

# Figurations

## Newsletter of the Norbert Elias Foundation

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### ■ PEOPLE

- On 20 October 2015, Joop Goudsblom and Hermann Korte will open a series of lectures at the University of Münster to mark the 50th anniversary of Norbert Elias's arrival there in the role of Visiting Professor – the first of many such appointments he was to hold in ensuing years. (For details of the lectures, see p.15 below.)
- A conference on 'Social character and historical processes' in honour of Stephen Menzell will be held in Dublin on 7–8 January 2016. Everyone is welcome. See further details on p.15 below.
- Dr Steven Cock, who in 2007 was the first winner of the Chester Norbert Elias Prize for his thesis on swimming (see *Figurations* 27) has been appointed to a permanent post as Lecturer in Sport Education and Development in the Faculty of Health and Life Sciences at York St John University (that is, York, England).
- The recipient of the Chester Norbert Elias Prize in 2011, Dr Sharon Wheeler, has also been given a permanent post as Lecturer in Sport Education and Development at York St John's. Her thesis was entitled 'The significance of family culture for sports participation' – we regret that this seems not to have been reported in *Figurations* at the time.
- Gad Yair has been promoted to full Professor in the Department of Sociology and Anthropology at the Hebrew University Jerusalem.
- Matt Clement (University of Winchester) is at last a doctor. He says John Lever's reaction was 'About bloody time!' – but that's unfair, because there used to be a well-established tradition of figurational sociologists taking their doctorates at what would now be considered an advanced age.

Matt's thesis was on 'Exclusion, Criminalisation and Riot: A city case-study'.

- Esteban Castro writes: 'The next meeting of the network [on water resources] I am coordinating will have a 'long-term' approach: <http://waterlat.org/meetings/public-meetings/waterlat-gobacit-2015/>. I hope it will produce an excellent debate. I am working with people from the university in Mexico that will host the event, and there is much interest in long-term perspectives and a good dialogue on Elias-related work.

## ■ FROM THE NORBERT ELIAS FOUNDATION

At the end of the highly successful conference held in Leicester in June 2014 to mark the completion of the publication of the Collected Works of Norbert Elias, there was a popular demand for there to be a similar conference every two years. The Foundation is therefore pleased to announce and to support the conference on 'Changing power relations ...' on 8–10 September 2016 at the University of Münster. For further details and the call for papers, see under Forthcoming Conferences pp.15-16 below.

Before the meeting of the Board of the Norbert Elias Foundation in Amsterdam in January, John Goodwin and Jason Hughes gave a seminar to a small invited audience about the study they have been making of John L. Scotson's MA thesis, which formed the basis of the subsequent book *The Established and the Outsiders*. It is hoped that their findings will be published eventually.

### **Human Figurations: Redirection of communication to the journal**

Please note that in future, all communications to the journal should be sent to the following email address: [humanfigurations@me.com](mailto:humanfigurations@me.com)

## ■ WHY ELIAS DID NOT GO TO ROME

Some of the photos found in the papers of Norbert Elias (see *Figurations* 42) seemed spectacular: they apparently

show a visit to Rome in 1938, with pictures of famous tourist sites and even a parade during Hitler's state visit.

One of the pictures is labelled 'View of the Roman Forum from the Capitol, Rome, May 1938' and another one 'In Palazzo Venezia, Rome, May 9th, 1938. Crowd watching parade for Hitler', a third 'Interior view of the Coliseum Rome, showing the three rows of seating accommodation, May 1938'. Others show the Arch of Constantine, the view from the the Duomo in Milan, and Venice.

Could it be that Elias was an eyewitness of the Führer's visit to Mussolini? The answer is simple: No. This did not happen. Elias neither had the financial resources for such travel, nor was he foolish enough to travel as a stateless Jew through the fascist states of Germany and Italy.

More pictures found in the papers show travels to Egypt 1937, the St. Stephanus Cathedral in Budapest, Zagreb, Mount Rigi in Switzerland, the Heldenhalle in Munich, rural England, Canterbury cathedral, and even exotic places like Aden and Colombo.

So, the question is: Where did all these photographs come from? The most important clue is the handwriting on the back of them. It was definitely not the handwriting of Norbert Elias. I went to Marbach in November and December and compared it with the handwritings of his friends and social environment. It resembles to the handwriting of Ilse Glücksmann. So maybe she was the one labelling the photos, and if she was, she was either the person who took the pictures or at least knew enough about their origin to identify the places.

Ilse Glücksmann came to England in November 1938. Maybe she had them in her luggage. Maybe Elias obtained them from someone else. But it is impossible that he made all these journeys himself.

*Adrian Jitschin*

## ■ ON THE ISLE OF MAN

**Hans Gál**, *Music behind Barbed Wire: A Diary of Summer 1940*, trans. Anthony Fox and Eva Fox-Gál

(London: Toccata Press, 2014). 243 pp. ISBN: 978 0 907689 75 1.

Many readers of *Figurations* will be familiar with the name of Hans Gál as the composer who provided the music for Norbert Elias's satirical sketch 'Die Ballade vom Armen Jakob', first performed as part of a revue by inmates of the British internment camp on the Isle of Man in 1940. Gál (1890–1987) had been a prominent composer in Weimar Germany, and Music Director in Mainz until he was summarily sacked when the Nazis took power early in 1933.

In 1940, after the fall of France and in the face of the threat of a German invasion of Britain and in fear of 'fifth columnists', the Churchill government was panicked into giving the order to 'Collar the lot' – to intern all German citizens in Britain (see Gillman and Gillman, 2003). In consequence, Gál, like Elias, found himself first in Camp Huyton near Liverpool and then on the Isle of Man.

Gal wrote a highly readable diary of his time in internment, which was published in German in 2003. This translation by his daughter and son-in-law is also an interesting read as a whole. But for our purposes, the references to Elias are especially significant; indeed Hermann Korte has already drawn attention to them in lectures on 'Armen Jakob' (see Korte, 2013).

On p. 71, Gál writes

'I have been approached repeatedly to give talks in the camp university that is now beginning to get under way [in Camp Huyton]. But I'm so unwilling to talk about music when I am not able to give examples on an instrument. I will rather become a student myself and go to lectures. Two excellent people interest me especially: Dr Elias, a sociologist, and Dr Liebeschütz, an historian.'

On p. 76, Gal recounts the decision to relocate internees to the Isle of Man; besides himself, the first party to be transferred included 'most of the professors of the Camp University,

among them ... Dr Elias ... and many of their students’.

By p. 158, Gál is telling the story of the revue ‘What a Life!’, of which ‘Die Ballade vom Armen Jakob’ formed part:

‘Professor Elias, the sociologist, who, it now appears, also has a literary side to him, came with a very unusual and extremely interesting work, half in prose, half in verse, which is to be performed with music and illustrated with some kind of living pictures, ‘The Ballad of Poor Jacob’. The Youth Group are to do this. I fought tooth and nail against any demand for a melodrama, as I basically hate the genre. But I was half won-over when I saw the first pages of the poem (which is extensive, and will take at least a quarter of an hour), and I believe I have found a form which avoids everything that I find intolerable about melodrama. The music will start whenever the prose turns to verse ...’

But then, on p. 166, a situation all too familiar to those who knew Elias later in his life:

‘Even “Poor Jacob”, whose extended final part I only finished yesterday, is still a torso on the stage. Professor Elias held us up for a long time because no final fair copy could be got out of him.’

On the other hand, ‘He [Elias], too, has been overtaken by the fascination of the theatre, he is full of enthusiasm. We all found this work of literature – for such it is – enthralling, but I am still uncertain whether it will not rather be harmed through the trivialisation of set-designs.’

One good reason to buy this book is that it comes complete with a CD of the music written by Gál in the summer of 1940, including ‘Die Ballade’. Just as valuable is the fact that on pp. 203–14 can be found not just the German text of Elias’s libretto, but also for the first time an English translation. The German has been published before – in *Los der Menschen* (1987) and in *Gedichte und Sprüche* (vol. 18 of the *Elias Gesammelte Schriften*, 2004), but we decide that it was impractical to

include a whole volume of translations of Elias’s German poetry in the English Collected Works. Unexpectedly, to me at least, the recording of ‘Die Ballade’ is of the English translation, not Elias’s original German.

The book is also fascinating for its extensive *dramatis personae* besides Gál himself and Elias. Names that caught my eye included the art historian Sir Ernst Gombrich, the musicologist Otto Deutsch (famous for his catalogue of the works of Schubert), and the physicist Klaus Fuchs, notorious for having ‘betrayed’ the secrets of the atom bomb to the USSR.

Hans Gál was fortunate in having been befriended on his arrival in Britain by the musicologist Sir Donald Tovey, who invited him to teach at the University of Edinburgh, to which he returned after his internment and where he stayed for the rest of his life. His music rather fell into neglect, although there are some signs of a revival of interest in it. He was BBC Radio 3’s Composer of the Week from 5–9 May 2014.

*Stephen Mennell*

## References

Hans Gál, *Musik hinter Stacheldraht: Tagebuchblätter aus dem Sommer 1940*, ed. Eva Fox-Gál (Bern: Lang, 2003).

Peter Gillman and Leni Gillman, *Collar the Lot! How Britain Interned and Expelled its Wartime Refugees* (London: Quartet, 1980).

Hermann Korte, ‘Armer Jakob, Armer Norbert, Armer Hans’, in Hermann Korte, *Biographische Skizzen zu Norbert Elias* (Wiesbaden: Springer VS, 2013), pp. 85–100.

## ■ GOOD WORKS IN LEICESTER

Slightly to their surprise, John Goodwin and Jason Hughes found that there was a small financial surplus after the Leicester conference in June 2014, and they tell us that they put the money to good use. It paid:



1 for the translation of a special issue of the *Transylvanian Society* journal on the work of Norbert Elias (*Erdélyi Társadalom* 12: 2 (2014), which was co-edited by John Goodwin, Miklos Hadas, Jason Hughes and Reka Plugor. Published in Hungarian, this also led to Jason providing a keynote on Elias’s work, plus an interview, to the Hungarian Sociological Association conference in November 2014.

2 for the transcription of their January seminar on *The Established and Outsiders* in Amsterdam (see above).

3 for a full set of the Elias Collected Works in the University of Leicester Library.

4 And, best of all, it paid £3,000 to fund an entire study room full of Norbert Elias chairs in the University Library (Study Room 3.3) — see pictures attached. In addition to the chairs, it is planned to include a commemorative plaque on the wall of the reading room.

Cambio No. 8, December  
2014 – <http://www.cambio.unifi.it/CMpro-v-p-54.html>

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first published in *Interviews and  
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Works, vol. 17, 2013).

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### ■ OTHER JOURNALS

*Millennium: Journal of  
International Studies*  
Special issue on  
'Rethinking the Standard(s)  
of Civilisation(s) in  
International Relations',  
42: 3 (2014).

This special issue of *Millennium*  
considers the importance of the  
'standard of civilisation' in international  
society. With its formulation in  
nineteenth century international  
law, the 'standard of civilisation'  
distinguished between the inner circle  
of 'civilised' European states with full  
membership of international society  
and the outer realm of 'uncivilised'  
non-European societies that was  
granted only colonial or semi-colonial  
status. The right of European societies  
to civilise non-European societies was  
enshrined in international law. The  
prospect of eventual membership of  
international society was held out  
to those societies that succeeded in  
emulating Europe's 'civilised' legal and  
political institutions.

The decolonisation process led to  
the disappearance of the 'standard  
of civilisation' from government  
discourse. However, in recent years,  
there has been renewed scholarly  
interest in how the 'standard of  
civilisation' continues to shape the  
contemporary society of states.  
Its current forms are evident in  
Western efforts to promote liberal  
conceptions of individual human rights,  
democratic government and economic  
liberalisation. They are also embodied  
in various peace-building and state-  
building projects.

This special issue consists of the  
following articles on the development  
of the standard of civilisation which are  
a significant resource for students of the  
inter-relationships between the European  
civilising process and the international  
society of states:

**D. Stroiikos**, 'Introduction: rethinking  
the standard(s) of civilisation(s) in  
International Relations'

**T. E. Aalberts**, 'Rethinking the principle  
of (sovereign) equality as a standard of  
civilisation'

**C.-A. Schulz**, 'Civilisation, barbarism  
and the making of Latin America's  
place in nineteenth-century international  
society'

**B. Bowden**, 'To rethink standards of  
civilisation, start with the end'

**F. C. Buranelli**, 'Knockin' on heaven's  
door: Russia, Central Asia and the  
mediated expansion of international  
society' [see abstract elsewhere in this  
issue of *Figurations*]

**B. Buzan**, 'The "standard of civilisation"  
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**E. Cudworth and S. Hobden**,  
'Civilisation and the domination of the  
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**A. Phillips**, 'Civilising missions and the  
rise of international hierarchies in early  
modern Asia' [see abstract elsewhere in  
this issue of *Figurations*]

**M. K. Ramgotra**, 'Republic and Empire  
in Montesquieu's *Spirit of the Laws*'

**S. Suzuki**, 'Journey to the West: China  
debates its "Great Power" identity'

**A. E. Towns**, 'Carrying the load of  
civilisation: the status of women and  
challenged hierarchies'

**Y. Zhang**, 'The standard of "civilisation"  
redux: towards the expansion of  
international society 3.0?'





## ■ RECENT BOOKS AND ARTICLES

### Editor's note

In the past, our policy has been to wait until books and articles have actually appeared in print before we listed them in *Figurations*. Today, however, it is quite normal for journal articles to be published online some time before (and of course sometimes instead of) being printed. Tentatively, in this issue we have included a few instances of this. The DOI reference number is given but, obviously, we have not been able to give the exact bibliographical details for the printed versions.

SJM

**Abram de Swaan**, *The Killing Compartments. The Mentality of Mass Murder* (New Haven: Yale University Press, 2015), 344 pp. ISBN: 9780300208726.

The twentieth century was among the bloodiest in the history of humanity. Untold millions were slaughtered. How people are enrolled in the service of evil is a question that continues to bedevil. In this trenchant book, Abram de Swaan offers a taxonomy of mass violence that focuses on the rank-and-file perpetrators, examining how murderous regimes recruit them and create what De Swaan calls the 'killing compartments' that make possible the

worst abominations without apparent moral misgiving, without a sense of personal responsibility, and, above all, without pity. De Swaan wonders where extreme violence comes from and where it goes – seemingly without a trace – when the wild and barbaric gore is over. And what about the perpetrators themselves? Are they merely and only the product of external circumstance? Or is there something in their makeup that disposes them to become mass murderers? Drawing on a wide range of disciplines, including sociology, anthropology, political science, history, and psychology, De Swaan sheds new light on an urgent and intractable pathology that continues to poison peoples all over the world.

**Goudsblom, Johan**, 'Fire and Fuel in Human History' in David Christian (ed.), *Cambridge History of the World*, vol. I. (Cambridge: Cambridge University Press, 2015), pp. 185–207.

This chapter deals with the peculiar bond between humans and fire: what, in the course of history, have we humans done with fire, and what has fire done to us? All animal species except one derive their own physical energy mainly from one single source: food. We humans are the only exception: we derive most of our physical energy from two sources: food and fuel. The

dependence on fuel reflects our strong and intimate bond with fire. This bond is unique: no other animal species has acquired the capacity to control fire and exploit the energy released by it. Control over fire is a human 'species monopoly'. In addition to being unique, the human bond with fire is also universal. There are no known cases of human societies in recorded times that lacked the capacity to handle fire. Stories that sometimes appeared in the anthropological literature about peoples who had never learned to master the art of tending a fire have all been proved spurious. Many unique and universal human features are, of course, directly related to our biological nature. The capacity to handle fire, however, is not a naturally inborn ability. It is acquired, it is a cultural asset, the result of collective learning. These, then, are three general characteristics of the human bond with fire: it is unique, universal, and cultural – a remarkable combination.

**Patrick Murphy**, *The Medieval Housebook and Elias's 'Scenes from the Life of a Knight': A case study fit for purpose?*

<http://www.norberteliasfoundation.nl/docs/pdf/MedievalHousebook.pdf>

In 2012 Patrick Murphy co-authored with Stephen Mennell 'Notes on

the plates from *Das mittelalterliche Hausbuch*, which was published as Appendix XXX to the Collected Works edition of *On the Process of Civilisation* (Dublin: UCD Press, 2012 [Collected Works, vol. 3], pp. 613–16). It was Patrick who, through very close reading of the famous section entitled ‘Scenes from the life of a knight’ (ibid., pp. 199–209), ascertained that Norbert Elias had made reference to no fewer than 14 of the drawings in the *Mittelalterliches Hausbuch*.

Patrick Murphy’s research extended much more broadly, and the text that is made available here has never been published before. In it, he is quite critical of the assumptions made and interpretations drawn by Elias almost 80 years ago, but his text contains a great deal of information that will be of considerable interest to students of Elias.

The PDF runs to 253 pages and includes many other illustrations besides the 14 images to which Elias referred. It amounts to the first e-book we have offered on the Norbert Elias Foundation website, from which it can be downloaded free of charge: <http://www.norberteliasfoundation.nl/docs/pdf/MedievalHousebook.pdf>

**Tabea Dörfelt-Mathey**, *Dichtung als Menschenwissenschaft: Das poetische Werk von Norbert Elias*. (Figurationen: Schriften zur Zivilisations- und Prozesstheorie, vol. 11.) Wiesbaden: Springer VS, 2015. 335 pp. ISBN: 978-3-658-06969-8 (pb); 978-3-658-06970-4 (e-book).

Dr Dörfelt-Mathey is in an unusual situation. She is writing what is an excellently structured study of a body of poetry and poetological writings. She gives a clear account of the situation in which the poetry came to be written, placing both the oeuvre and the individual poems in an individual and historical context. She approaches the poetry with an excellent critical apparatus. No-one who appreciates Elias’s poetry will fail to be grateful to her for this work and – if a critic’s labours can be said to elevate the poet’s creations – then this is what she does.

Unfortunately, as Dr Dörfelt-Mathey carefully documents, there appear to be an awful lot of readers who fail and failed to appreciate and do not know Elias’s poetry. Elias is unfortunate in that no-one knew or cared about his poetry. Even Siegfried Unseld – the famous head of Suhrkamp, who published everything Elias wrote from the mid-1970s including *Los der Menschen*, the first collection of Elias’s poetry – is quoted as being indifferent to it. Elias was doubly unfortunate in that no-one tried to tear his poetry apart. It is healthy if poetry provokes dislike – Elias’s poetry appears to have provoked only indifference.

For a poet who believed that poetry was dialogue, the absence of response is more than unfortunate. It is unfortunate for Dr Dörfelt-Mathey too, in that one feels she is better at defending his poetry than at selling it. She has produced a fine study, but it is not certain that it will be welcomed in the Elias circles which don’t like his poetry. It is excellent at showing what poetry meant to Elias and where it fitted into his ideas. But for poetry readers her book leaves us short – in just the place Elias also left them. Perhaps this creates a need for a slightly different approach: for those who do not know the poetry, more attractive; for those who do not like it, more persuasive. And perhaps less respectful.

*Hugh Ridley*  
Canterbury/Lichtenberg

**Pieter Spierenburg**, ‘Toward a global history of homicide and organised murder’, *Crime, Histoire & Sociétés/ Crime, History & Societies* 18: 2 (2014), pp. 99–116.

This essay is an introduction to a special issue of the journal. Spierenburg writes in his conclusion that ‘A superficial examination of the historical literature on homicide and organised murder yields two diametrically opposed conclusions, designating the last 150 years, respectively, as the most peaceful and the most violent era ever. In fact, both of these preliminary conclusions are based on incomplete research. The research into the long-term history of homicide

has been largely restricted to Europe and North America. There is no sign, unfortunately, that this situation will be remedied soon. With respect to organised murder, on the other hand, enough work has been done recently to cast doubt on the claim that it was especially characteristic for the last 150 years or so. Although estimating its quantitative dimensions relative to population figures over time remains a hazardous enterprise, it appears possible to do so with greater precision in the future. Another promising research question lies in identifying, globally, long-term changes in the characteristics of organised murder.

**Harry Redner**, ‘The civilising process – according to Mennell, Elias and Freud: a critique’, *Thesis Eleven* 127:1 (2015), pp. 95-111.

Abstract: This article critiques theories of the civilising process as expounded by its leading expositors: Mennell, Elias and Freud. It begins with a criticism of Stephen Mennell’s book *The American Civilizing Process*. This book relies on an even more famous work, Norbert Elias’s *The Civilizing Process*. Unfortunately, Mennell’s otherwise commendable attempt to capture American civilisation in its historical scope and sociological complexity is mis-directed because Eliasian theory is not applicable to America, as we will show, and furthermore offers a dubious account of civilisation in general. Elias’s approach is limited above all by its reliance on Sigmund Freud’s doubtful speculations about civilisation, as presented in *Civilisation and its Discontents*.

[Stephen Mennell will be drafting a reply to Harry Redner over the summer.]

**Peter Freund**, ‘Norbert Elias and Erving Goffman: civilised–dramaturgical bodies, social status and health inequalities’, in Fran Collyer (ed.), *The Palgrave Handbook of Social Theory in Health, Illness and Medicine* (Basingstoke: Palgrave-Macmillan, 2015), p. 158.

Abstract: This chapter explores the relevance of the works of Norbert Elias and Erving Goffman for understanding some connections between ‘mind–bodies’, society, health and well-being. After brief biographical sketches of Elias and Goffman, Elias’s work on the civilising process is discussed along with his ‘psychosomatics’ in which he suggests neuro-hormonal pathways between mind–bodies and society. The increasingly internalised forms of social control, characteristic of civilised societies, are embodied in the form of what Elias called the habitus.

**Ruben Flores and Stephen Mennell**, ‘Apropos “The Collected Works of Norbert Elias”’: An Interview [by Ruben Flores] with Stephen J. Mennell’, *Sociologica* 3/2014.  
<http://www.sociologica.mulino.it/journal/article/index/Article/Journal:ARTICLE:816/Item/Journal:ARTICLE:816>

Abstract: In this interview, Stephen Mennell tells the story behind the publication of the Collected Works of Norbert Elias (UCD Press), and reflects on some aspects of Elias’s life and work, such as Marx’s influence on Elias, and Elias’s contribution to Group Analysis. In addition, Mennell shares his memories of Robert Bellah, lists some of his favourite books, and offers some advice to aspiring sociologists. The interview was conducted in Moscow in November 2013, and was subsequently revised and annotated by Professor Mennell.

**Ruben Flores**, ‘Making sense of suffering: insights from Buddhism and critical social science’, in Ronald E. Anderson (ed.), *World Suffering and Quality of Life* (New York: Springer Publishing), pp. 65–73.

Abstract: In order to enrich our analytical framework for the study and alleviation of suffering, this chapter argues that there are good reasons to encourage a dialogue between Buddhism and critical social science (CSS). Although both traditions hold the reduction of suffering as fundamental, they provide different causal understandings of and recommendations for healing suffering.

CSS is good at criticising social sources of suffering, but arguably requires a constant engagement with a variety of normative discourses in order to regain clarity as to its motivations and purposes. On the other hand, although Buddhism stresses personal liberation and provides tools for addressing existential suffering, it has nevertheless historically neglected social causes of suffering. Thus, there are spaces for mutual enrichment and synthesis, as well as areas of disagreement that could potentially spur further dialogue, critique, self-critique, and reflexivity.

**Thomas Scheff**, ‘Toward integration: disciplines, specialities and journals’, *The American Sociologist* 46:1 (2015), pp. 116–121.

Abstract: Specialisation is the way to start a discipline, but it must not become a religion. When rigid, it is an impediment to advancing knowledge: the more rigidly specialised, the less relevant to advancing knowledge. Currently this rigidity seems to be the key problem in social and behavioral studies and in the humanities as well. For example, it seems clear that complete adherence to what psychologists think of as the scientific method has brought the discipline to a virtual standstill. Two examples: ‘aggression catharsis’ and self-esteem.

**Tom Gibbons and Kevin Dixon** (eds), *The Impact of the 2012 Olympic and Paralympic Games: Diminishing contrasts, increasing varieties* (Basingstoke: Palgrave Macmillan, 2015) 112 pp. ISBN: 9781137405074.

During the Games and in their immediate aftermath, the London 2012 Olympics and Paralympics were heralded a success. The hosts, Great Britain, were celebrated by the media and the International Olympic Committee for the outward promotion of equality, tolerance and unity as well as inspiring a legacy to continue these core Olympic and Paralympic values. This volume attempts to question these assumed ‘successes’ using both qualitative and quantitative methods. Each chapter negotiates a different sociological topic relating to the juxtaposition between the

assumed equality, tolerance and unity of London 2012, including perceptions of disabilities, gender equality and national identities. Addressing key controversies that emerged before, during and after the spectacle of the Games, this collection uses the sociological concept of ‘diminishing contrasts, increasing varieties’ to evaluate the real legacy of London 2012.

**John Connolly**, ‘Elias and habitus: explaining bureaucratisation processes in the Gaelic Football Association’, *Culture and Organization* ahead of print (2015), pp. 1–24.

Abstract: Based on a case study of the Gaelic Athletic Association in Ireland, this paper examines how bureaucratisation advanced and the specific structure it took. Drawing on Elias’s concept of habitus, and the wider theoretical framework that informs it, the paper explains how an ambivalent attitude amongst the organisation’s administrators towards volunteerism emerged and became deeply sedimented within the habitus of administrators. Over time, the habitus of administrators also became more self-steering. This more self-restrained habitus facilitated a capacity for greater calculation, foresight and coordination, a necessary precondition for more expansive bureaucratisation. As such, the main contribution of this paper is to expand existing theoretical explanations of bureaucratisation by connecting shifting inter- and intra-organisational interdependencies at different planes of integration with habitus change.

**Ademir Gebara, Célio Juvenal Costa and Magda Sarat** (eds), *Leituras de Norbert Elias: processo civilizador, educação e fronteiras* (Maringá: Eduem, 2014). 263 pp. ISBN: 978-85-7628-618-9

This collection contains essays by Cas Wouters, Johan Goudsblom and Abram de Swaan, but (more distinctively) by many of the leading Latin American Eliasians. The contributions are grouped under the headings: Elias and the theory of civilising processes; Elias, sociology and anthropology; Elias and education; Elias and literature; and Elias and history.



**John Connolly**, 'Civilising processes and doping in professional cycling', *Current Sociology* (2015): DOI: 0011392115576765.

Abstract: This article contends that professional cyclists have undergone civilising processes in relation to doping within the sport. Drawing on the theoretical approach of Elias, the author argues that over time stronger shame feelings in relation to doping became part of the social habitus of professional cyclists and doping became increasingly 'pushed behind the scenes'. Yet, contradictions and reversals persisted in attitudes and behaviour. These fractures and discontinuities occurred due to several interconnected processes: the role of suffering within the sport and the nature of mutual identification that developed around it, the specific structure of the figuration of professional cycle sport, and the slowness of a comprehensive and effective monopoly apparatus over the control of doping to emerge and the perceived legitimacy of this. Combined these processes generated a social habitus in which doping only very slowly came to be perceived as shameful and which varied across space and time. Despite this a civilising advance is evident.

**Gad Yair**, 'Israeli existential anxiety: cultural trauma and the constitution of national character', *Social Identities* 20:4-5 (2014), pp. 346-362.

Abstract: The present paper extends recent studies of national character – suggesting that the Israeli case revolves around a set of deep cultural codes which constitute various empirical manifestations. Broadening on this re-emerging paradigm, the study provides a specific case study of a major trait of Israeli national character, namely existential anxiety and fear of annihilation. It does so while advancing the idea that cultural trauma sets a context for Israeli national character. The analysis shows that Israelis constantly reference persistent and endemic existential fears of annihilation. They do so while tying together four levels: the mythological predicament, historical evidence, contemporary threats and future risks.

**Gad Yair**, 'The Germans: cultural trauma and the Israeli habitus', *American Journal of Cultural Sociology*, 3, 254–79 (June 2015)

Abstract: This article reports results from a qualitative study of Israelis living in Germany, focusing on their traumatised national habitus. The study is based on 80 in-depth interviews and on replies of more than 100 respondents to an online questionnaire. The present article focuses on one specific aspect of the Israeli traumatised habitus: 'the wounded eye and the scratched ear'. Specifically, it explores the ways by which the trauma of the Holocaust is inscribed in Israeli senses. It details how respondents' eyes, ears and thoughts are activated by German mundane episodes, linking day-to-day experiences to the trauma of the Holocaust. Trains, suspect Israelis boarding them, might end up in Auschwitz; snow brings up associations of the death marches; old people are perceived as Gestapo officers; and contemporary child-rearing practices 'explain' to Israelis the obedience and collaboration of ordinary Germans with the Third Reich. Using thick description from the interviews I expose the suspicious Israeli habitus – which always looks for 'signs' that might explain what happened in Germany 80 years ago.

**Gad Yair** has also published a new book in Hebrew: *Love is not Praktish: The Israeli View of Germany* (Kubbutz Meuchad: Kav Adom, 2015).

**Anna-Maija Castrén and Kaisa Ketokivi**, 'Studying the complex dynamics of family relationships: a figural approach', *Sociological Research Online* 20: 1 (2015). <http://www.socresonline.org.uk/20/1/3.html>

Abstract: In this paper, we present a figural approach to studying family relationships drawing from Norbert Elias's notion of figuration that combines insider and outsider perspectives to complex relational dynamics. In recent discussions on intimacy and personal lives, the family has been viewed as a subset of any personal relationships despite the structural dynamics of, for example,

gender and generation that are at play within families. On the other hand, it has been claimed that a family has a special dynamic of its own that requires a language of family. In this paper, we present a figural approach for studying family relationships both as personally lived and as embedded in wider webs of relationships. The proposed approach combines qualitative insight drawn from interviews and a systematic mapping of significant webs of relationships that both constrain and enable people. Combining these two aspects highlights the complex family dynamics and lived ambivalences between personal affinities and relational expectations. The paper draws from empirical studies in which significant life events, including marriage and biographical disruptions, such as loss, divorce and illness, reconfigure people's lives and selves, highlighting the contemporary complexity of families and personal relationships. The article develops relational methodology, addressing the middle ground of relations to bring together the personal and the more structural aspects of family dynamics that phases of biographical change make visible.

**Richard Kilminster**, 'How has a post-philosophical sociology become possible? A response to Philip Walsh', *Philosophy of the Social Sciences* 45:3 (June 2015) (online April/May).

Abstract: This paper responds to Philip Walsh's defence (in *Philosophy of the Social Sciences*, March 2014 issue) of the traditional Lockean 'underlabourer' conception of the role of philosophy against Norbert Elias's sociology of knowledge. The paper argues, contra Walsh, that the 'post-philosophical' status of sociology is already an historical *fait accompli*. The author challenges Walsh's contention that Elias's perspectival sociological theory of knowledge is fatally flawed by its improper use of the concept of process as a central principle. The response concludes that Walsh's article is a formidable mobilisation of logical, conceptual, analytical and other theoretical resources tacitly designed to save the autonomy of philosophy at all costs in the face of the advanced



sociology of knowledge of Elias.

**Marta Bucholc**, *A Global Community of Self-Defense: Norbert Elias on Normativity, Culture and Involvement* (Frankfurt am Main: Klostermann, 2015), 202p. ISBN: 9783465042327.

Wittgenstein writes: ‘We can easily imagine people amusing themselves in a field by playing with a ball so as to start various existing games ... And now someone says: The whole time they are playing a ball-game and following definite rules at every throw. And is there not also the case where we play and make up the rules as we go along? And there is even one where we alter them – as we go along.’

In this book, the author is tackling one of the most salient problems in our current debate about globality: How a global community is possible. She is asking: How do we make the rules of our games? Where does the normativity of our moral laws, statutory provisions and table manners come from? How do we strive to keep naked violence at bay by allowing power to be vested with the right of correction? Can humanity as a whole become a global community of self-defence? Marta Bucholc seeks answers to these questions in the writings of Norbert Elias, while watching the players in the field go on.

**Michael Krüger**, ‘Global perspectives on sports and movement cultures: from past to present-modern sports between nationalism, internationalism, and cultural imperialism’, *International Journal of the History of Sport* [Special Issue (ISHPES) Global Perspectives on Sport and Physical Cultures] 32: 4 (2015), pp. 518–34.

Abstract: The presentation uses the slogan of the ISHPES-congress ‘Global perspectives on sports and movement cultures: from past to present’ in Qatar, by focusing on the development of modern sports which involve nationalism, internationalism, and cultural imperialism. Theoretical considerations on sports history and universal history form the introduction to the presentation. Sports have indeed become universal and taken on global perspectives, but both factors are based

on local, regional, and national physical cultures. In a second step, the thesis of sport as a ‘pattern of modern universal culture’ (Bausinger) is discussed. Deep structures of anthropologically based categories of (natural) physical cultures like running, jumping, or throwing are differentiated from surface-oriented structures such as man-made sport. The notion of sport as a dominant, but permanently changing form (and content) of modern physical culture is described and explained with respect to the work of Allen Guttman and Norbert Elias.

**Graham Curry and Eric Dunning**, *Association Football: A Study in Figurational Sociology* (London: Routledge, 2015). 214 pp. ISBN: 9781138828513.

This book presents a synthesis of the work on early football undertaken by the authors over the past two decades. It explores aspects of a figurational approach to sociology to examine the early development of football rules in the middle part of the nineteenth century. The book tests Dunning’s status rivalry hypothesis to contest Harvey’s view of football’s development which stresses an influential sub-culture outside the public schools. ‘Status rivalry’ re-states the primacy of these latter institutions in the growth of football and without it the sport’s story would remain skewed and unbalanced for future generations.

**Erkko Anttila and Ari Väänänen**, ‘From authority to figure to emotion worker: attitudes towards school discipline in Finnish schoolteachers’ journals from 1950s to the 1980s’, *Pedagogy, Culture and Society* ahead-of-print (2015), pp. 1–20.

Abstract: The article discusses the change in attitudes towards school discipline in Finnish schoolteachers’ professional journals from the late 1950s to the early 1980s. In explaining this change, the article draws from the studies of Cas Wouters and Arlie Hochschild. At the beginning of the studied period, the discussions in the schoolteachers’ professional journals were dominated by conservative views, which promoted authoritarian solutions

to schools’ discipline-related problems. Over the next decades, however, these discussions came to be dominated by progressive views, which placed great value on the individual needs and rights of children. This emphasised the nature of teaching as a form of emotional labour, and it also raised discussion on how teachers could better adapt themselves to the emotional demands of the new democratic school culture.

**Bruce Mazlish**, *Globalization and Transformation* (New Brunswick, NJ: Transaction Publishers, 2015) 193 pp. ISBN: 9781412856058.

In *Globalization and Transformation*, Bruce Mazlish examines developments in contemporary warfare, economy, technology, and religion as fundamental factors in human experience that have accelerated global change in recent years. Continuing the analysis he began in *Reflections on the Modern and the Global*, Mazlish delves into human history, examining who we were so as to help us understand who we are today. Early in the volume, Mazlish highlights the British historian Geoffrey Barraclough, who foresaw the trajectory of world events that gave rise to the New Global History. He also examines humanity’s progress, reminding us of contemporary globalisation’s precursors: the theories of Charles Darwin; the concept of the global and the local coupled with inquiry into the concept of parts and wholes; merchant empires, such as the English and Dutch East India companies that crisscrossed the ocean in pursuit of profits and power; anti-globalisation; and the linkage of globalisation to the very concept of humanity. Though globalisation is a complex concept, and versatile in its applications, Mazlish focuses on its transformational characteristics, noting that globalisation’s impact is not uniform across society’s culture, politics, or economics. Some parts of the world have yet to accept the challenge to their past traditions. These stimulating essays offer new insights into a major phenomenon of our time.

**Bernd Bucher**, ‘Moving beyond the substantialist foundations of the agency–structure dichotomy:

figurational thinking in international relations', *Journal of International Relations and Development* (2015). DOI:10.1057/jird.2015.12

Abstract: While difficulties in theorising agency prevail in constructivist research, the agency–structure dichotomy, which underlies these attempts, remains firmly in place. This article argues that the dichotomy itself stands in the ways of formulating non-essentialist notions of agency. Engaging the most influential solution to the agency–structure problem, this article disaggregates Giddens's structuration theory and demonstrates how substantialist ontology makes essentialisations necessary. It then draws on processual-relational thinking to introduce an alternative starting point for theorising, namely figurations. Figurations conceptualise psychogenesis and sociogenesis as two inseparable dimensions of an overarching process and call for explanatory narratives that do not invoke the notions of agency and structure as if they were two opposing things. Figuration thinking upholds constructivist ontological and epistemological assumptions, but has far-reaching implications for conducting empirical research. This article, therefore, gives an example of how figurational thinking shifts analysis from a focus on identity to analysing identifications in foreign relations. Thereby, it moves from theorising the interaction effects of intrinsic regime-type qualities to studying the processes in which meanings are attributed to regime types in the first place. In doing so, it highlights the constitutive interdependence of social entities that are commonly treated as separate things.

**Alexandra Lysova and Nikolay Shchitov**, 'What is Russia's real homicide rate? Statistical reconstruction and the "decivilising process"', *Theoretical Criminology* 19: 2 (2015), pp. 257–77.

Abstract: This article examines a paradox that relates to the issue of homicide in Russia. On the one hand, official police statistics demonstrate a rapid decline in the homicide rate

in Russia in the 2000s, which is consistent with the stable economic growth (in particular after the financial crisis of 1998) and a stable political environment during the presidency of Vladimir Putin. On the other hand, other conditions and processes (e.g. rampant corruption, predatory policing, political repression, state violence against businesses, rising xenophobia and apathy) point to what Norbert Elias terms a 'decivilising process', which is expected to be associated with a less precipitous decline in homicide or stable homicide rate in this period. In fact, newly available homicide estimates suggest that the homicide rate was higher than and did not decline at a pace suggested by the official police and mortality sources in the 2000s. Hence, this article has two main objectives. First, it discusses problems with homicide statistics in Russia and argues that the newly available homicide estimates represent the more accurate statistics. Second, it explores decivilising process theory as a potential framework for explaining a high and steady homicide rate in Russia in the 2000s.

**Sasha Roseneil and Kaisa Ketokivi**, 'Relational persons and relational processes: developing the notion of relationality for the sociology of personal life', *Sociology* (2015): DOI 0038038514561295, pp. 1–17.

Abstract: The concept of relationality has recently found widespread favour in British sociology, particularly in the emergent sub-field of the sociology of personal life, which is characterised by its attachment to the concept. However, this 'relational turn' is under-theorised and pays little attention to the substantial history of relational thinking across the human sciences. This article argues that the notion of relationality in the sociology of personal life might be strengthened by an exploration of the conceptualisation of the relational person and relational processes offered by three bodies of literature: the process-oriented thinking of American pragmatism, specifically of Mead and Emirbayer; the figurational sociology of Elias; and psychoanalysis, particularly the object relations tradition, contemporary relational

psychoanalysis, and Ettinger's notion of transsubjectivity. The article attends particularly to the processes involved in the individuality, agentic reflexivity and affective dimensions of the relational person.

Adam Katz, 'An introduction to disciplinarity', *Anthropoetics* 20:2 (2015). [URL: <http://www.anthropoetics.ucla.edu/ap2002/2002katz.htm>].

Abstract: In his 1968 Postscript to *On the Process of Civilisation*, Norbert Elias considers the question of why, regardless of its theoretical and empirical absurdity, the notion of a 'monadic,' enclosed 'self,' opposed to, and ontologically separate from, 'society,' became the common sense in the nineteenth and twentieth-century West. His answer is that the notion of an autonomous self, one that can be abstracted from everyday concerns, and counterposed to an 'objective' external reality, was a necessary concomitant to the transformation in subjectivity involved in assimilating the shift from a human-centred, geocentric world-view to a more rigorous, heliocentric one. This transformation in subjectivity required, according to Elias, an ability to transcend immediate impulses and engage in sustained focus according to collectively established constraints – a transformation that was part of the development of 'manners' in the Western world, a development that involved the learning and generational transmission of parallel restraints on exposing bodily functions, sex, and violence. The implication of Elias's argument is that now that the revolution in science and manners has been brought to this point, it is possible to turn our attention to anthropological inquiry and thereby construct a more socially immersed understanding of the self – an understanding that his own study has set in motion.

**Joseph Maguire**, 'Assessing the sociology of sport: on globalisation and the diffusion of sport', *International Review for the Sociology of Sport* 50: 4–5 (2015), pp. 519–23.

Abstract: On the 50th anniversary of the ISSA and IRSS, a key foundational

scholar on the increasing globalisation of sport, Joseph Maguire, considers larger questions about the diffusion of sport in light of the tendencies of globalisation. The essay considers the ‘current state of play’ about the ‘known dimensions’ of the globalisation of sport, commenting on how British and European influences on standards and conventions gave way to North American (in particular, US) influences on increasing professional norms and the embedding of commodification. In considering challenges to the West and to Western scholars of sport and globalisation, the Soviet bloc’s sustained challenges to Western dominance are noted, as are non-Western successes in select sports and recent Chinese success accelerated by the 2008 Beijing Olympic Games. The essay closes by considering five priorities in future directions for research on sport and globalisation, all stemming from inquiry about continuities and changes in the global sport power elite and the ways in which this is both understood and resisted.

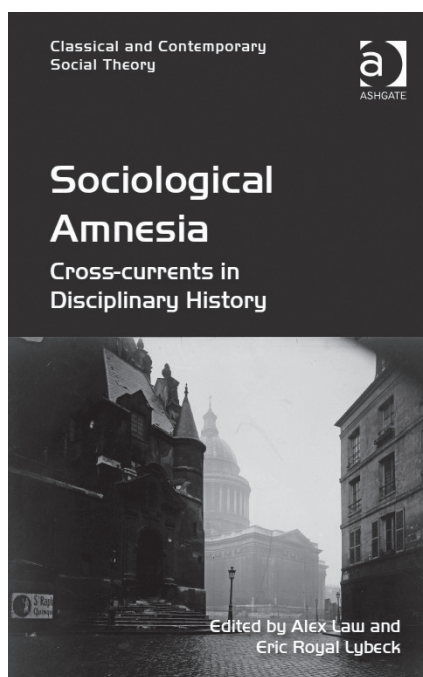
**Stephen Mennell**, ‘Liminality and the frontier myth in the building of American empire’ in A. Horvath, B. Thomassen and H. Wydra (eds) *Breaking Boundaries: Varieties of Liminality* (Oxford: Berghahn Books, 2015).

Abstract: In this article, the westward expansion of the USA in the nineteenth century and the central place often allotted to the frontier in the American national experience are re-examined in the light of the concept of liminality. Connections are tentatively drawn between that idea, stemming especially from the work of Arnold van Gennep and Victor Turner, and the famous ‘frontier thesis’ of another Turner, Frederick Jackson Turner. A further element in the discussion is the idea of decivilising processes, derived from the writings of Norbert Elias. In conclusion, it is argued that the frontier, whether as actual liminal experience or as myth, has had lasting consequences for American habitus and for the USA’s position in the world.

**Stephen Mennell**, ‘Norbert Elias: sociological amnesia and “the most

important thinker you have never heard of”’, in Alexander Law and Eric Royal Lybeck (eds), *Sociological Amnesia: Cross-currents in Disciplinary History* (Farnham: Ashgate, 2015), pp. 197–210.

This is the final chapter in a new book that focuses on the regrettable tendency of contemporary sociology to forget valuable ideas if they are much more than a decade old, and thus to spend much time re-inventing (or relabelling) the wheel. Victims discussed in earlier chapters are Raymond Aron, Robert N. Bellah, Clifford Geertz, Erich Fromm, Viola Klein, Olive Schreiner, Lucien Goldmann, G. D. H. Cole, Gabriel Tarde, Alasdair MacIntyre and



Cornelius Castoriadis. The chapter on Elias comes last because Elias finally escaped: as Mennell writes, ‘Elias came close to being an irretrievable victim of sociological amnesia. ... If one looks at the changing contents of a distinguished journal like *Theory, Culture and Society* (of which I am a long-serving advisor and supporter), one sees a procession of changing fads and fashions. They do not always seem to amount to cumulative additions to knowledge. It sometimes seems as if “social theorists” are hoping that one more shake of the conceptual kaleidoscope will settle into a pattern that explains everything. But understanding human society involves hard graft, not quick fixes. Elias did not offer quick fixes. When faced

with criticisms of his own findings, he always responded, “Then we must do more research”. I happen to think that his kind of all-encompassing historical social psychology has too much to offer in understanding the emerging global society and its problems for it to be allowed to be forgotten. The long-term processes of the division of social functions, civilising processes, habitus and conscience formation, formalisation and informalisation processes, the ‘scientification’ of knowledge, state formation, the monopolisation of violence and of the means of orientation (and the decay of such monopolies) all have a direct relevance to the future of humanity. As Loyal and Quilley have argued, Elias’s extraordinary powers of synthesis – his unrivalled insight into the interconnectedness of so many aspects of human society – qualify his work to serve as a ‘central theory’ for the human sciences.’

**Jack Black**, ‘It isn’t easy being a fading post-imperial power’ – British and Commonwealth national newspaper constructions of Britain during the 2012 Diamond Jubilee and London Olympic Games. Unpublished PhD thesis, School of Sport, Exercise and Health Sciences, Loughborough University, 2015.

Abstract: This thesis explores the construction, framing and representation of Britain and British identity in British and Commonwealth national newspaper coverage of the 2012 Diamond Jubilee and London Olympic Games. Specifically, national newspapers from Australia, Canada, England, New Zealand, Northern Ireland, Scotland and Wales were examined using a qualitative thematic content analysis. From this sample it is argued that when viewed as part of a long-term process, the relationship between Britain’s national and imperial histories can be used to explore contemporary media discourses on Britain and British identity. Equally, by viewing identification processes as part of complex national and transnational contexts it is possible to examine how the construction, framing and representation of the nation is shaped and re-shaped in accordance with a historical context of power relations.



**Mieke van Stigt**, *Alles over Pesten* [All about bullying]. Amsterdam: Boom, 2014. 176 pp. ISBN 9789089532510

Bullying is not an inevitable part of the group process or an inescapable fact of life, and it doesn't make you stronger, on the contrary. It causes harm in the short and in the long term, and it doesn't only affect the victim of bullying in a negative way, but also the bully and all the others involved in the group. Bullying is the product of a negative group process and a lack of positive leadership and very often – in the case of school bullying – an outcome or by-product of our social organisation(s). In this book, Mieke van Stigt investigates sociological, psychological, philosophical, biological as well as individual and group aspects of bullying in her search of causes and solutions for bullying. She connects individual experiences (from many testimonies) with theoretical insights and forges them into a complete, or near complete, view on the social phenomenon of bullying. This book is written for parents, teachers and everyone who works with groups in education, sports, labour or institutions.

**Filippo Costa Buranelli**, 'Knockin' on heaven's door: Russia, Central Asia and the mediated expansion of international society', *Millennium* 42: 3 (2014), pp. 817–36.

Abstract: Within the English School of International Relations the expansion of European International Society has always been regarded as an essentially European, western enterprise. However, the role that the Russian Empire played in expanding the institutions of international society into Central Asia remains quite neglected. By analysing primary sources and contemporary discourses about Russia's civilisational status in the nineteenth century, this paper discusses the penetration of the Russian Empire in Central Asia in a socio-historical perspective, and argues that in the process of the expansion Russia's Asiatic past weakened its status as a European power, and the value of its colonial enterprise. Using English School categories, this paper considers Russia as 'a periphery in the centre', and as a 'less civilised civiliser'

in European International Society. In doing so, this paper seeks to explore an alternative way for the diffusion of norms and institutions of international society different from those of European 'expansion' or 'inclusion': that of 'mediated expansion'.

**Andrew Phillips**, 'Civilising missions and the rise of international hierarchies in early modern Asia', *Millennium* 42:3 (2014), pp. 697–717.

Abstract: When IR scholars examine 'standards of civilisation', they typically privilege the Western civilisational standard that structured international society during the colonial era. Conversely, this article compares the 'civilising missions' of non-Western empires in the early modern period in Mughal India and Qing China. As foreign conquerors ruling huge and diverse empires, Mughals and Manchus faced common problems legitimating their dominance over indigenous majorities that vastly outnumbered them. In both cases, they formulated elaborate civilising missions to justify their rule, recruit collaborators and sustain the hierarchical international orders that formed around their empires. In foregrounding these parallels, this article helps us to better understand how hierarchies form in international politics, while also illuminating the specific role civilising missions and processes played in constituting international hierarchies in non-Western settings.

**Laurent Gayer**, *Karachi: Ordered Disorder and the Struggle for the City* (London: C. Hurst, 2014), 256 pp. ISBN: 9781849043113.

With an official population approaching fifteen million, Karachi is one of the largest cities in the world. It is also the most violent. Since the mid-1980s, it has endured endemic political conflict and criminal violence, which revolve around control of the city and its resources (votes, land and *bhatta* – 'protection' money). These struggles for the city have become ethnicised. Karachi, often referred to as a 'Pakistan in miniature,' has become increasingly fragmented, socially as well as territorially. Despite this chronic state

of urban political warfare, Karachi is the cornerstone of the economy of Pakistan. Gayer's book is an attempt to elucidate this conundrum. Against journalistic accounts describing Karachi as chaotic and ungovernable, he argues that there is indeed order of a kind in the city's permanent civil war. Far from being entropic, Karachi's polity is predicated upon organisational, interpretative and pragmatic routines that have made violence 'manageable' for its populations. Whether such 'ordered disorder' is viable in the long term remains to be seen, but for now Karachi works despite – and sometimes through – violence.

## ■ BIBLIOGRAPHICAL RETROSPECT

**Vertigans, Stephen**, 'British Muslims and the UK Government's "War on Terror" within: Evidence of a clash of civilisations or emergent de-civilising processes?', *British Journal of Sociology*, 61: 1 (2010), pp. 26–44.

Abstract: In the immediate aftermath of the September 2001 attacks on America, defending civilisation was quickly established at the core of the 'war on terror'. Unintentionally or otherwise this incorporation of civilisation connected with Samuel Huntington's 'Clash of Civilisations' thesis. Within the 'war on terror' the dark side of counterterrorism has become apparent through international practices like extrajudicial killing, extraordinary rendition and torture. The impact of Western governments' policies upon their indigenous Muslim populations has also been problematic but social and political analysis has been relatively limited. This paper seeks to help address the scarcity of sociological contributions. Hidden costs of the UK government's attempts to utilise violence and enhance social constraints within the nation-state are identified. It is argued that although counterterrorism strategies are contributing to a self-fulfilling spiral of hatred that could be considered evidence in support of the 'Clash of Civilisations', the thesis is unhelpful when trying to grasp the underlying processes. Instead the paper draws upon Norbert Elias's application



of the concepts of ‘civilising’ and ‘decivilising’ to help improve levels of understanding about the processes and consequences of particular Muslim communities being targeted by security forces. The paper concludes with an exploration of the majority of the population’s acquiescence and willingness to accept restraints upon Muslims in order to safeguard their own security.

**Andrei P. Tsygankov**, ‘Self and Other in international relations theory: learning from Russian civilizational debates’, *International Studies Review* 10: 4 (2008), pp. 762–75

Debates about ‘civilisation’ have been taking place in Russia, especially since the collapse of the USSR but, as in this case, they do not always involve any reference at all to the work of Elias. In his abstract, the author (who writes from an American university) writes: ‘To research both continuity and progression of Russian arguments, I draw cases from imperial and post-Soviet historical periods and analyse their debates – Eurocentrism and Eurasia – in terms of assumptions their participants held about interacting with the Other.’

**Miklós Hadas**, ‘The rationalisation of the body: physical education in Hungary in the nineteenth century’, *History of Education* 38:1 (January 2009), pp. 61–77.

**Abstract:** This article highlights how *turnen*, the modernised form of earlier gymnastic exercises, emerged in Hungary in the second part of the nineteenth century. It is argued that although the advocates of the *turnen* movement are gradually squeezed from the spheres of modern competitive sports, their strategies of expansion are successful: earlier gymnastic exercises turn into compulsory *turnen* lessons in state schools. Due to the success of the movement, an intricate web of forces emerges, i.e. the field of *turnen* is born. As part of the expansion of modernity the obedient, disciplined, adaptable, publicly displayed rational young body becomes the precondition of a planned future.

Other articles by the author: ‘Gentlemen in competition: athletics and masculinities in nineteenth century Hungary’, *The International Journal of the History of Sport* 24:4 (April, 2007), pp. 480–500.

‘Gymnastic exercises, or ‘work wrapped in the gown of youthful joy’: masculinities and the civilising process in the eighteenth century Hungary’, *Journal of Social History* (Fall 2007).

## ■ OBITUARY

**Peter E.S. Freund**,  
1940–2014

Peter Freund, Emeritus Professor of Sociology at Montclair State University, born in New York City, died June 12 at age 73 after a struggle with pancreatic and liver cancer. Here we reprint excerpts from the obituary written by his colleagues Miriam Fisher and George Martin in the *ASA Footnotes* 42: 7 (2014):

Peter got his PhD at the New School for Social Research, 1969; his MA at Queens College, 1966; and his BA at the University of Maryland, 1962. He studied at Wolfgang von Goethe Universität, Frankfurt, 1962 and Ludwig-Maximilian Universität, Munich, 1959. He was fluent in German, used original German sources in his research; had some facility in Czech.

Peter was a sociologist, scholar, and thoughtful analyst and critic of environmental issues, such as the social and health consequences of car-dominated transportation and spatial organisation; health inequalities and disability; and the impact of systems of social control on human bodies and hence on health and illness.

He authored/co-authored three books and numerous articles on these topics. These include *The Civilised Body* (1982); *Health, Illness and the Social Body*, with M. McGuire and L. Podhurst (2003, 4th ed.); and *The Ecology of the Automobile*, with G. Martin (1993). He was writing on violence and civilization at the time of his death, with critical attention to

the work of Steven Pinker and Norbert Elias, and has work in press on Norbert Elias and Erving Goffman, in *The Palgrave Handbook of Social Theory in Health, Illness and Medicine* [see abstract in this issue of *Figurations* above].

He was recognised by his peers for contributions to social theory including his analyses of the effects of hierarchy on mind–bodies, especially in relation to their spatial mobility and their use of technology. His guiding interest in his work was, in his words, ‘to humanise social differences’. He also wrote chapters in edited collections, including one on ‘Driving lessons: exploring systems that make traffic safer and emotions in social life’.

His teaching, thinking, and work had longstanding reverberations in the lives of students and colleagues. Students contacted him years later to share how his teaching changed their thinking and perspectives, sometimes career choices. Colleague and friend, David Neal, University of Hertfordshire, with whom he taught in the United Kingdom, wrote, ‘Without meaning to, over the years, Peter taught me a great deal. This is a good legacy to leave me because I find myself drawing upon it week on week’.

## ■ CALL FOR PAPERS: NORBERT ELIAS AND VIOLENCE

Edited by Tatiana S. Landini (Universidade Federal de Sao Paulo, Brazil) and Francois Dépelteau (Laurentian University, Canada); to be published by Palgrave Macmillan

In 2013 and 2014, we launched the books *Norbert Elias and Social Theory* and *Norbert Elias and Empirical Research*. In the first one, we published texts comparing Norbert Elias with many important authors (Epicurus, Freud, Marx, Weber, Durkheim, Simmel, Mannheim, Fromm, Arendt, Bauman and Bourdieu) and, in the second one, many important topics were analysed by using Elias’s framework (such as literature, capital punishment, prisons, sexual violence,

life and death, court, State Formation, relations between the sexes and sports).

In this new book we aim to focus on an important issue on Elias's oeuvre: violence. The topic of violence permeates most of his books, with more or less emphases. Nevertheless, this topic is also very controversial in his writings. For his critics, Elias did not give enough attention to an issue that plays such an important role on modern societies and its formation. By focusing on pacification as an important direction of the civilising process, Elias would have missed key aspects of this same civilizing process, such as violent processes of colonization, development of mass murder weapons to be used in wars between and within states, and so on. Readers sympathetic to his work, on the other hand, reinforce the key role played by violence during State formation processes, the possibility of decivilising processes or spurts, change in the balance between external constrain towards self-constraint, etc.

Violence is not presented in any definitive way in Elias's books, thus opening the door to many interpretations and debates. State formation, directions of civilizing processes, decivilising processes, pacification, spurts of violence, war and aggression as a human condition, etc., are all topics related to violence that Elias discusses in his many books and that still need to be more debated and clarified.

We welcome texts that analyse any of the above topics, or others related to violence on Elias's oeuvre. We also welcome texts that used Elias's framework to discuss any kind of violence or national situation in our contemporary world. As Elias used to state, theory and empirical research cannot be separated. Our final goal is to present texts that bring interesting light on the topic of violence through Elias's eyes.

We will welcome contributions from all the disciplines. Texts should be written in English and be limited to 20 pages (Times New Roman 12, double space), including bibliography.

Deadline for receiving the texts: 21 September 2015. Please submit your text by email (in Word) to: Tatiana S. Landini (tatalan@uol.com.br) and François Dépelteau (fdepelteau@laurentian.ca)

## ■ RECENT CONFERENCES

### Sports, Leisure and Culture in the Works of Norbert Elias: Connecting with Unpublished Material

*Regionalzentrum Frankfurt der FernUniversität Hagen, Frankfurt am Main, 9–10 April 2015*

There are two limiting cases of scientific meetings: on the one extreme those conferences can be found that, starting with prestigious keynote speakers' talks, crowd as many people as possible, put them in parallel sessions, in which there is practically no or little chance of having relevant scientific interactions because of the strict time-limits. At the other extreme, we find those events that, while limiting the number of participants, offer adequate time for the exchange of ideas, and the invited prestigious experts are not expected to produce cathedra-speeches but to take active part in discussions. Undoubtedly, this workshop was much closer to the second ideal type. It would even be said that the organisers (Jan Haut, Paddy Dolan, Dieter Reicher, Raúl Sánchez García, Adrian Jitschin) managed to put together an event that might be considered as a kind of recipe sample for scientific meetings.

What are the main elements of this recipe?

#### *Identify a real stake!*

This event has an ambitious stake, indeed, namely to decide whether the presented texts of Norbert Elias are worth to be published or not.

#### *Concentrate on a well-defined topic!*

The unpublished manuscripts were put into four interrelated sessions: on sport in the 19<sup>th</sup> century; on boxing and duelling; on 'spontaneity and self-consciousness', and on sociology

of body. All of these issues are major and integral aspects of the Eliasian oeuvre.

#### *Prepare the event adequately!*

The presentations on these unpublished manuscripts had been circulated in advance in due time, enabling the discussants to do their best. And they did.

#### *Make a good organisational script for the event!*

While the presenters (who were at the same time the organisers of the workshop) mainly belonged to the younger generation, the discussants (Hermann Korte, Helmut Kuzmics, Dominic Malcolm, Stephen Mennell, James Sharpe) were prestigious members of the international scientific community.

#### *Devote enough time for discussions!*

The sessions lasted for one and a half hour (20-20 minutes for presentations and comments, plus 50 minutes for open debate). This time-structure served ideally the aims of the workshop.

#### *Find adequate venue(s)!*

In this respect Frankfurt am Main and the *Regionalzentrum Frankfurt der FernUniversität Hagen* were excellent choices.

#### *Organise interesting additional public event(s)!*

The informal dinner at an *Apfelweinwirtschaft* was more than perfect – both intellectually and gastronomically.

Although at this moment I am not aware what will be the outcome of the workshop (whether some of the manuscripts will be published or not, and if so, when and where?), I wish for all of us to be lucky enough to participate in several scientific events that are as interesting and well-organised as this one in Frankfurt.

#### *Miklós Hadas*

Institute of Sociology  
Corvinus University of Budapest

■ LECTURE SERIES:  
GESELLSCHAFTSPROZESSE  
UND INDIVIDUELLE PRAXIS

Öffentliche Vorlesungsreihe zur Erinnerung an Norbert Elias's Gastprofessur an der WWU vor 50 Jahren

20. Oktober 2015 *Eröffnung mit Prof. Dr. Johan Goudsblom (Amsterdam) und Prof. Dr Hermann Korte (Münster): Zurück an einer deutschen Universität: Norbert Elias's Münsteraner Gastprofessur im WS 1965–66*

3. November 2015 *Von der Eltern- zur Kindzentrierung: Elternschaft in einer Gesellschaft der Individuen*, Dr Désirée Waterstradt (München)

17. November 2015 *Gruppencharisma und Gruppenschande: Norbert Elias und Max Weber im Vergleich*, Dr Erik Jentges (Zürich)

1. Dezember 2015 *Das 'elektronische Versailles': Zur Zivilisierung internationaler Beziehungen durch den Mediensport*, Prof. Dr Dieter Reicher (Graz)

15. Dezember 2015 *Islamismus als globale Herausforderung: Eine prozesssoziologische Perspektive*, Prof. Dr Dawud Gholamasad (Hannover)

19. Januar 2016 *Individualität und Zeitlichkeit: Autobiografik als Menschenwissenschaft*. Prof. Dr Birgit Nübel (Hannover)

26. Januar 2016 *Neue Machtverhältnisse im Einwanderungsland Deutschland Etablierte und Außenseiter revisited*, Prof. Dr. Annette Treibel (Karlsruhe)

2. Februar 2016 *Wie zivilisiert sind wir? Mentalität und Nationalcharakter in der Geschichte*, Dr. Reinhard Blomert (Berlin)

16. Februar 2016 Norbert Elias *Die Ballade vom armen Jakob*

■ FORTHCOMING  
CONFERENCES

Figuring Organisations:  
People and Processes

*Dublin City University, 26 November 2015*

John Connolly and Paddy Dolan will host a one-day symposium entitled 'Figuring Organisations: People and Processes' at Dublin City University on 26 November 2015. The symposium will examine different aspects of organisations and organising from an Eliasian perspective.

Confirmed participants include Stephen Vertigans, Ad van Iterson, John Lever and Stephen Mennell. Further details of the programme and speakers will be posted on the Elias blog later in the summer.

All welcome: contact John Connolly at [John.Connolly@dcu.ie](mailto:John.Connolly@dcu.ie).

Social character and  
historical processes: a  
conference in honour of  
Stephen Mennell

*University College Dublin, 7–8 January 2016*

On 7–8 January 2016, the School of Sociology, UCD, will hold a conference to honour the major contribution that Stephen Mennell has made to the discipline of sociology. Stephen who is now Emeritus, was a Professor at UCD from 1993 to 2009 and during those 16 years made a remarkable contribution to the academic and social life of the School. More recently he has spent almost a decade overseeing the publication of Norbert Elias's *Collected Works*.

This conference aims to recognise and reflect on his important work, which includes numerous books and articles. In line with his prodigious output, the conference, as well as including sessions on all aspects of the work of Elias, will have panels on America and on food and eating.

It is hoped that there will be no conference fee. And while we will

provide assistance, participants will be expected to cover their own travel and accommodation costs.

*Everyone is welcome.* If you are interested in attending the conference and/or wish to give a paper please email [soc.characterconf@gmail.com](mailto:soc.characterconf@gmail.com), not later than 1 October.

Changing power relations and the drag effects of habitus: theoretical and empirical approaches in the twenty-first century

*Institute of Sociology, Westphalian Wilhelms-University is organising a conference in Münster, Germany, on 8–10 September 2016.*

*Orientation of the conference*

Sociologists study social processes that unfold through space and time, but also through the *experience* of people who are caught up in those processes. Social scientific theories and explanations must therefore always incorporate the dimension of experience; they are, so to speak, theories in five dimensions.

The concepts of *power* and *habitus* are pivotal in understanding social processes. Wherever people are interdependent with each other – whenever they have needs that only transactions with others can meet – there are power balances or ratios, which may be stable or fluctuating, relatively equal or unequal. The needs that people have of each other range from the material, through information or means of orientation, to the emotional.

As for habitus, people's 'second nature' – their cultural dispositions and personality traits – is shaped through their life experience, including their experience of power balances. Habitus formation and conscience formation – and transformation – are central components of social change, but they then feed back into the course of the processes that formed them. People's habitus, formed gradually in the past, may prove an impediment to contemporary social changes, but on the other hand may adapt well and indeed facilitate change: there are leads and lags and drag effects. These questions are central to sociological



theory and to this conference: our concerns extend from the past to the present to possible futures.

#### Call for papers

You are invited to submit abstracts relating to the suggested panels below. *Proposals for new panels with a theoretical–empirical focus on contemporary issues will also be welcome.*

#### Methodological and theoretical approaches

Here the focus of attention will be on theoretical, empirical and methodological approaches to the study of the dynamics, directions and structures of processes of transformation, and on how the self-perceptions and self-experiences of the people involved in such processes can be incorporated into sociological theories.

#### Work, unemployment and lifestyle

In the past few decades, the living and working conditions of people have undergone enormous changes in differently structured societies. Through new waves of economic globalisation, technologisation and individualisation, traditional ways of organising life and work have lost their importance. The study of the structures and directions of these processes, on the one hand, and the study of self-experiences of people affected by these rapid transformations, on the other hand, will be the main focus of this panel.

#### Education, economy and social inequalities

In recent decades we have also been able to observe processes of transformation in the fields of education and the economy, generally involving new patterns of equality and inequality. This panel will deal with dynamics, directions and structures of these processes, and with the self-experience of people affected. Both dimensions should also be considered in different examples of social inequalities.

#### Environment

A major problem facing all human societies today is environmental deterioration and climate change. Environmental problems are social

problems, and therefore a topic for sociological reflection. How can sociological conceptualisation contribute to a reality-congruent kind of understanding and explanation of the ongoing controversies on environmental issues? How do the people involved as decision makers as well as ordinary citizens estimate the dangers that could arise from these developments? What are the long-term dynamics of these developments?

#### Social conflicts, wars, immigration and democratisation

In this panel, by looking at various case studies, we will demonstrate how social conflicts, tensions and wars arise and develop. The question of how people thus affected experience these developments, themselves and their perceived opponents plays an important role as well. We also want to deal with the issues of immigration and integration which have increased, especially in the course of economic globalisation and emerging new technologies.

#### Global, national and local identities

In the course of economic globalisation in recent decades, the topic ‘identity’ has attracted major attention in social sciences. In this session, we ask what kind of reality the term ‘identity’ symbolically represents and how this reality can be empirically grasped, on the basis of case studies from differently structured societies. At the level of self-experience of the people affected, we will look at how the people in different societies experience processes of transformation in their identities: for instance, what does it mean to use concepts like ‘crisis of identity’ or ‘European identity’?

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#### CONTRIBUTIONS TO FIGURATIONS

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

© 2015, Norbert Elias Stichting,  
J.J. Viottastraat 13, 1071 JM Amsterdam,  
Netherlands.

Graphic Design and Desktop Publishing:  
Annette van de Sluis. Printed by MultiCopy,  
Weesperstraat 65, Amsterdam, Netherlands.

*Figurations* is distributed free of charge on  
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