, which could partly explain its relative success during the last decade, but which could not be reduced to a global uncertainty about some major ambitions. At the end, one

cannot confuse the effort to overtake traditional antithesis (individual/society, for example) with an authorization to interpret Elias's sociology sometimes as individualist, sometimes as holist!

This event – unusual for the issuing of a scientific journal, so thanks once again to Quentin Deluermoz – was also the opportunity for Jean Boutier (EHESS–Marseille) to present the Centre Anthropologie, communication, histoire, sociologie des dynamiques culturelles. This centre was indeed recently renamed "Centre Norbert Elias" (<http://centre-norbert-elias.ehess.fr/>). Far from promoting any kind of orthodoxy, this choice denotes *au contraire* a wish for an opening to the diversity of the social sciences. It also aims at reinvestigating crucial questions abandoned through the process of hyper-specialisation, such as the question of emotions and identities, at re-exploring questions about humanity as a whole, and at championing the predominance of the social in interpreting tests and discourse, which are social products. Quite a programme!

The full list of the contents of *Vingtième Siècle* 106 is:

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REVIEW ESSAY

Hans-Peter Waldhoff, *Verhängnisvolle Spaltungen: Versuche zur Zivilisierung wissenschaftlichen Wissens* [Fateful Splittings: Essays on Civilising Scientific Knowledge] (Weilerswist: Velbrück Wissenschaft). 360 pp. ISBN: 978-3-938808-73-3.

If one seeks to civilise scientific knowledge one probably encounters considerable scepticism by contemporaries. Don't sciences almost epitomise civilisation? But one does not need to go to great lengths to see how ambiguous the role of academics and scientists is in civilising processes. The 'rationally'

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Roger Chartier Pour un usage libre et respectueux de Norbert Elias

Florence Delmotte Une sociologie à l'épreuve du nazisme

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SciencesPo
Les Presses

operating scientists in Nazi Germany are a particular disturbing case. Their actions led social philosophers like Zygmunt Bauman to the plausible conclusion that modern science is more a tool to destroy civilisation and humanity than a means that contributes to its fulfilment. The latest financial crisis, which by now encompasses global society as a whole, can also serve as a good example. Even at its peak in 2008, few within the academic establishment wrote that something might be fundamentally wrong with modern economies and especially the way in which the functionality of financial markets is explained scientifically. By now, it is quite obvious that neither the underlying image of the *homo oeconomicus* nor the idea of 'rational markets' is in any way realistic. Nevertheless, the majority of established experts cling to seemingly well-trodden paths, accounting only for marginal deviations. Behaviour, experience, and knowledge all go different ways, and the consequences can be highly problematic.

Examples like these point to the core issue of Hans-Peter Waldhoff's latest book and render it well worth reading in these times. The title of the book, 'Fateful Splittings' (*Verhängnisvolle Spaltungen*), quotes Auguste Comte, founding father not only of sociology but also of a scientific theory of scientific knowledge. Comte spoke of a fateful split(ing) between intellectual and moral needs that occurred during the transition toward the scientific stage, and he hoped that sociology would contribute to a reintegration on a higher level. This basic approach is given a considerable psycho-analytic turn by Waldhoff in the course of the argumentation. The book focuses on dissonances between knowledge, experience, and reality which often have the quality of what is referred to in psychoanalytic terms as 'splitting' – being out of touch with reality but effective on reality and at the same time resistant against alteration. 'Routine-blindedness' with unintended outcomes might be the most harmless variety of this psychosociological configuration, though consequences can be grave. More serious are the cases where power differentials, symbolic hegemony, and more or less manifest group-conflicts interlock. In

modern 'enlightened' societies knowledge produced and maintained by scientists often plays a decisive role within these constellations, sometimes seemingly quite apart from the rest of society, but nevertheless leaving a deep, often harmful impact by providing 'scientifically-approved' symbols as means of orientation.

The book contains a number of earlier contributions by Hans-Peter Waldhoff, most of which have been – in some cases considerably – revised for this publication, and a new essay of about 40 pages. The volume consists of three parts. After a comprehensive introduction into the subject-matter of the book, Waldhoff acquaints readers with the figurational approach developed by Norbert Elias, presenting several reviews of books by, and a dialogue with, Elias. These texts, originally published or written between 1983 and 1991, give an insight into the Eliasian approach to the issue of the book: the (long-term) development and usage of knowledge within and by figurations of human beings with special regards to the (re-)production of unequal power balances. This is especially helpful for readers who are not yet familiar with this approach. The second part comprises five scientific contributions on the interweaving of foreignness/strangeness and civilising processes, focusing on variations of learning and denial in the context of increasing interdependency between (former) strangers. Physical and spatial movements known as migration or urbanisation and the symbolic operations (speech, knowledge and so on) of people involved as immediate protagonists and scientists are revealed as distinguishable, yet inseparable dimensions of the very same social processes. This part culminates in an essay on the socio- and psychogenesis of spatial or regional planning and research in Germany in the twentieth century. It shows the continuity of rather static control-fantasies rooted in Nazi ideology from the 1930s, earlier agrarian thought models persisting within parts of the German scientific establishments until recently and their subsequent (mal) adjustment to the modern mobility-necessities of people coming from different civilisational contexts. This analysis provides

the ground for the final and main part of the book consisting of six texts including the aforementioned hitherto unpublished one, dealing with civilisation and de-civilisation of (scientific) knowledge.

Waldhoff's essays on civilising scientific knowledge neither confine themselves to the collection and classification of more facts within a given set of scientific categories, nor do they present theoretical contributions to academic disciplines as established nowadays. Instead, Waldhoff tries to follow Norbert Elias in assessing social processes accounting for both their 'sociological' and their 'psychological' dimensions and thus operates 'somewhere between' the disciplines. In comparison with works which seem to follow a similar approach (such as Adorno and Horkheimer of the Frankfurt school), he focuses on the very location of the production of (scientific) knowledge while leaving metaphysics far behind. Scientists collecting data and theorising about other human beings are considered as part of a multi-dimensional figuration which they form with other scientists, as part of the larger society they live in, and with the people they explore. One of the side-effects of this approach is that it sometimes leads to an unusual reading experience where one gets the impression not to read a 'classical' scientific book but rather an account of a journey (a circumstance also mentioned by Waldhoff himself in his introduction). Readers who first expect a well-defined hypothesis that is then tested throughout several chapters and leads to a concise conclusion offering precise answers to the earlier formulated questions might be disappointed. However, this is probably not a flaw of the book itself but rather the result of its clash with orthodox methodology and the expectations raised by it. Only if one dares to 'travel', that is to listen to the resonance that these 'accounts' evoke in one's personal experience, one can gain invaluable insights into the way modern society works, one's own role in it, and the way modern science contributes to it.

The figurational approach is also applied to the development of the concept of figurations itself: Wald-

hoff not only employs the conceptual tools developed by Elias but he also traces them back to the group processes in which they were formed collectively. Exemplary in this respect is the extended version and first German publication of a text originally published in English in 2007 under the title 'Unthinking the Closed Personality: Norbert Elias, Group Analysis and Unconscious Processes in a Research Group' (see *Figurations* 31, June 2009, pp. 8–9). This is the longest text of the book and it traces the unconscious processes in research groups in which Elias took part between the late 1940s and the early 1950s. The groups had some untypical features as their primary function was to reflect on their own communication processes. It was mostly Elias who soon pushed for conceptual digestion of the group's experience, thereby sometimes acutely irritating other group members. Nevertheless, Waldhoff shows the decisive impact this group experience had on Elias's development of his figurational approach, which considerably advanced his earlier theory of civilising processes.

The last text, exclusively written for the book, can be read as a conclusion of the foregoing chapters. Dealing explicitly with problems of civilising scientific knowledge this text of roughly 40 pages in length can be read in itself as providing a good insight into the subject-matter, drawing much on research by Johan Heilbron and Richard Kilminster, featuring also Mannheim, Bourdieu, C. Wright Mills and Cas Wouters, and delivering a lot of substantial knowledge by blending these sociological insights with psycho-analytical thinking (Bion, Ethno-psychoanalysis). However, its full range can most probably only be grasped when one has accepted the challenge to 'travel' through the preceding chapters.

The most basic achievement of this final chapter and the book as a whole can be described in terms of the clear establishment of a new question: how do civilising processes influence and how are they influenced by the realm of the symbolic universe through which human beings are travelling and which is travelling through them? Waldhoff shows this question to be

implicitly contained in the development of Elias's thinking and writing. In bringing together the theory of civilising processes with the sociology and psychology of scientific knowledge, the problem of civilising and decivilising of knowledge is made explicit as a core issue. This is undoubtedly a good starting point for further elaboration.

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■ RECENT BOOKS AND ARTICLES

Olle Edström, *A Different Story: Aesthetics and the History of Western Music* (Hillsdale, NY: Pendragon Press, 2008). 309 pp. ISBN 978-1-57647-123-4. [Swedish original, 2002.]

In his foreword to his book, Göteborg musicologist Olle Edström recounts attending a conference with some very distinguished aestheticians, which caused him to realise that 'to a greater extent than most participants ...

I understood aesthetics as primarily a social process rather than as a trans-cultural and historical phenomenon'. That is enough to signal that he has written what he called on the compliments slip that came with the book, 'a kind of history of music from an Elisian perspective'.

In truth it is an extremely ambitious book, displaying an encyclopaedic knowledge not just of music and aes-

thetics, but also of history and the social sciences generally. Edström refers to all the theorists one would anticipate – Schoenberg, Adorno, Habermas, Bourdieu and the rest – but to my eyes, the underlying concern with developmental processes, power balances and the social sources of the moulding of taste mark this as fundamentally an Elisian book. It begins with a discussion of *homo aestheticus* and the question of how much an appre-

ciation of music is innate in human beings, then examines the uses of music in classical Greece, moving on to a long chapter on the major transformations associated with the Enlightenment, the consolidation of the nineteenth century, and finally the expansion associated with the mass media in the twentieth century and the problematic (well, to my mind!) aesthetics of the present day.

The argument is too complex to be summarised briefly, but I would especially draw attention to what Joop Goudsblom would call Edström's 'phaseology' of aesthetic stages of development. Edström identifies five 'aesthetics' that have been built upon (not succeeded) each other at an accelerating rate.

Most alarming to me personally is Edström's speculation that when the 1940s generation (that's me!) depart the scene, the classical music aesthetic may cease to have any significant influence. Looking around Dublin's National Concert Hall at the greybeards around me, I have often posed to myself the basic question about social survey methods: does the snapshot mean that an audience for classical music is vanishing, or that a taste for such music is acquired later in life, so that there we are steadily replaced by the next generation of the ageing. Edström appears to favour the former, gloomier, interpretation. This is a major book. All who care about music should read it.

Stephen Mennell

Benet Davetian, *Civility: A Cultural History* (Toronto: University of Toronto Press, 2009). x + 607 pp. ISBN: 978-0-8020-9338-7 (hb); 978-0-8020-9722-4 (pb).

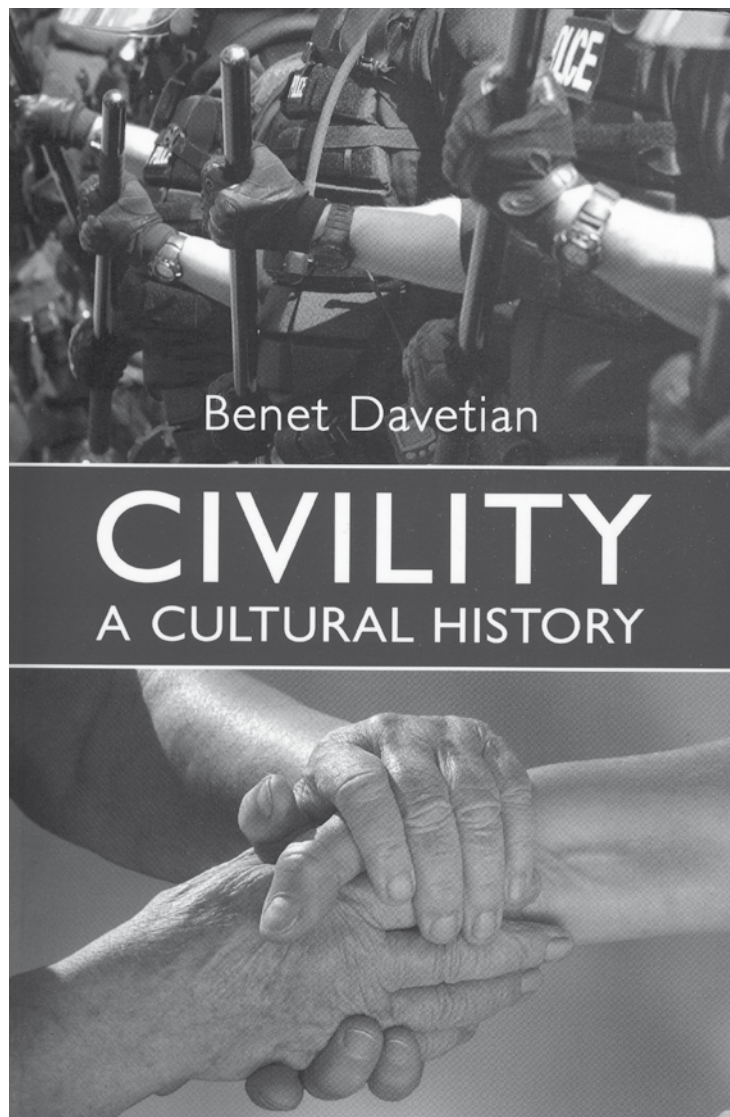
Stephen Mennell talked me into writing a short review of Benet Davetian's book for *Figurations*. When it arrived, I started reading bits that looked interesting but again and again became disappointed or irritated. Davetian practises the popular style of 'nouveau erudition' that jumps from one book to the next, and in his discussion of Norbert Elias's theory of civilising processes, he parrots with an air of decisiveness many of the old misunderstandings of Elias

from the 1970s and 1980s, for example: 'Despite some of the above problems, Elias's theory of restraint (if not internalised shame) seems to hold right up to the middle of the nineteenth century in America, England, and France' (p.351). This reduction of Elias's theory to 'restraint' made me look in the 'Index' in search of 'informalisation'. It is not there, nor is my name.

And yet, unless he reads as jumpily as he writes, for a number of reasons Davetian must have known about informalisation. In part II, a mishmash focusing on the USA, he refers to Peter Stearns's *Battleground of Desire: The Struggle for Self-Control in Modern America* (1999), a book in which Stearns embraces the interpretation of an informalisation process. Stearns writes, for example: 'In sum, manners became more informal while demands for systematic emotional control

became more stringent' and 'Americans were told to become less stiff but more cautious' (1999: 154). Davetian, however, selectively quotes only the 'more cautious' side, and even that he gets wrong by summarising Stearns argument as: 'Americans have become more controlled and repressed than were the Victorians' (p. 278).

Another reason is in the same chapter, when he appears to have read my book *Sex and Manners*: 'while America may have led the world in female emancipation in the 1920s, it began lagging in the latter half of the century in comparison with Europe. Cas [sic!] Wouters (2004) believes that this may have been due to the fact that American dating rituals were established quite early on, before the arrival of second-wave feminism, and remained entrenched in a male-dominated conception of gender' (p. 302). On the next page is another



reference to *Sex and Manners*, but again without involving the theory of informalisation that is such a prominent thread in this book.

As Davetian continues his discussion of the 1960s, he writes: 'What Elias has considered a long process of evolution of manners was cheerfully reformed within a few months by the bolder members of the 1960s cultural movement. The restraint of bodily functions, described by Elias as a *sine qua non* of the civilising process, was substantially abridged' (p. 305). Indeed, Davetian simply explains the 'expressive revolution' away. He starts out by saying that it was probably not a decivilising process: 'That certain segments of culture dared become less inhibited – and consequently more spontaneous – may not have been an indication of a decivilising process but of how secure (or bored) Americans had come to feel with their rational approach to reality' (305). He then proceeds to distort informalisation theory and to stifle the facts of informalisation processes: 'Cass Wouters (1986:1–18) suggests that this deformalisation [*sic!*] and "decontrolling" was made possible by the efficiency of previously imposed restraints. His view accords with that of Elias ([1939] 1978), who ... considered the reversal a "relaxation within the framework of an already established standard"(140).'

After having reduced informalisation theory to what Elias had written on bathing customs in the 1920s and 1930s, he comes up with an alternative: 'But what both Elias and Wouters may be ignoring is that ... a decivilising process did not occur not only because the notion of civilised behaviour was sufficiently anchored in the human psyche, but because many continued to remain inhibited and in control while the spontaneous went on their freedom trip. While a certain number tuned in and dropped out, the majority continued doing their work, fixing the plumbing, carrying the garbage to the dumps, putting out fires, and so on.' This trifling/measly idea becomes grotesque because accompanied by naïve one-upmanship: 'The argument may be based on an unwillingness to part with historical continuity', and 'So to

look back and say that some of the wild and unrestrained behaviour was due to hyper-efficient previous restraints is to reveal a need to preserve theoretical consistency at all costs' (p. 306).

Once more in the same chapter, Davetian makes a perfunctory and selective use of an article explaining the theory of informalisation. When arguing that 'humans are not capable of managing without a certain degree of stability and custom', he writes 'Even informality can become formalised into a form of its own (Wouters 1986)' (p. 332), thus using an aspect of the informalisation process just to back up this platitude.

At about this point, from this combination of misreading, misinterpretation and self-aggrandisement, I realised that I was not going to like writing the short review I had agreed to write, and I put the book on a far end of my desk. There it still was when I got the news – from the horses' mouths – that Johan Goudsblom had agreed to write a review of this very book for the *American Journal of Sociology* and Stephen Mennell the same for *Contemporary Sociology*. So readers will have other opportunities to read critiques of Davetian's unfortunate book.

Cas Wouters

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Ademir Gebara and Cas Wouters (eds), *O controle das emoções* (João Pessoa: Ed. Universitária da UFPB, 2009). 260 pp. ISBN: 978-85-7745-448-8.

Organised by Ademir Gebara and Cas Wouters, this collection of essays from Brazilian and European authors is an effort to gather, in one book, some of the works inspired by Elias's account of human emotions as presented in his 1987 essay 'On Human Beings and their Emotions', which opens the volume in its first translation to Portuguese.

Elias's essay presents a sociological account of human emotions through a figurational perspective that rejects two dominant trends in human sciences: the biological reductionism that focuses on

innate and invariable characteristics of humans and the dualism which separates – and isolates – nature and culture, and which focuses on the specificity of humans as opposed to other animals. Unlike other animal species, through the course of evolution learnt abilities in humans became prevalent at the cost of innate traces, making social-cultural learning not only possible but necessary to the survival of the species. Emotions reveal then how group life produces and shapes human behaviour in its most inner and deepest forms.

The following articles on the book go on to present both comments on Elias's approach to human emotions – such as the one from Carlos da Fonseca Brandão; Ivone Martins de Oliveira, who also presents an analysis of how biological and cultural aspects of behaviour are studied by Norbert Elias and psychoanalysis theorist Lev Vygotski; and Viviane Bejarano and Luiz Alberto Pilatti's account on Elias's and Freud's analyses of human emotions and behaviour – as well as original studies that share the sociology of processes perspective.

Johan Goudsblom presents an account of shame and its manifestations, demonstrating how this specific emotion reveals characteristics of group life and long terms changes in human interdependencies. Cas Wouters presents an analysis of formalisation and informalisation trends between the fifteenth and twentieth centuries and the shift in patterns of self-control, from what Elias called 'second nature' conscience to what Wouters identifies as 'third nature'. Jason Hughes analyses the idea of emotional intelligence (EI) and its relation to social demands for emotional management connecting the EI concept to broader development trends in civilization and informalisation and showing the dialectical aspect of these processes. Tatiana Landini's article stems from her research on the Brazilian legislation and social perception of sexual crimes against children throughout the twentieth century, providing an analysis of the process that made possible contemporary public management of private relations. In Ian Burkitt's essay, emotions are seen as a complex apparatus of bodily, personal

and cultural aspects that are produced inside social patterns of habitus and also embody power relations present in the social figurations they belong to. Taking as its point of departure Len Deighton's book *Close Up* and his analyses of the social environment of the American cinematographic industry, Helmut Kuzmics points out that the market is an important source of moulding of the emotional span available in Western societies and describes the process through which models of behaviour once belonging to a small elite group in the film industry became part of the whole middle class culture.

Having been rushed out so as to be launched at the XI Civilising Process Symposium that took place in Recife/PE, Brazil in 2009, some articles present translation errors and general editing problems. But the overall effort of this collection remains and it certainly deserves revision and a second edition so it can properly reach readers on the subject of civilizing processes and the sociology of human emotions.

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Andréa Borges Leão, *Norbert Elias e a Educação* (Belo Horizonte: Autêntica, 2007).

Andrea Leão's book presents one of the current best and easiest introductions to Elias's work in Portuguese. The book is intended to present concepts appropriate for thinking about questions on education and pedagogy. Nonetheless, the book seems to exceed the boundaries of education area, clearly and precisely introduces reader into the universe of social figurations, bringing to the attention of anyone interested in the social sciences various keys for reading the Eliasian sociological literature.

The book explores different aspects of Norbert Elias's work, particularly focusing on topics central for people seeking a sociological understanding of successful educational dynamics. So the author studies the educational processes underlying occidental civilising processes, showing that underlying so-called 'learning' is the production of

an ethics, of a second nature, and of a habitus.

The work enters into dialogue with various Elias experts, allowing the reader to realise both the influence and the extension of the scholarly reasoning. One example of the theoretical wealth of the book is the way the author leads the reader through Elias's theory, drawing on Nathalie Heinich to make the dynamics figurations clear, or Pierre Bourdieu when the topic is domination and its relation to education, or finally Roger Chartier to demonstrate inseparable links between objective social structures and emotions.

Using a 'free appropriation of Norbert Elias's system of thinking and models of interpretation' (p. 60), the author shows how civility arrived in the market of symbolic goods in Brazil in the nineteenth century, in the court of Rio de Janeiro. If initially 'the representative man for this market was the French bookseller Baptiste-Louis Garnier' (p. 65), the text illustrates how such diffusion occurs by means of innovations and adaptations, involving local actors, who translate European cultural codes to tropical reality.

Finally, the work offers information and analyses of the role of literature for children in Brazil, since it demonstrates that reading acted in parallel to etiquette manuals and it spread manners for 'behaving in the world'. The precept of behaving in the civilised mode slowly colonised both fiction for children and the most intimate behaviour. This sort of literature 'translated as the correct assimilation of stories was *per se* the indicator of a better mastery of emotions, hence it indicated the increasing maturity of self-control structure' (p. 73). Readers will be especially interested in becoming acquainted with the overview of the diffusion of Brazilian children's literature at the end of the nineteenth and the beginning of the twentieth centuries, recognising the contribution that such literature brought to the formation of habitus among the educated strata of Brazil.

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Sophie Body-Gendrot and Pieter Spierenburg (eds), *Violence in Europe: Historical and Contemporary Perspectives* (New York: Springer, 2008). 265 pages, ISBN 978-0-387-74507-7

This edited collection is the principal result of a series of seminars in the programme of the Groupe Européen de recherches sur les Normativités (GERN), held by the editors in various European locations, between 2003 and 2005. The book is organised into five parts, each examining particular themes such as: Contested Definitions (Part I which includes contributions from Spierenburg and de Haan); Long-Term Trends (Part II which includes chapters on various types of violence in Scandinavia, France and Ireland); Contemporary Trends (Part III which includes contributions from Robert and Body-Gendrot on violence in present-day France and European terrorism respectively); Gendering Violence Practices (Part IV, focusing on France and the UK); and, Politics, War and Violence (Part V which includes a concluding chapter by Dunning on 'Testing' Elias in Relation to War, Genocide, Crime, Punishment and Sport). As Body-Gendrot notes in her Introduction, one author 'seems to link most of the contributions of this unprecedented volume on European violence: Norbert Elias' (p.8). And, as Spierenburg suggests in his chapter entitled 'Violence: Reflections About a Word', 'even scholars who do not subscribe to Elias's theory may agree that it is an interesting theme for comparative research to find out how common it was to inflict intentional physical hurt upon others in various societies and ... it is important not to confuse this with, for example, pickpocketing, lying, or urinating in a canal' (p.18). His discussion around the narrowly restrictive to overly extended definitions of violence is an appropriate opening to the collection and paves the way nicely for de Haan's subsequent discussion of 'Violence as an Essentially Contested Concept'. De Haan's conclusion that 'a proper definition of violence should not *a priori* be seen as a starting point for empirical research but as a temporary outcome' (p.38) is, however, difficult to reconcile with the contributions to Part II in which the adoption of a longer-term

perspective sensitises the researcher to continuity alongside change and to the fruitlessness of reducing definitions of violence to more or less physical or non-physical types. Indeed, using Elias's work, it is possible to set out a typology of violence (as Dunning does in his concluding chapter) and thus to establish longer-term changes in the overall direction of civilising processes, such as those identified by Lindström in relation to a decrease in lethal violence in Scandinavia mainly during the seventeenth century (chapter three), and O'Donnell's work on the rise and fall of homicide in Ireland (chapter five) in which lethal violence peaked during the mid nineteenth century, remained relatively high until the early twentieth century, declines until the 1970s and rose sharply in 1990s in the Republic of Ireland. O'Donnell concludes with a cautionary note about the relevance of decivilising processes as an explanatory factor for the recent upswing.

In contrast to the longer-term perspectives on violence, it is certainly the case that 'violence – that is, interpersonal violence – now pervades public debate' (Robert, 2008: 95) and, certainly in his case, in contemporary France. Robert alerts us to the fallacy of 'the equation violence = suburbs' (p.111) and the ways in which groups of disenfranchised and alienated youths 'who indulge in all sorts of more or less brutal provocations and predatory acts' are a real or perceived danger to 'whole strata of society panicked by growing precariousness and terrified by any disorder, expressing their exasperation at the behaviour of these pariahs' (p.111). Of course juvenile delinquency and 'sensitive neighbourhoods' (Body-Gendrot, p. 121) are themselves part of a much wider global context which leads to more violence. For Body-Gendrot, 'any phenomenon of violence generates a political process of repression which, sooner or later, fosters frustrations and more cycles of violence' (p.134). Such apparent inevitability, however, was not necessarily a feature of Elias's work and, as Dunning clarifies, Elias did not claim that over time violence would decline. Neither was he a pacifist 'because he recognised that violence was sometimes a necessary consequence of interdependence' par-

ticularly when subordinate or less powerful groups became trapped in a frozen clinch 'because the ruling group refuses to make concessions' (p.237). Elias saw the future as more open-ended according to Dunning and he suggested that, 'at the present level of knowledge, all we can do is investigate why particular part sequences rather than plausible and possible others have occurred (Elias, 1978: 158ff)' (Dunning, 2008: 247). This more detached approach did not prevent Elias from sharing a hatred of and horror over war but it did enable him, and subsequent generations of figurational sociologists, to understand civilising, de-civilising and dys-civilising processes, the latter drawing on de Swaan's (2003) work in which a 'dys-civilising' process includes those 'civilised regimes', for example, state monopolies of violence, which can be used in the pursuit of 'uncivilised' or brutal ends 'in meticulous isolation, almost invisible and well-nigh unmentionable' (Dunning, 2008: 228ff). This volume achieves its aim by demonstrating the centrality of violence in comparative context throughout history and in the present time.

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Nina Baur (Ed.), *Historical Social Research*. Volume 34: Issues 1 and 3 (2009): Linking Theory & Data (pp.7-354) and Bookkeeping Data (pp.9-242).

Volume 1 Contents

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Problems of Linking Theory and Data in Historical Sociology and Longitudinal Research

Abstract: Theory and data are closely linked in empirical research: Data are the main source for building and testing theories, and without theoretical focus, it is impossible to select and interpret data. Still, the relationship between theory and data is only rarely discussed and, if so, only on a general level. Focussing on process-oriented and longitudinal research questions, the authors of this special issue contribute to this discussion by elaborating some data types that can be used for analysing long-term social processes. For each specific data type, it is important to ask about their specific characteristics and how this effects interpretation. The authors address these questions from a broad range of theories and by either re-analysing research-elicited data or by using process-generated data.

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Katie Liston and Stephen Mennell, 'Ill Met in Ghana: Jack Goody and Norbert Elias on Process and Progress in Africa', *Theory, Culture and Society* 26: 7–8 (2009): 52–70.

Abstract: In recent years, Sir Jack Goody has published a series of essays criticizing Norbert Elias's theory of 'civilizing processes'. In all of them, Goody – himself a West African specialist – makes clear that his disagreement with Elias dates back to their acquaintance in Ghana. The date is highly significant for it is unlikely that Goody's opinions of Elias's ideas were initially formed by his reading of Elias's publications. They clearly did not 'hit it off' on first acquaintance. There were important differences between them in their approaches to theories of long-term social development. Yet, despite appearances to the contrary, Elias and Goody have in fact much in common intellectually. Goody is one of the most historically orientated of anthropologists, and many points of contact with Elias are evident in his work on literacy, food, or *The Domestication of the Savage Mind* (1977). Both swam against the ahistorical current of their respective disciplines and both rejected the old notion of 'progress'. Elias's fault is that occasionally his formulations may appear to give the opposite impression. Goody's fault, perhaps, is that – in spite of his own historical perspective – under any model of a structured process he suspects there lurks a vision of progress and of European superiority.

This essay was published as part of a special section on 'Occidentalism: Jack Goody and comparative history', edited by Peter Burke, Mike Featherstone and Stephen Mennell in honour of Sir Jack Goody on his 90th birthday.

Ryan Powell, 'Understanding the stigmatisation of Gypsies: Power and the dialectics of (dis)identification', *Housing, Theory and Society*, 25: 2 (2008), pp. 87–109.

Most theorisations on the stigmatisation of Gypsies have centred on structural factors: issues of race, ethnicity, the role of the media and the general incompatibility of nomadism with a sedentary

mode of existence. This paper contends that a focus on the power differentials which characterise everyday social relations between Gypsies and the settled population can enhance our understanding of the stigmatisation of the former. It argues that stigmatisation is manifest in the ongoing process of disidentification, which involves the related processes of projection and the exaggeration of stereotypical constructions of threatening 'Others'. Drawing on the work of Norbert Elias an attempt at a theoretical synthesis is made that emphasises the centrality of the power differential in social relations between the two groups, which is a key factor in enabling and maintaining effective stigmatisation. The paper focuses on the dialectics of identification articulated by Gypsies in relation to their perceived collective similarity and difference, which is crucial in understanding their marginal position in British society. Using empirical data, the paper then explores the ways in which power differentials shape the social relations between Gypsies and the settled population, and how stigmatisation serves as a potent weapon in maintaining the weak position of British Gypsies.

Ryan Powell and John Flint, '(In) formalisation and the civilising process: Applying the work of Norbert Elias to housing-based anti-social behaviour interventions in the UK', *Housing, Theory and Society*, 26: 3 (2009), pp.159–78.

This paper utilises Norbert Elias's theory of the civilising process to examine trends in social conduct in the UK and to identify how problematic 'anti-social' behaviour is conceptualised and governed through housing-based mechanisms of intervention. The paper describes how Elias's concepts of the formalisation and informalisation of conduct and the construction of established and outsider groups provide an analytical framework for understanding social relations. It continues by discussing how decivilising processes are also evident in contemporary society, and are applied to current policy discourse around Respect and anti-social behaviour. The paper utilises the governance of 'anti-social' conduct through housing

mechanisms in the UK to critique the work of Elias and concludes by arguing that a revised concept of the civilising process provides a useful analytical framework for future studies.

John Flint and Ryan Powell, 'Civilising Offensives: Education, Football and "Eradicating" Sectarianism in Scotland', in A. Millie (ed.), *Securing Respect: Behavioural Expectations and Anti-social Behaviour in the UK* (Bristol: Policy Press, 2009), pp. 219–38.

Ryan Powell, 'Gypsy-Travellers and welfare professional discourse: On individualisation and social integration', *Antipode*, 42: 4 (forthcoming, 2010).

This paper examines the subtle ways in which welfare professionals in the UK construct Gypsy culture as subordinate to the dominant Western concept of 'civilisation'. Qualitative empirical evidence is presented to show how notions of a resistance to processes of individualisation and social integration – which draw on conflicting interpretations of childhood and a perceived lack of aspiration amongst Gypsy-Travellers – are seen as legitimate grounds for state and social welfare intervention. The paper argues that a strong group orientation and a more marked gendered division of labour are constructed as being at odds with these dominant social processes. It is posited that the 'civilising' project against Gypsy-Travellers ignores cultural norms and values resulting in the perception that they are undeserving. The paper suggests that theoretical accounts of social processes at a society wide level require revision in order to understand their varying impact on peripheral minorities in specific spaces.

Ruud Stokvis, 'Sport and high school education in the US and the Netherlands', *Sociologie* 4: 5 (2009), pp. 484–501.

The author offers an explanation for the different ways in which competitive sport is related to the high schools in the US and the Netherlands. In the US competitive sport is integrated in the extra-curricular program of the high schools. In the Netherlands competitive sport is practiced in private clubs,

which are completely independent of the high schools. If one studies the origins of this difference at the end of the nineteenth century one sees that in the US, compared with the situation in the Netherlands, the balance of power between the schoolteachers and the pupils was more in the advantage of the pupils. In the Netherlands the teachers were able to push the sportive activities of their pupils outside the borders of the school; in the US this was impossible. The consolidation and continuity in this difference can be explained by the importance of the integrative function sport acquired in the US high schools, which are schools with a more heterogeneous body of pupils in terms of talents and social class than most Dutch schools.

Norbert Elias, 'The Loneliness of the Dying' [excerpt from the book of that title], in Anthony Giddens and Philip W. Sutton (eds), *Sociology: Introductory Readings*, 3rd edn (Cambridge: Polity Press, 2010), ISBN 978 0 7456 4884 2, pp.196–8.

John Armstrong, *In Search of Civilization* (London: Allen Lane, 2009). viii + 197 pp. ISBN: 978 1 846 14003 7

This is the sort of book that brings philosophy into disrepute (if that is still necessary). Armstrong is described as 'Philosopher in Residence at the Melbourne Business School and Senior Advisor to the Vice-Chancellor of Melbourne University'. He admits that a major influence was Kenneth Clark's famous late-1960s BBC television series *Civilization*. A very old-fashioned discussion of the notion of civilisation results. So far as I could find, there is no reference to Elias or matters Eliasian (there is no index, which tells you everything you need to know about the book). Don't waste your money!

SJM

Luci Ribeiro, 'Process and figuration: a study on the sociology of Norbert Elias', unpublished PhD thesis, Universidade Estadual de Campinas, Brazil, 2009

Abstract: This doctoral thesis is deals with the analysis of the sociological

approach developed by the German sociologist Norbert Elias (1897–1990).

The process and figuration theory developed by the author during his lifetime is based on the idea of functional relations of mutual interdependence established between individuals living in society. From this starting point, Norbert Elias establishes *a priori* a relationship of interdependence between individual and society, transcending the field of predetermined dichotomies. Such theoretical approach aims at the construction of analytical models that are empirically substantiated and based on a long-term and process-related perspective. By identifying the changes occurring within social structures, it renders possible to visualise the direction of their course.

In addition to the notion of process, the idea of figuration is considered as part of Elias's theoretical model. This idea comprises basically an understanding of social organisations – families, schools, cities or social classes – as being formed by relations of interdependence between individuals. In a given figuration the individual penchants are analysed that bring different people to come together making up a society. Thus, sentiments and patterns of individual behaviour are considered in the same way as the social macrostructure is analysed.

In this work, each concept is treated separately, but without ignoring the relation between them. This is due to a didactical choice in order to clarify to the reader the specifics of the two concepts, process and figuration, as well as the ways that characterize their interrelation.

Taking into consideration that the theoretical and empirical frameworks do not come into being detached from a specific social and historical context and, in addition, have to be understood as the fruits of the individual perceptions of whom has been responsible for generating them, this thesis presents also a short biography of Norbert Elias.

Randall Collins, 'Dead end for a trend theory', *Archives européennes de sociologie*, 50: 3 (2009), pp. 431–41.

In this long review essay on my book *The American Civilizing Process* (Cambridge: Polity, 2007; see *Figurations* 29), Randall Collins has some nice things to say particularly about my account of state-formation processes in the USA, but much to disagree with in my account of the accompanying habitus-formation processes. Indeed, from an orthodox American symbolic interactionist point of view, perhaps there is no such thing as a relatively stable and socially moulded habitus – Collins doesn't actually say that, but seems to be implying it. The title of the review essay seems to relate more to Collins's understanding of Elias's theory of civilising processes than to my book – his criticisms replicate all the old misapprehensions of the 1970s and 1980s. Elias's is not, in my view, a 'trend theory' in the sense that Collins understands it; it is rather what Abraham Kaplan in his classic *The Conduct of Inquiry* (San Francisco, CA: Chandler, 1964) called a 'tendency statement' (or series of them). At any rate, I thought that I had said fairly clearly that in most respects the USA has for several decades been going through a period when various aspects of *decivilising* processes were dominant, including diminishing foresight, functional *dedemocratisation*, increasing influence of magical–mythical thinking in politics, and a low level of reality-congruent knowledge of the ROW (the rest of the world, comprising 95 per cent of humanity). Actually, I didn't expect many Americans to *like* my book! But can one respond to book reviews without it being deemed sour grapes?

Stephen Mennell

David Haycock, "Lost in Transitions": A Study of the Sporting and Leisure Careers of Adults in North-West England'. Unpublished MSc thesis, University of Chester, 2010. (Winner of the 2010 University of Chester Norbert Elias Prize.)

Abstract: Since the mid-1990s especially, an almost universal acceptance has emerged that suggests rising levels in obesity, primarily in the Western

world, should correctly be regarded as a 'health crisis'. One common-sense explanation that is often cited for the supposed 'health crisis' is the claimed decrease in participation in sport (particularly leisure sport) among all people, especially adults, alongside their preference for engaging in sedentary (for example, media-based technology) and 'health-risk' leisure behaviours (such as smoking, drinking and poor diet) throughout the life course. Although sports participation does decline continuously with age throughout the life course, and several studies have examined this as an aspect of adults' sporting and leisure lifestyles, there is currently little sociological research that has explored the extent to which adults' sporting and leisure careers are permitted and constrained by some of the life transitions they experience in the course of their lives. Written from the perspective of figurational sociology, the central objective of this thesis, therefore, is to develop a more sociologically adequate understanding of the relationship between adults' participation in sport and leisure and the impact that major life transitions (like getting married, buying a house, having children, changing jobs) and the broader social contexts of their lives have on adults' sporting and leisure careers.

The study reports on data generated by questionnaires completed by 60 adults currently employed on a part- and full-time basis by one university in north-west England. Follow-up semi-structured interviews with a sub-sample of 19 30–35-year-olds were then conducted to contextualise the data generated by the questionnaires. The findings of the study indicated that the varying levels of sports participation amongst adults' parents, together with the kinds and level of support parents' provided their children, impacted differentially on adults' early childhood experiences of sport. These also had a particularly significant impact on the extent to which sport became an aspect of adults' habitus that was constructed during childhood and adolescence and in the context of group interdependencies. In this regard, the findings of the study suggest that family relationships and cultures, the development of sporting

habitus, and the construction of 'wide sporting repertoires', were particularly significant in helping to explain how the future trajectories of adults' sport and leisure careers, as social processes, were relatively fixed by age 16. The study concludes that whilst participation did decline among all 30–35-year-olds, especially after they completed full-time education, the extent of this decline, and whether adults lapsed permanently or temporarily throughout the life course, depended on the structure of the particular figurations of which adults were a part becoming longer, more complex and especially constraining as their lives unfolded.

Foucault Studies: Special section on Michel Foucault and Norbert Elias

Foucault Studies, No. 8, February 2010, pp. 5–77 includes a special section on Michel Foucault and Norbert Elias, comprising:

Sam Binkley and Stefanie Ernst, 'Introduction', pp. 5–7.

Paddy Dolan, Space, Time and the Constitution of Subjectivity: Comparing Elias and Foucault, pp. 8–27.

Abstract: The work of Foucault and Elias has been compared before in the social sciences and humanities, but here I argue that the main distinction between their approaches to the construction of subjectivity is the relative importance of space and time in their accounts. This is not just a matter of the "history of ideas," as providing for the temporal dimension more fully in theories of subjectivity and the habitus allows for a greater understanding of how ways of being, acting and feeling in different spaces are related but largely unintended. Here I argue that discursive practices, governmental operations and technologies of the self (explanatory claims of both Foucault and the Foucauldian tradition) take shape as processes within the continuities of the figurational flow connecting people across space and time. Continuity should not be understood as stability or sameness over time, but as the contingent relations between successive

social formations. As Elias argues, there is a structure or order to long-term social change, albeit unplanned, and this ultimately provides the broader social explanation for the historicity of the subject. Though discursive practices happen in particular spaces, we must recognise these spaces, and the practices therein, as socially constructed over time in response to largely unplanned moral and cultural developments.

Jason Hughes, 'Emotional intelligence: Elias, Foucault, and the reflexive emotional self', pp. 28–52.

Abstract: Over the last decade and a half there has emerged growing interest in the concept of 'emotional intelligence' (henceforth EI), particularly within literature relating to occupational psychology, leadership, human resource management, and training. This paper considers the rise of EI as a managerial discourse and seeks to make sense of it, first in relation to existing accounts of emotion at work, and subsequently through utilising the analytical possibilities presented by the work of Norbert Elias and Michel Foucault. The case of EI is employed here as a concrete empirical site within which to explore potential complementarities between the analyses of Elias and Foucault, in particular around Elias's arguments concerning the changing character of the social constraint towards self restraint, and Foucault's discussion of power/knowledge and governmentality. EI is found to enshrine a more general move towards greater emotional possibility and discretion both within the workplace and beyond — an ostensible emancipation of emotions from corporate attempts to script the management and display of employee feelings. However, it is argued that rather than offering a simple liberation of our emotional selves, EI presents demands for a heightened emotional reflexivity concerning what is emotionally appropriate at work and beyond. As such, EI involves both greater emotional 'freedom' plus a proliferation of new modalities of emotional control, albeit based now on the expression of feelings as much as their repression. Ultimately, these seemingly paradoxical aspects of

EI serve to highlight an important point of inter-section in the work of Elias and Foucault around their conceptualisations of power, selfhood, and the shifting character of social control.

Sam Binkley, Paddy Dolan, Stefanie Ernst, Cas Wouters, 'The planned and the unplanned: a roundtable discussion on the legacies of Michel Foucault and Norbert Elias', pp. 53–77

Foucault Studies is an electronic, open access, peer reviewed, international journal that provides a forum for scholarship engaging the intellectual legacy of Michel Foucault, interpreted in the broadest possible terms. All articles are freely available as open access on the journal's website: www.foucault-studies.com.

■ BIBLIOGRAPHICAL RETROSPECT

'The work of Norbert Elias: its content and its reception': a roundtable prepared and hosted by **Michel Wiewiorka**, with **André Burguière**, **Roger Chartier**, **Arlette Farge** and **Georges Vigarello**. *Thesis Eleven* 54 (1998), pp. 89–103.

The notes and discussion of this Roundtable were published in *Thesis Eleven* (Number 54, August 1998: 89–103) and were somehow overlooked by us until now. For those of you who don't have time to read the excellent 14 page edited version of the roundtable discussion originally published in French in *Cahiers Internationaux de Sociologie* 99 (1995): 213–35, debates concerning evolutionism, definitions of violence and the relationship between the socio-genesis and psychogenesis of civilizing processes have characterised the reception of Elias's work in France. Some notable highlights of the edited translation of this roundtable include the following: the leading role played by historians in the initial reception of Elias's work in France. 'Elias was received enthusiastically by a whole group of French historians who were interested in the history of mentalities, and who were, broadly speaking, linked to the 'Annales School', to what was perhaps already historical anthropology' (p. 89); Elias's 'extraordinarily frozen vision of history as a discipline' according to Chartier as well as his 'rewriting of books beginning from the objections against his central thesis' (1998: 93); and, a misunderstanding of historians' reception of Elias's work which led to *The Civilizing Process* being presented as an explanation of modernization and 'a more or less linear conception of evolution' (Burguière, p. 95).

John Gillingham, 'Civilising the English: The English histories of William of Malmesbury and David Hume', *Historical Research* 74: 183 (2001), pp. 17–43.

Abstract: This article has two inter-related arguments: first, that in terms of its themes and approaches, William of Malmesbury's *Deeds of the Kings of English* bears comparison with David

Hume's *History of England*; second, that in twelfth-century England the notion of a civilising process, including the idea of socio-economic stages of development, was at least as prevalent as in 'early modern' England.

John Gillingam, 'From *civitas* to civility: codes of manners in medieval and early modern England', *Transactions of the Royal Historical Society* 12 (2002), pp. 267–89

Abstract: Argues that to see the contrasts between late medieval 'courtesy books' and early modern manuals of manners as markers of changing ideals of social conduct in England is an interpretation too narrowly based on works written in English. Examination of Latin and Anglo-Norman literature shows that the ideal of the urbane gentleman can be traced back at least as far as the most comprehensive of all courtesy books, the twelfth-century *Liber Urbani* of Daniel of Beccles, and was itself underpinned by the commonplace secular morality of the much older *Distichs* of Cato.

■ WORK IN PROGRESS

Jonathan Davies, who teaches history at the University of Warwick, is working on violence involving students and professors in Tuscany in the sixteenth century. As youths who were often far from home, students posed a particular challenge to early modern societies. Student indiscipline, drunkenness, and violence were widespread. It is unsurprising, therefore, that several manuals of student behaviour were produced in the Italian states during the late sixteenth and seventeenth centuries. The research examines how these manuals sought to control bad behaviour and shape masculinities, and 'will try to contribute to the debate on the possible civilising process in early modern Europe suggested by Norbert Elias'.

Tom Shore (Sheffield Hallam University) is working on a PhD thesis entitled 'Spaces of informalization: Geographies of manners and behaviour at music festivals', financed by an ESRC quota award and under the supervision of Ryan Powell. This research explores

many areas of human geography, the sociology of Norbert Elias, as well as insights from wider philosophical and theoretical debates in spatial theory. The research project will investigate the notion that music festivals are in essence 'de-controlled' spaces where looser, more informal behavioural and emotional alternatives become permissible.

■ RECENT CONFERENCES

Fire in Human Evolution, Human History, and Human Society

KNAW Symposium, Amsterdam, 18 December, 2009

From Tuesday December 15 to Thursday December 17, 2009, an interdis-

ciplinary workshop was held under the auspices of the Royal Netherlands Academy of Arts and Sciences in Amsterdam on 'Fire in human evolution, human history, and human society'. Among the 35 participants were biologists, archaeologists, historians, and no less than seven sociologists - several of whom belonged to the intellectual family of 'figurational sociologists'.

The large figurational presence is easily explained by the fact that the workshop (officially called a colloquium) was organised at the initiative of Joop Goudsblom. In 1992 Joop published *Fire and Civilization*. This book represented an effort to apply Norbert Elias's theoretical ideas and concepts, such as civilising processes as well as the triad of basic controls and shifts in power



Display on the theme of fire at the Atheneum Bookshop, Amsterdam.

balances, to a particular phenomenon that encompasses all of humankind without being confined to specific social classes while covering an important ecological dimension of human history: that is, the control over fire.

As Joop emphasised in his introduction, the workshop was not about fire as such but more specifically about the human bond with fire: the central question of the colloquium would focus on what proto-human and human species, organised in groups, had done with fire, and what their relationship with fire, in turn, had done to them. No other animal is known to have gained control over fire; it is a uniquely human feature. Nor do we know of any social group since the recorded beginnings of human history that lacked the capacity of controlling fire; we can therefore regard control over fire, in contrast to for instance motorcars or computers, as universally human. The combination of its being unique and universal makes the ability to control fire the most clear cut distinctive feature which sets human beings apart from all other animals.

There are, of course, many anatomical features that are also uniquely and universally human. Our anatomy is, however, like a giraffe's neck or an elephant's trunk, a genetic given which has emerged in the process of biological evolution. Control over fire is different: it has been acquired by learning; it is an element of culture, transmitted from generation to generation, not by genes but through a process of 'collective learning', as David Christian calls it. Therefore, besides being unique and universal, the human capacity to control fire is also cultural.

The main theme on the first day of the conference was the problem of when and how this capacity originated. For most archaeologists, the oldest signs of human fire use for which there is solid evidence date back some 400,000 years. In his recent book *Catching Fire: How Cooking Made Us Human*, however, the primatologist Richard Wrangham boldly pushed the time of origins back to 1,500,000 years ago, while his colleague Frances Burton, author of the equally recent book *Fire:*

the Spark that Ignited Human Evolution, suggested that our hominin ancestors may even have begun their 'association with fire' some time between three and five million years ago. The scenarios proposed by both Wrangham and Burton were based on biological arguments and led to lively discussions with the archaeologists and other expert participants such as the historian of fire, Steve Pyne.

The discussions were continued on the second day, with further clarification from both sides, complemented by papers dealing with more recent historical themes ranging from the changing significance of fire in the development of western science to comparative studies of urban conflagrations in Manila and Tokyo. On the third day, the focus was on the contemporary world, including impressive presentations about fire as a weapon and symbol in conflict by Randall Collins and the management and dangers of vegetation fires by Johann Goldammer. On the fourth day, the highlights of the workshop were presented to a larger audience in a well-attended symposium chaired by the primatologist Jan van Hooff and the sociologist Stephen Mennell. The symposium underlined once more the great importance of the human bond with fire – in the light of evolutionary biology, archaeology, history, and sociology.

Frances Gouda
University of Amsterdam

Globalisation and Civilisation in International Relations: Towards New Models of Human Interdependence

Royal Irish Academy and University
College Dublin
9–10 April 2010

The motto for this conference was Elias's remark that 'it is less possible than ever before to separate what goes on inside a state, and especially the distribution of power within a state, from what takes place between states, in particular their power relationships. Wherever one looks, one comes across the interdependence of intra-state and inter-state processes.' Concerned

broadly with the connections between the disciplines of sociology and international relations, the conference was based on the premise that (as the conference organisers wrote) 'recent years have seen a convergence between the concerns of the disciplines of International Relations and Sociology: transitions from peace to war (and back); the dynamics of post-conflict social and political life, changing standards of acceptable behaviour between states; and rising levels of global interconnectedness. In particular, an affinity has become evident between the 'English School' in International Relations and the theory of civilising and decivilising processes stemming from the thinking of Norbert Elias in Sociology'. The conference was prefaced on the evening of 8 April by Robert van Krieken's inaugural lecture as Professor of Sociology at University College Dublin (where he is one of two successors to Stephen Mennell). His lecture was delivered in the historic Physics Lecture Theatre at Newman House (famously evoked by James Joyce in *Portrait of the Artist as a Young Man*), under the title 'Three Faces of Civilisation: "In the beginning all the world was Ireland"' – the subtitle an allusion to John Locke.

The first day of the conference proper was held in the equally historic Royal Irish Academy. It had been intended that Godfried van Benthem van den Bergh would be the opening speaker, as was appropriate in view of the fact that he was a pioneer in exploring the connections between international relations and figurational sociology back in the 1970s and 1980s, but sadly he was indisposed at the time. Andrew Linklater therefore moved up the schedule to open the conference, and Stephen Mennell – whose address on 'Realism and Reality Congruence: International Relations and Sociology' had been designed as an *Abschiedsvorlesung* or farewell lecture at the end of the conference, symmetrically balancing Robert's inaugural – in the event spoke second. A full list of speakers and their topics is given below.

At a reception in the RIA at close of the first day, Elizabeth Bernstein was presented (as noted elsewhere in this



*Clockwise from top left: Andrew Linklater,
Florence Delmotte, Bernard Lacroix,
Shogo Suzuki.
On next page: Aurélie Lacassagne.*



issue of *Figurations*) with the 2009 Norbert Elias Prize. An excellent conference dinner took place that evening at the Clarence Hotel, which is owned by U2 – although there was no sighting of Bono on this occasion. The second and concluding day of the conference took place at the Humanities Institute of Ireland on the main UCD campus at Belfield in south Dublin.

The conference was organised by Andrew Linklater, Robert van Krieken and Stephen Mennell, with the support of the Committee for International Affairs of the Royal Irish Academy, the UCD College of Human Sciences, the UCD School of Sociology and its Social Science Research Centre, and the Norbert Elias Foundation. The brilliantly efficient conference administrator was Aoife Diamond, former assistant editor of *Figurations*.

List of speakers and topics

Andrew Linklater (International Politics, Aberystwyth University),
Harm and world politics: international relations and process sociology

Stephen Mennell (Sociology, UCD),
Realism and Reality Congruence – International Relations and Sociology

Reinhard Blomert (Editor, *Leviathan*, Wissenschafts Zentrum Berlin),

The civilising of economic elites

Len Seabrooke (International Political Economy, University of Warwick),
Expectations, epochs, and everyday politics: explaining generational change through civilisational analysis

Stephen Vertigans (Sociology, Robert Gordon University)

International terrorism and the soiled habitus

Michael Dunning (Sociology, Brunel University),

‘Terrorism’ in nineteenth and early twentieth century Britain as part of inter-and intra-state processes

Campbell Craig (International Politics, Aberystwyth University),
Historical sociology of the nuclear revolution

Bernd Sommer (Kulturwissenschaftliches Institut, Essen),

Climate change: A global problem with no global solution – How Norbert Elias’s figurational sociology can help us to understand the failure of the Copenhagen climate talks

Abram de Swaan (Sociology, University of Amsterdam),

The clash of civilizations and the battle of the sexes

Brett Bowden (Politics, University of Western Sydney),

In the name of civilisation

Dieter Reicher (Sociology, University of Graz), Not politics but culture: how

civilising processes in international relations may work? And why do we need a ‘sociology’ of international relations to analyse it?

Jonathan Fletcher (Amsterdam),
Culture and civilisation: Hofstede and Elias on social habitus

Helmut Kuzmics (Sociology, Karl-Franzens-Universität Graz),

Emotions & habitus of officers as reflected in great literature: the case of the Habsburg Army 1848–1918

Florence Delmotte (Politics & Sociology, Facultés universitaires Saint-Louis, Bruxelles),

About post-national Integration: towards a socio-historical approach

Shogo Suzuki (Politics, University of Manchester),

The civilising mission in Asia: Asian paternalism today

Julian Manning (Nihon University, Japan),

Migrants in a small Japanese town: The established–outsider dynamic in action

Bernard Lacroix and Arnault Skornicki (Université de Paris X –Nanterre),

The nation state from a transnational point of view: some Eliasian considerations

René Moelker (Royal Netherlands Defence Academy, Breda),

Lust for life! Motorcycles taming veteran warriors



Lars Bo Kaspersen (Copenhagen Business School) and Norman Gabriel (Education, University of Plymouth), The emergence of a global society: a consequence of Elias's theoretical perspective

Auréli Lacassagne (Sociology, Laurentian University),

Seeing Wendtian cultures of anarchy as figurations: making stories more sociological, more historical and more human

Antonio Cerella (Istituto Italiano di Scienze Umane, Florence), Religion, Secularisation and International Politics: A Weberian Framework

Paddy Dolan (Sociology, Dublin Institute of Technology), Globalisation and cultural lag in Ireland: we- and they-feelings through figurational changes

Sandy Dunlop (Folklore, UCD), The myth of the warrior – the central archetype of Western culture

■ FORTHCOMING CONFERENCES

XVII ISA World Congress of Sociology

Göteborg, Sweden, 11-17 July 2010

Besides the specifically figurational sessions detailed below, figurational sociologists will be contributing to the sessions organised by other ISA Research Committees, most notably RC 27, Sociology of Sport. See the ISA website: <http://www.isa-sociology.org/congress2010>

ISA–RC20 Comparative Sociology – Figurational Sociology Working Group Session organizers: Robert van Krieken (University College Dublin) robert.vankrieken@ucd.ie and Stephen Vertigans (Robert Gordon University, Aberdeen) s.vertigans@rgu.ac.uk

Special Session on Plenary Theme: Violence and War

Wed 14 July 17:45–19:45

Chair: Stephen Mennell (University College Dublin)

Papers:

1. Sociology of morality: towards an understanding of violence in an era of

recognition, *Simone Magalhães Brito and Jorge Ventura de Moraes* (UFPE/ Federal University of Pernambuco, Brazil)

2. The development of the images of allies and enemies among Habsburg soldiers before, during and after the First World War, *Sabine A. Haring* (Karl-Franzens-Universität Graz)

3. Affects and sentiments as a by-product of mechanized warfare on the battlefields of the Great War 1914–1918: in autobiographies by officers and soldiers of the Habsburg Army, *Helmut Kuzmics* (Karl-Franzens-Universität Graz)

4. Civilization, violence, wars and control of emotion, *Carlos da Fonseca Brandão* (São Paulo State University)

5. Survival units, violence, and warfare in Europe, *Lars Bo Kaspersen* (Copenhagen Business School)

6. 'Barbarity' and 'civilization' according to public order agents who committed violations of the human rights in Argentina in the 1970s, *Ilán Lew*

Distributed Papers

7. The ins and outs of terrorism: processes of political violence, *Stephen Vertigans* (Robert Gordon University, Aberdeen)

Session 8: Multiple modernities, diverse identities I

Thu 15 July 10:45–12:45

Chair: Stephen Mennell (University College Dublin)

Papers:

1. Evolution of culture and cultures, *Johan Goudsblom* (University of Amsterdam)

2. Civilization and multiple modernities in Latin America, *José Esteban Castro* (Newcastle University)

3. Process and progress sociology: the curious case of Goody, Elias and *Naturvolk* in Africa, *Katie Liston* (University of Ulster)

4. Civilizing 'natural' childhoods – similarities and differences, *Normal Gabriel* (University of Plymouth)

5. Elias, Bourdieu and the practice of sociology, *Jason Hughes* (Brunel University)

6. The sixth world extinction event and the civilising process, *Linda Williams* (RMIT, Melbourne)

Distributed Papers

7. Dissection of 'modernity': a comparative analysis of instances of 'anti-modernity', *Atsuko Ichijo*

Session 9: Multiple modernities, diverse identities II

Thu 15 July 15:30–17:30

Chair: Robert van Krieken (University College Dublin)

Papers:

1. Uneven social development and the oscillating scope of identification: Ireland's 'modernity' since the late nineteenth century, *Paddy Dolan* (Dublin Institute of Technology)

2. A land of a hundred thousand welcomes?, *Steve Loyal* (University College Dublin)

3. The national habitus in the twenty-first century: transnational figurations, the formation of national culture, and the rationale of comparative research, *Giseline Kuipers* (University of Amsterdam/Erasmus University Rotterdam)

4. On moral decline, *Nico Wilterdink* (University of Amsterdam)

5. From relational to transactional sociology?, *François Dépelteau* (Laurentian University Canada)

6. Globality and Multiple Modernities, *Roland Robertson* (University of Aberdeen)

Distributed Papers

7. American capitalism: sociological reasons why the rest of the world follows the American model in nearly everything, and sociological reasons why that is a very bad idea, *Stephen Mennell* (University College Dublin)

8. Reconfiguring local societies: established and outsiders facing migration process, *Angela Perulli, Andrea Valzania* (University of Florence)

Session 10 Historical and Comparative Studies of Civilization I

Thu 15 July 17:45–19:45

Chair: Stephen Vertigans (Robert Gordon University, Aberdeen)

Papers:

1. Re-civilising Spain and Portugal: social codes of behaviour and emotions during Franco's (1939–1975) and Sala-

zar's dictatorships (1926–1974), *Fernando Ampudia de Haro* (Universidade Nova de Lisboa)

2. Moral panics as civilising and decivilising processes? A comparative discussion, *Amanda Rohloff* (Brunel University)

3. Nationalism in sport and how sport civilizes international rivalry, *Dieter Reicher* (Karl-Franzens-Universität Graz)

4. Ottoman court festivals as instruments of power, *Irem Özgören Kınık* (Izmir University of Economics)

5. Ambivalence and sensibility: civilizing animal farming in Europe?, *John Lever and Mara Miele*

6. 'Elias's manners' and 'Thomasius's decorum', *Barbara Evers* (Murdoch University)

Session 11 Historical and Comparative Studies of Civilization II

Friday 10:45–12:45

Chair: Robert van Krieken (University College Dublin)

Papers:

1. From heroes to 'people': fame in a long-lasting perspective, *Nathalie Heinrich* (EHESS)

2. A revenge of the biological: The new administration of human remains, *Dominique Memmi* (CNRS)

3. 'No sex under my own roof': comparing the USA and The Netherlands, *Cas Wouters* (Utrecht University)

4. Thinking in figurations: a knowledge sociological study about the next generation, *Stefanie Ernst* (Hamburg University)

5. Elias and Bourdieu, *Bowen Paulle* (University of Amsterdam)

6. Analysis of the figurational change and the balance of power of parents in the twentieth century, *Désirée Waterstradt* (Pädagogische Hochschule Karlsruhe)

Beyond dichotomous thinking: the society of individuals – The legacy and continuing relevance of Norbert Elias's sociology

*University of Florence,
7–9 October, 2009*

So many papers have been submitted for this conference that it has been extended by half a day. It will now begin at 10.00 on Thursday, 7 October and end at 13.00 on Saturday 9 October 2010.

Anticipated sessions fall under the following headings:

7 October, afternoon:

'Individual and Society' – 'Nature and culture' (parallel sessions)

8 October, morning:

'Order and Change' – 'Nature and Culture' (sport) (parallel sessions)

8 October, afternoon:

'Individual and Society' – 'Global and Local' (parallel sessions)

9 October, morning: to be confirmed

When finalised, the programme will be posted on the Norbert Elias Foundation's website (www.norberteliasfoundation.nl). In the meantime, contact Angela Perulli at angela.perulli@unifi.it.

XIII Simpósio Internacional Processo Civilizador

9–12 November 2010

Universidade Nacional da Colômbia (UNAL)

Bogotá, Colombia

Main themes are: sport and leisure; education and culture; Latin America; theoretical debates

Contact address: simposioelias2010@gmail.com

British Sociological Association 60th Anniversary Conference 2011

London School of Economics, 6–8 April 2011

Norbert Elias in British Sociology

The 2011 Annual Conference of the British Sociological Association will mark the Diamond Jubilee of the BSA's foundation, and it will be held at the London School of Economics, the original home of the discipline in the UK.

A special session of 'Norbert Elias in British Sociology' will be convened by Katie Liston and Jonathan Fletcher. They invite the submission of abstracts of papers on the reception and continuing influence of Norbert Elias in British sociology, covering the period from his arrival in London in 1935 to the present day. Themes to be covered include: (1) the early years at the LSE to his eventual appointment at the University of Leicester; (2) Elias's relationship to the British sociological establishment; (3) the development of the sociology of sport and the 'Leicester School'; and (4) the current status of his legacy in British sociology in the broader context of globalisation.

The deadline for submission of abstracts is 15 October 2010, but those interested in participating are asked to make contact as soon as possible with Jonathan (jonathan.fletcher@me.com) and Katie (k.liston@ulster.ac.uk).

ERGOMAS Conference in Amsterdam

13–17 June 2011

ERGOMAS, the European Research Group on Military and Armed Forces and Society, and its board Dr René Moelker (president), Dr Tibor Svirzev Tresh and Dr Manon Andres (treasurer), invite you to the upcoming conference in Amsterdam. ERGOMAS has partnerships with the Inter-University Seminar on Armed Forces and Society, and with RCO1, the ISA Research Committee on Armed Forces and Conflict Resolution. Figurational and process sociologists

who focus strongly on processes of state formation and growing inhibition of violence may be especially interested in our working group on 'Violence and the Military Profession', but also many other working groups (see below). Themes common to Eliasian sociology often fit very well into the platform that military sociology offers. You would be very welcome in Amsterdam.

Check out the website www.ergomas.ch

Organisation

The 11th Biennial conference of ERGOMAS will be hosted by the Netherlands Defence Academy in Amsterdam. The conference will provide an opportunity to listen to and join some of the present or proposed working groups but also to put forward suggestions for new ideas and directions.

Conference themes 2011

The programme for the conference will be based on a combination of keynote talks, and presentations by the working groups. Proposals for new working groups and research themes are also welcome and room will be made for the presentation of these. The conference themes will encompass the whole range of issues to do with armed forces and society from everyday conditions in international operations to critical events for civil and military personnel.

Central themes during the conference are likely to be:

- Legitimacy of intervention / Use of violence
- Future operations
- Outsourcing core business and civil-military cooperation
- Cyber war, the advance of robot warriors
- Culture in conflict

Themes are not decided upon yet, so we appreciate your thoughts on these issues.

Existing ERGOMAS Working Groups with their convenors:

'Morale, Cohesion and Leadership': Prof. Dr Gerry Larsson, gerry.larsson@fhs.se
 'Public Opinion, Mass Media and the Military': Prof. Dr. Marjan Malesic, marjan.malesic@fdv.uni-lj.si

'Women in the Military': Prof. Dr. Marina Nuciari, marina.nuciari@unito.it
 'The Military Profession': Prof. Dr. Giuseppe Caforio, gcaforio@fastweb-net.it

'Democratic Control of the Armed Forces': M.A. David Kuehn, kuehn@uni-heidelberg.de

'Warriors in Peacekeeping': Dr. Maren Tomforde, marentomforde@bundeswehr.org

'Military Families', Prof. Dr. René Moelker, rene_moelker@yahoo.com

'Recruitment and Retention': Dr. Tibor Szvircsev Tresch, tszv@zugernet.ch

'The Blurring of Military and Police Roles': Prof. Dr. Marleen Easton, marleen.easton@hogent.be, marleen.easton@telenet.be

'Violence and the Military': Dr. Karl Ydén, karl.yden@fhs.se

■ ERRATA

We regret making two silly errors in *Figurations* 32:

Godfried van Benthem van den Bergh writes: 'With some dismay I discover that the same mistake as in the Carnegie summary was taken over in the summary (which someone in Washington wrote) in *Figurations* 32 [p. 10]. Could you rectify it in the next issue: Nuclear weapons have *unintended* beneficial consequences. "Intended" would not just be incorrect, but also terribly unEliasian!'

We also mistakenly wrote [*Figurations* 32, p. 3] that the Royal Scottish College of Music and Drama, where Clare Spencer now works, was one of the most famous buildings designed by Charles Rennie Mackintosh – the sociological assumptions behind whose architecture Clare earlier studied. That was wishful thinking on the Editor's part: Mackintosh's masterpiece is the Glasgow School of Art, while the RSCMD is a modern concrete slab!

■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in November 2010. News and notes should be sent to the Editors by 1 October 2010.

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Honorary Assistant Editors: Florence Delmotte, Brussels (French); Sofia Gaspar, Madrid (Spanish and Portuguese); Heike Hammer, Stuttgart (German); Tatiana Savoia Landini, São Paulo (Spanish and Portuguese, Latin America).

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

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