

Figurations

Newsletter of the Norbert Elias Foundation

■ IN MEMORIAM ABRAHAM VAN STOLK

Bram van Stolk, born in 1941 into an old Rotterdam merchant family, was a student of sociology at the University of Amsterdam in the late 1960s and early 1970s, when Norbert Elias taught there as a guest professor. Bram and Norbert became close friends, and spent many holidays together in Greece, Morocco, the Seychelles, and other warm and sunny places. When in 1983 the Norbert Elias Foundation was established, Norbert appointed Bram as one of his three trustees. Bram died of AIDS on November 20, 1996. Another member of the board of trustees, Joop Goudsblom, gave the following address – in Dutch – at Bram's funeral:

Bram loved festive occasions, and he knew how to make them truly enjoyable. On several such occasions I had the privilege of delivering a speech to him: once when he obtained his PhD, just over five years ago, and then again at a dinner to celebrate the publication of his autobiographical novel *SI*.

Over both occasions hung a shadow. On the day of Bram's PhD celebration, his friend Rudolf Knijff was feeling unwell. He did his best to hide it, but several of us feared the worst – and that turned out to be case.

When *SI* appeared, there was no longer

a fearful suspicion. Rudolf was dead. And we all knew that Bram too had Aids.

He continued the struggle for a long time. I witnessed his determined fight in two capacities which were hard to distinguish: as a personal friend, and as a fellow member of the board of the Norbert Elias Foundation.

From the very beginning Bram devoted himself with verve to the Foundation. He felt a self-evident loyalty to Elias's intellectual legacy. He was closely involved in all of the Foundation's initiatives. His personal interventions leading to the establishment of the Norbert Elias Chair at the University of Utrecht were invaluable.

Collaborating with Bram was always a pleasure. He had a clear and accurate judgement, and knew how to present – and, if necessary, defend – it with style and charm. The words 'board meeting' may not immediately arouse pleasant associations; yet Bram managed always to bring an animated touch to our sessions. Official trips to such unexciting places as Hunsrück and Marbach thus became events first to look forward to and then to look back upon with pleasure.

And not only to look back upon, but also to recapitulate at length about. For that was something that made Bram's

company especially agreeable: to go over common experiences and reconsider them once more in a thoroughgoing postmortem. How I would love to have a talk with Bram about the gathering that we are holding today in his memory!

That is, of course, out of the question. The cordon of family and friends has not been able to save him. All we can do is cherish his memory.

For me that memory is precious and encouraging. I am grateful for the friendship that Bram gave me and Maria. It was as teacher and student that we became acquainted, but we had long left that stage behind us. I for my part was able to learn a great deal from him, for Bram had much to offer – not only in erudition but also in experience and judgement of human character, and in cordiality.

Some images stay with me – such as the summer afternoon when I was busy in the garden, and suddenly heard my name being called from above. There, at the balcony of the apartment above our own where Norbert lived, stood Bram and Rudolf: two men in good shape, in good clothes, with good hairdos, and, above all, in good temper. They were, as I now realise, in the prime of life.

Apart from such moments to recollect Bram fortunately also left us his books:

the impressive *SI* (1995), with a moving account of the experiences of a homosexual Dutch soldier in Germany in the 1960s, *Eigenwaarde als groepsbelang* ('Self Esteem as a Group Interest', 1991), a collection of highly perceptive essays on various minorities, and *Vrouwen in tweestrijd* ('Women Torn Two Ways', 1983), written together with Cas Wouters and translated into German (1987). Each of these books bears witness to a unique combination of powers of observation, empathy, and sociological imagination. During the last years of his life Bram turned more and more to writing semi-autobiographical fiction, but he also found the energy to start working with Christien Brinkgreve on a book about social inheritance. Christien will now have to finish that project by herself.*

So luckily there is a posthumous publication to which to look forward. Talking with Bram, however, asking him for advice, exchanging impressions and opinions and bringing back memories – all that is now a thing of the past. There is a book of poems by H.A. Gomperts called *Of Loss and Death*. I understand what he means by that title, but actually it is a pleonasm. For death is a loss, the greatest loss.

Joop Goudsblom

* The book by Christien Brinkgreve and Bram van Stolk, *Van huis uit* (literal translation 'By Birth'), was published by Meulenhoff, Amsterdam in February 1997.

■ NEW TRUSTEE OF THE ELIAS FOUNDATION

Following the death of Bram van Stolk, the remaining members of the Board – Joop Goudsblom and Hermann Korte invited Stephen Menzell, editor of *Figurations*, to become one of the trustees of the Norbert Elias Foundation.

Stephen is Professor of Sociology and Head of Department at University College Dublin, Ireland. Born in Yorkshire

in the north of England, he took his degree in economics – with some sociology – at Cambridge University, and then in 1966–7 was Frank Knox Fellow in the old Department of Social Relations at Harvard University. There he could easily have fallen under the thrall of Talcott Parsons, but what was really important for him was the confluence within that department of sociology, anthropology and psychology – a confluence which no doubt predisposed him to fall instead under the thrall of Norbert Elias. That happened after Stephen had returned to England as a lecturer at the University of Exeter, and it happened quite by chance. He and Grace Morrissey were invited to translate Elias's *Was ist Soziologie?* into English, and as a result he met Elias for the first time in 1972. Since the mid-1970s Stephen has been an advocate of Elias's work in the English-speaking world.

With the encouragement of Norbert Elias, Joop Goudsblom, and other friends, in the first half of the 1980s Stephen investigated the civilizing of appetite and the development of culinary cultures in England and France for his book *All Manners of Food* (1985, 2nd ed. 1996), and was awarded a doctorate for it by the University of Amsterdam. His other books include: *Norbert Elias: Civilization and the Human Self-Image* (1989, rev. ed. *Norbert Elias: An Introduction*, 1992), *Sociological Theory: Uses and Unities* (1974, rev. ed. 1980); and (with Eric Jones and Johan Goudsblom) *The Course of Human History: Economic Growth, Social Process and Civilization* (1996). Recently he and Eric Dunning have translated into English Elias's *The Germans* (1996), and with Joop Goudsblom he has edited *The Norbert Elias Reader* (Blackwell, forthcoming 1997) and *Norbert Elias on Civilization, Power and Knowledge* (University of Chicago Press, forthcoming 1997). Stephen has been a Fellow of the Netherlands Institute for Advanced Study, Wassenaar, and spent the early 1990s in Australia as Professor of Sociology at Monash University, Melbourne. His current research includes work on emotions and group identity in

groups of Protestants and Catholics in Ireland both north and south of the border, and an eventual book on *The American Civilizing Process*.

■ ASSISTANT EDITOR OF FIGURATIONS

Aoife Rickard has been appointed Assistant Editor of *Figurations*. Aoife is a graduate student in the Department of Sociology at University College Dublin, where she has just gained a Master's degree. Her thesis, supervised by Stephen Menzell, sought to explain why rates of breast-feeding are very low in Ireland, using Elias's theory of civilising processes and Cas Wouters's writings on informalisation processes. Aoife is now embarking on a PhD at UCD.

■ RADIO BREMEN COVERS THE ELIAS CENTENARY

PD Dr Thomas Kleinspehn is preparing a 60-minute radio broadcast on Norbert Elias, his life and work, entitled *Der Menschenwissenschaftler: Norbert Elias zum 100. Geburtstag*. It will include parts of a long interview with Elias, recorded in Amsterdam in the summer of 1988 and broadcast the same year, together with contributions by several of Elias's colleagues and friends in Germany and the Netherlands.

The programme will first be transmitted on Radio Bremen 2 on 19 June 1997, at 21.00 hours. The text and much further information (including some extracts from *Figurations*) by Internet on the web-pages of Radio Bremen 2: <http://www.radiobremen.de/rbtext/rb2/rb2-home.htm>. Hyperlinks will be provided there to other addresses relating to Elias and figurational sociology.

Dr. Kleinspehn is a freelance social scientist and author of several features on cultural subjects for the German Broad-

cast System (ARD). He is also the author of two books, in which he applies Elias's theory to the analysis of changing processes of the way men handle their bodies, especially in eating and seeing. The titles are: *Warum sind wir so unersättlich? Über den Bedeutungswandel des Essens*, Frankfurt, Suhrkamp, and *Der flüchtige Blick. Sehen und Identität in der Kultur der Neuzeit*, Reinbek, Rowohlt. He would be interested in hearing from others working in this field.

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■ THEORY, CULTURE & SOCIETY 10th ANNIVERSARY

A party was held on 28 February 1997 at the London offices of Sage Publications Ltd to mark ten years of Sage's association with the journal *Theory, Culture & Society*, and also the successful launch of the sister journal *Body & Society*. Both journals have been receptive to the work of process sociologists. In the last years of his life, Norbert Elias developed a close working relationship with *Theory, Culture & Society*. The editor, Mike Featherstone, visited him first in Bielefeld and then in Amsterdam on several occasions, and they developed a warm correspondence. A special double issue on Elias was published on the occasion of his 90th birthday in 1987. Over the years, the journal published several of Elias's articles and his book *The Symbol Theory* was published in the TCS book series, as later was also the new edition of *The Established and the Outsiders*. In addition, the journal has published original articles by many process sociologists, such as Eric Dunning, Peter Gleichmann, Johan Goudsblom, Abram de Swaan, Cas Wouters and Stephen Mennell.

Theory, Culture & Society and *Body &*

Society are both committed to publishing the most searching and relevant ideas in sociology, cultural studies and other cognate disciplines. Both journals support a critical, developmental and comparative approach to researching social problems. This is also something that Elias pioneered and practised in his own work. The journals recognise Elias as one of the towering influences in twentieth-century sociology. Although they are hardly house journals for process sociology, they have been consistently sensitive and sympathetic to the range of interests developed by Elias and his associates. This has also been evident at the two TCS conferences. The first was held in Seven Springs, Pennsylvania in 1992 (attended by 300 people) and the second in 1995 at the Berlin Hilton (attended by 500 people). Both included several papers on Eliasian themes. Further conferences are planned, with a third conference scheduled in Amsterdam or London.

In May 1996, the editorial offices of both journals switched to Nottingham Trent University. They are now located in the *Theory, Culture & Society* Centre. The Director of the centre is Mike Featherstone and the Deputy Director is Chris Rojek. The Centre is committed to a wide range of research in the areas of social and cultural theory, the body, the life course, city cultures, the fate of modernity, citizenship, tourism, sport and leisure, and information technology. It also offers several opportunities for postgraduate study at Masters and doctoral levels. Any reader of *Figurations* interested in contacting either Mike or Chris can reach them at:

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■ RECENT CONFERENCES

■ INTERDEPENDENCIES International North American Elias Conference

20-22 March, 1997, Vancouver, Canada

FIRST NORBERT ELIAS CONFERENCE IN NORTH AMERICA

From 20 to 22 March, 1997, the first in a series of conferences marking the centenary of Norbert Elias's birth on 22 June, 1897 took place in Vancouver. The distinction of its also being the first conference in North America devoted to the work of Norbert Elias added a particular historical significance to this event. The Vancouver conference was financially sponsored by the Social Sciences and Humanities Research Council of Canada, the German Academic Exchange Service, the University of British Columbia, and the Goethe-Institut. The conference was organised by Thomas Salumets (University of British Columbia) with help from two students, Caroline Goeltsch and Benjamin Ellison, the staff of Green College and the Goethe-Institut in Vancouver.

OPENING OF THE CONFERENCE

On Thursday evening, 20 March 1997, the conference delegates met at the Goethe-Institut in Vancouver where, to a capacity audience, Hermann Korte (University of Hamburg) delivered his figurationally-inspired account of Norbert Elias's life. The following morning, at the first of five sessions held in Green College, UBC, participants were welcomed to the conference by Thomas Salumets, Chair of Comparative Literature (University of British Columbia), Errol Durbach, Associate Dean of Arts (University of British Columbia), and Stephen Mennell, the newly-appointed joint trustee of the Norbert Elias Foundation in Amsterdam.

In his opening remarks, Thomas Salumets addressed the broader contexts of

this conference on Norbert Elias and human interdependencies. Is the world coming together, he asked, or falling apart? At the end of the millennium the opposing paradigms of 'globalisation' and 'fragmentation' compete: on the one hand the coalescence of developments regarding the global economy, communication, and increasing mobility is reshaping the world; on the other, as political boundaries change, factors of culture and ethnicity come to the fore in often bloody and destructive ways. Perhaps Norbert Elias was right when he said in 1985 that we 'presently live at the end of the Middle Ages.'

How can we change that? How can we, as Elias put it, 'arrange our lives in such a way that we do not constantly hurt ourselves and also gain as much pleasurable excitement and satisfaction as possible?' There is no answer to this question. There is only the desire for conclusions. In fact, the desire to find an answer might be part of the problem. What we can do is resist this desire to ground human relations and, in the process, we might find out more about the complex and continually changing ways in which we are connected.

A BRIEF SUMMARY OF THE PAPERS

Godfried van Benthem van den Bergh (Erasmus University, Rotterdam) discussed possible limitations and implications of nations as symbols and argued for the potential of seeing nations as processes of integration. Annette Treibel (Pedagogical University of Karlsruhe) explored changes in the relationship between men and women from the point of view of Elias's game model and his understanding of 'power' as an attribute of human relations. Reinhard Blomert (Humboldt University, Berlin) argued that the increasing interdependencies of national currencies brought about some critical situations, which included the menace of a collapse of the monetary system. In his

view, the crisis and the great fear of middle-class societies, the breakdown of the currency system, led to a series of international agreements on banking business standards, which confined national autonomy to a certain degree. Blomert suggested that this feature of economic figurational constraints needs to be explored in conjunction with present civilising processes such as the ecological movement.

Stephen Guy-Bray (University of British Columbia) used Elias's comments on the monopolisation of power to read Marie de France's lay 'Le Chaitivel' (c.1180) as illustrative of the way in which human drives and relations become subject to the civilising process, stressing the male monopoly over women's bodies and over the products of those bodies. Ann Buckley (Cambridge University) analysed the growing number of references to Elias in publications on medieval literary and cultural studies. Tom Kemple (University of British Columbia) showed that Weber's concern with Goethe's 'Faust' provides an allegorical expression of how the 'vocation of modern man' is to be 'locked up' or divided by an invisible wall from what happens 'outside.' Kemple's literary approach to a sociological theme suggests new directions for studying the 'figurations' of the trial or process of civilisation.

Jorge Ardit (State University of New York, Buffalo) examined the growing literature on 'netiquette' posted in the World Wide Web in order to explore aspects of the 'order of things' which is emerging in what is usually called 'cyberspace.' In spite of a widespread impression of chaos in cyberspace, Ardit suggested that 'things' in cyberspace come together in ways specific to it. Stephen Mennell (University College Dublin), provoked by the question of why is there no 'Elianism' in the United States, took the four main sections of 'The Civilising Process' and related them to aspects of American history. Mennell argued that the relevant issues are very much

part and parcel of American consciousness, but have yet to be connected in the productive ways known to us through the work of Elias.

Paul Nixon (University of Cambridge) drew attention to the fact that the concepts of Kitsch and Relative Autonomy applied to imaginative-expressive products are little explored in writings addressing the sociology of Norbert Elias. Elias's observations in his little known 1970 African Art exhibition catalogue, Nixon suggested, could be utilised to this end. Ulrich Teucher (University of British Columbia) reviewed Elias's synthesis of changing attitudes towards death and dying in light of autobiographies of cancer and their narrative structures. Helmut Kuzmics argued that, following Elias, it is possible to avoid the arbitrariness of relativism and to give fiction its due weight in its function to improve our means of orientation in a complex (post-) modern society.

ON A MORE PERSONAL NOTE

I would like to use this opportunity to thank all those who so generously supported this conference. I am particularly grateful to the conference delegates who made this event possible. It was a real pleasure to meet you and to share in your knowledge of Norbert Elias and his theory of the European courtly civilising process.

Thomas Salumets
University of British Columbia

■ ELIAS IN KALAMAZOO

At the 32nd International Congress on Medieval Studies held at the University of Western Michigan, Kalamazoo, USA, from 8-11 May, a session on the relevance of the work of Norbert Elias to medieval studies was organised by Ann Buckley (University of Cambridge) and Barbara Walters (City University of New York).

■ L'ÉTAT PARLEMENTAIRE – ELIAS CENTENARY CONFERENCE, PARIS, 15–16 MAY 1997

This conference, the principal celebration of Elias's centenary in France organised by Bernard Lacroix and Alain Garrigou, has just taken place as *Figurations 7* goes to press. A report will appear in *Figurations 8*.

■ FIGURATIONAL SOCIOLOGY AND RATIONAL CHOICE THEORY – A RECENT DEBATE

An interesting debate took place last year in the pages of *The Netherlands Journal of Social Sciences* (Vol. 32, no. 1, November, 1996). The protagonists were two process sociologists (Abram de Swaan and Joop Goudsblom) and a longstanding devotee of rational choice models, Siegwart Lindenberg of the University of Groningen. Bram de Swaan's early work in coalition theory employed rational choice methods, and he continued to use them in a striking blend with Eliasian historical sociology in his *magnum opus* of 1988, *In Care of the State*. Goudsblom remains more sceptical of their value.

In 'Rational Choice as Process: The uses of formal theory for historical sociology', De Swaan argued that the major drawback of rational choice theory is not its individualistic approach; on the contrary it is well suited to explain aggregate outcomes. Its main fault is rather its essentially static, or at best cyclical, character which prevents it from coming to terms with social processes in which not only variables, but in the course of time also parameters and even 'constants' must be considered as changing entities. But this is incompatible with the requirements of formal conceptualization and statistical testing procedures. Nevertheless, in decisive episodes, human beings tend to be

'alert' and 'scheming': the key notions of rational choice theory are too productive to be ignored by historical sociologists who would do well to incorporate them as intellectual concepts in a pragmatic manner.

In his response to De Swaan, entitled 'Rational and Other Choices: Comments on the Rational Choice Model' Johan Goudsblom expressed some reservations about the use of the rational choice model. He argued that the model is either tautological (all action is interpreted as serving 'self-interest') or incomplete, leaving out such motives as habit, affect and conviction. He criticised the assumptions underlying the model for being unrealistic and misleading, since the postulate an image of 'man' as singular (without social ties) and timeless (without a relevant past).

Siegwart Lindenberg, in his article 'Low Evidence Situations in the Social and Historical Sciences: Rational Choice as a Heuristic Device,' responded to De Swaan's suggestion that in order to wed the explication of mechanisms to the analysis of historical processes, one needs a theory of collective action and that, in turn, necessitates the use of rational choice theory. Lindenberg tried to show that in order to safeguard against ad hoc solutions in low evidence situations, one needs guidelines on which motives are and which are not likely in a given situation of constraints. Rational choice in general could be a very suitable instrument for such a heuristic device. However, without an explicit theory of preferences, the value of rational choice theory is very limited for low evidence situations. Because of the strong dominance of economists in the field of rational choice theory, this limitation of the theory has not received the attention it deserves. It is precisely in the area of structurally embedded preferences that the rational choice heuristic device for low evidence situations should be developed further in the future.



■ FEATURED BOOK REVIEW

Richard J. Evans, *Rituals of Retribution: Capital Punishment in Germany, 1600–1987*. Oxford University Press, 1996.

The editor of *Figurations* has asked me to write something about Richard Evans's book. Since I am reviewing it for the annual *Criminal Justice History* and the review still has to appear, I think it fair to restrict myself to a brief note here.

This study is over a thousand pages long. Between introduction and conclusion it consists of six chronological parts, dealing with the periods 1600–1800, 1800–70, 1870–1918, 1918–33, 1933–45 and 1945–87. The abolition of the death penalty in the GDR in 1987 forms the end of the story. Together, the six parts comprise eighteen chapters, the first of which gives a general description of the practice of capital punishment in seventeenth and eighteenth-century Germany: its public character, its declining frequency, notions of honour and dishonour connected to the executioners and the punishment itself. Chapter Two deals more in detail with execution ritual, while the third discusses penal reforms at the end of the eighteenth century. The representation of executions in broadsides, ballads and folk songs forms the subject of chapter four. At the end of the first part we are on p. 189; clearly, the bulk of the work covers the nineteenth and twentieth centuries, the period with which Evans deals in most of his publications. The subjects of chapters five to eighteen are: changes in modes of punishment in the first four decades of the nineteenth century; punishment and

(the prelude to) the 1848 revolution; punishment from the revolution to unification; the executioners of Imperial Germany; increasing embarrassment at and attempts to increase the secrecy around the death penalty, 1880–1914; the abolitionist debate at the eve of World War I; then three chapters on capital punishment and party politics, seasoned with stories of notorious criminal cases, in the early, middle and late Weimar years; legal changes in the period 1933–9; the executioners of the Third Reich; capital punishment during World War II; the brief spell of the death penalty in West Germany and its abolition; the vicissitudes of the death penalty in East Germany.

From the point of view of historical theory, the identification of a long-term process of privatisation of executions remains the most important element in Evans' study. This was already the guiding theme in the long article he published about the subject in 1984 (in German translation). In this book, the process of privatisation gets a much more elaborate analysis. The crucial thing is that there were not only trends toward de-emphasising the public character of executions during the last phase when they were conducted in public, but also some public elements remaining for some time after capital punishment had been removed to within prison walls. The most conspicuous of these elements was the issuing of entry cards – often many to interested notables who came in as witnesses. The case forms a perfect illustration of Elias's notion of the unplanned character of social processes. The official motif for admitting witnesses was avoiding secrecy around the death penalty, coupled with an insistence on conducting the trial in public. The result was that the privatisation of executions became an even longer-drawn out process than it would have been otherwise.

The enormous energy of the author, who, besides this voluminous study, has published several other books and edited a number of volumes, is admira-

ble. In this study and in his other works he demonstrates an impeccable historical craftsmanship. His conclusions, however, call for critical comment. In the introductory and concluding chapters Evans reviews the work of Foucault, Elias and Ariès, in order to determine whose theory is best suited to explain the evidence about capital punishment in Germany. Evans finally opts for Ariès. It could be argued that the long-term development in attitudes toward death described by Ariès forms part of the more encompassing developments which Elias analysed in *The Civilising Process*. Obviously, this is not Evans' view; he exhibits an incomplete understanding of Elias' contribution to historical-sociological theory. As a consequence, Evans also misinterprets my own work (see, in particular, *The Spectacle of Suffering*, Cambridge 1984) on several occasions, even though I consider most of his empirical evidence as support for my theory. To debate this question in detail can easily take twenty pages. Let me just make three brief points.

1. Evans tends to ignore that my Elias-based theory is about physical punishment in its totality, not only about capital punishment. Because of this, much of what he says in the concluding chapter is besides the point. The reference to Ariès, for example, is relevant for the death penalty, but less so for whipping or branding. Thus, Evans could have put his observation that many people from the lower classes (especially socialists) in late nineteenth and early twentieth-century Germany were against capital punishment, in a broader context. What about their attitude to punitive beatings? For example, did they physically discipline their children and did they do so in a more severe manner than fathers and mothers from the bourgeoisie?

2. Evans lightly dismisses Elias's views on state formation and civilisation in nineteenth and twentieth-century Germany, as expounded in his *Studien über die Deutschen* (Eng-

lish translation: *The Germans*). The empirical base of the dismissal is just one volume (edited by Evans), which, he claims, shows that the German bourgeoisie around 1900 had not adopted aristocratic, warlike values. Authors such as Ute Frevert, on the other hand, have found the world view of bourgeois men in Germany at this time to be militarised. Evans also fails to note that *Studien über die Deutschen* is essentially an attempt at explaining the human destructiveness of the Third Reich and that the question of similarities regarding capital punishment in Germany and the rest of Europe is not the book's subject.

3. When Evans cannot find the theorists he attacks to be wrong on scholarly grounds, he attempts to discredit them for their political beliefs, real or alleged. Not only does Elias fall victim to this, but also Foucault, whose theories are dismissed because he is an 'opponent of the Enlightenment.' Conversely, Evans considers Elias as a 'defender of the Enlightenment.' Elias, he says, wrote *Über den Prozess der Zivilisation* 'in defence of the traditional liberal idea of progress' (891). Because Evans, as he explicitly states in his preface, is incapable of or unwilling to attain a measure of detachment from his own personal feelings, he thinks that others are equally incapable of doing so. Worse, he proceeds to accuse Elias of eurocentrism and even states that his theory 'implicitly justifies racism and imperialism' (892). To substantiate this wholly unfounded accusation he only refers to the report about a conference at which a few others, equally unfounded, have stated the same. Needless to say, Evans does not come up with any quotation from Elias which betrays a racist conviction.

Historians will consult this book for its rich details, but its conclusions are essentially unsound.

Pieter Spierenburg
Erasmus University Rotterdam



RECENT BOOKS & ARTICLES

Norbert Elias, *Du temps*, trans. Michel Hulin. Paris, Fayard, 1997. 230 pp., 110FF.

Elias's *Über die Zeit*, one of his most important and brilliant though ill-organised books, has now been published in France. It received a *ravissant* review by Pierre Lepape in *Le Monde* on Friday 31 January. Headed 'La cinquième dimension', the quarter-page review stated in summary that 'By defining the nature of time as a practical concept linked to the evolution [*sic*] of societies, Norbert Elias drives from the field all of humans' habits of thought and even perception'. Grand claims!

SJM

Norbert Elias, *Die Ballade vom Armen Jakob*. Frankfurt am main and Leipzig, Insel Verlag, 1996. Hardback, 43pp.

Die Ballade vom Armen Jakob is the play which Elias wrote in blank verse while in internment on the Isle of Man in 1940. Previously it was published only in the collection of Elias's poems, *Los der Menschen*, which Suhrkamp published to mark his ninetieth birthday in 1987. Now Insel Verlag have issued it on its own, as a handsome little hardback book with a foreword by Hermann Korte and with striking illustrations by the prominent German artist and cartoonist Karl-Georg Hirsch.

Alain Garrigou and Bernard Lacroix, eds., *Norbert Elias: La politique et l'histoire*. Paris, Editions La Découverte, 1997. Paperback, 314 pp.

Figurations 2 reported the highly successful conference organised by Alain Garrigou and Bernard Lacroix in April 1994, in which the relevance of Elias's work to contemporary political science was explored. The papers have now been published in this attractive and substantial paperback. According to the blurb, this is the first book in French devoted to Elias – although, as noted elsewhere, his own books have been met with acclaim as they have appeared in French translation. Certainly this book constitutes both a good introduction to Elias's work for French readers, and presents an excellent sample of recent research by younger scholars in France inspired by Elias's ideas. I wonder whether this book is also one of several symptoms of the emergence of a distinct and trenchant 'Nanterre School' in the social sciences in France.

The Contents are:

Alain Garrigou and Bernard Lacroix, 'Introduction: Norbert Elias: le travail d'une oeuvre'

Bernard Lacroix, 'Portrait sociologique de l'auteur'

Catherine Colliot-Thélène, 'Le concept de rationalisation de Max Weber à Norbert Elias'

Jacqueline Blondel, 'Enchainements et régularités dans les "sciences de la culture": en suivant Friedrich Nietzsche, Max Weber et Norbert Elias'

Alain Garrigou, 'Le "grand jeu" de la société'

Eric Dunning, 'Civilisation, formation de l'état et premier développement du sport moderne'

André Burguière, 'Processus de civilisation et processus national chez Norbert Elias'

Guillaume Courty, 'Norbert Elias et la construction des groupes sociaux: de l'économie psychique à l'art de se regrouper'

Charles Henry, 'Éléments pour une

théorie de l'individuation: quand le domestique Mozart se prenait pour un libre artiste'

Stephen Mennell, 'L'envers de la médaille: le processus de décivilisation'

Eric Phélippeau, 'Sociogenèse de la profession politique'

Delphine Dulong, 'Le président de la République: configuration et position prééminente'

Jacques Defrance, 'Le goût de violence'

Johan Goudsblom, 'Penser avec Elias'

Karl-Siegbert Rehberg, ed., *Norbert Elias und die Menschenwissenschaften*. Frankfurt, Suhrkamp, 1996. Paperback, 451 pp.

This is, in effect, the third *Materialienband* relating to Elias and his ideas, following the two edited by Gleichmann, Goudsblom and Korte in the 1980s, also published by Suhrkamp. This one contains essays by many younger scholars who have been working on and with Elias.

The book is organised into three sections. The first centres on Elias's work and person, and includes essays giving much new information about Elias in the years long before his fame: in Breslau, his relations with Walter Benjamin, and in the Leicester years. The second section concerns the reception (and, for many years, non-reception) of his work in many different disciplines: psychology, Germanistics, literary theory, medieval studies, and history among them. The third section is devoted to theoretical comparisons: Elias in relation to Simmel, Weber, Mannheim, Schmitt. But the book ends very much with the present and the future: Annette Treibel compares Elias's and Ulrich Beck's treatments of spurts of individualisation, and Dirk Käsler hails Elias as 'a European sociologist for the twenty-first century'.

This is a most valuable book, essential reading for those interested in Elias, his ideas, and their applications.

Didier Fassin, *L'Espace politique de la santé: Essai de généalogie*. Paris, Presses Universitaires de France, 1996. 324 pp. ISBN: 2-13-048261-9.

Didier Fassin lectures at the Université de Paris-Nord where, after working for some years in sub-Saharan Africa and in Latin America, he is now Director of a Centre dealing with problems of the politics of health. In his latest book, he provides a comprehensive account of 'the political sphere of health'. He opens by relating this very topical area of debate to the whole anthropological and sociological tradition, from Mauss and Evans-Pritchard to Mary Douglas and Victor Turner, and from Weber and Durkheim to Pierre Bourdieu. But the influence of Michel Foucault and of Norbert Elias is especially strong. 'In fact', he writes, 'to think about politics in a relational way, and to put into practice Norbert Elias's recommendation that we "break with thinking in terms of isolated objects and move over to thinking about relations and functions" is probably the only way to make sense of the realities of politics, namely what it is based on and how it works.'

This standpoint is elaborated in subsequent chapters on the 'incorporation' of inequalities (how inequalities are imprinted even in bodies), the power of curing, the government of life, and (eponymously), the political sphere of health. Elias's thinking is especially evident in sections headed 'differentiation in regard to death', 'the pacification of the body', and 'the civilising of inequalities'.

SJM

John P. Powelson, *Centuries of Economic Endeavor: Parallel Paths in Japan and Europe and their Contrast with the Third World*. Ann Arbor, University of Michigan Press, 1994. xii + 483 pp. ISBN: 0-472-10547-7

I have reviewed this book at greater length for the *American Historical Review*, but the appetite of readers of *Figurations* may be whetted by a brief note about Powelson's notable study in comparative economic history.

For a good many years, the 'Industrial Revolution' tradition among economic historians, and the 'modernization' and related Weberian 'Protestant Ethic' theories which once appealed to many sociologists, have been under severe challenge. Both of them encouraged students of economic development to look for exceptional 'propellants', often of a cultural kind, which made development happen in Europe, European societies beyond Europe, and a few exceptional non-European cases like Japan since the Meiji Restoration. One challenge has come from Wallerstein and 'world-systems theory', the thrust of which is that initial development in Europe and its consequential trade and colonialism retarded or reversed development elsewhere. Another challenge came from Eric Jones who, in *The European Miracle* (1981) and *Growth Recurring* (1988), contended that there was a general propensity in human society towards 'extensive growth' (economic growth which is constantly outstripped by population increase so that *per capita* income does not grow), but that this was typically prevented from tripping over into 'intensive growth' (rising *per capita* incomes) by the 'rent-seeking' activities of exploitative landowners; in other cases, including that of Song China, 'accidents' such as natural disasters or invasions snuffed out intensive growth. The case of Europe was thus to be explained almost negatively – why were that kind of accident and rent-seeking avoided?

Powelson's book brings together and synthesizes many earlier strands of thinking, but adds some distinctive ones of his own. His central thesis is that the institutions necessary for economic development are crucially formed through that he calls the *power-diffusion process*, and this operated most effectively in Japan and in north-

western Europe. He begins by pushing back the beginnings of economic growth and of appropriate institutions in Japan long before the mid-nineteenth century – Japanese economic growth was by no means so much a derivative of European as has generally been thought. In *both* cases, the power-diffusion process operated as follows: 'Beginning in medieval times, lower-level ... interest groups allied themselves with upper-level groups, exacting power in return. For example, as nobility, kings, or church competed with one another, peasant groups might join forces with either side, demanding greater power or freedom if their side won. ... These arrangements, across social clusters, will be called *vertical alliances*. ... The application of vertical alliances to enhance power is referred to as *leverage*.' (pp. 5–6)

There follow two chapters depicting the consequences for institutions and modes of behavior favorable to economic growth arising out of the long-term struggles, bargaining and negotiation between Emperors and Shoguns, Shoguns and *daimyo*, and the holders of various rights and obligations within the Japanese manor – all before attention is turned to the more familiar ground of the institutional development of north-western Europe. What the two had in common was that:

'In thousands upon thousands of conflicts, no group could impose its will; each learned to settle for some positive sum short of its ideal. Thus were the rules of the market, corporate enterprise, parliamentary government, financial system, and commercial laws fashioned and endowed with sustaining power. More important, the various groups came to value long-term ends more than short-term ones, and they learned that negotiation and compromise, not confrontation and violence would best achieve them.' (p. 11)


The rest of the book consists largely of showing why this pattern did not eventuate elsewhere, in spite of often favorable beginnings. Broadly speaking, authoritarian rulers unchecked by an internal balance of power were able to

impose both the short-term view and institutions ill-suited to economic growth. Highly illuminating chapters deal with Africa, India, China, Russia, Spain and Portugal, Mexico and Central America South America, and the Middle East. Finally come chapters fascinatingly comparing Novgorod and the medieval Italian city-states with today's Four Tigers of the Far East; examining 'the German miracle' (for Powelson argues that German history combines both 'European' and 'non-European' features); and providing a prospective glance into the twenty-first century.

Powelson's way of thinking strikingly resembles aspects of Norbert Elias's. The account of European state-formation processes in *The Civilizing Process* offers several parallels to Powelson's ideas. The 'power-diffusion process' appears to be identical with what Elias called 'functional democratization'. Powelson's 'leverage' is remarkably similar to Elias's account of 'the royal mechanism'. The internal pacification of territory – the importance of people being able ordinarily to live in peace together – is important to both writers, even though the one is explaining changes in typical behavior, mentality or habitus and the other economic growth; in his eagerness rightly to demonstrate the deleterious consequences of over-powerful central rulers, Powelson perhaps allows himself slightly to understate the importance of the growth of central power *within a balance of power* as an agent of pacification.


Elias's account of 'parliamentarization' (in *Quest for Excitement*, 1986) is very similar to Powelson's. Finally, Elias stresses how lengthening chains of interdependence exert pressures on people towards greater habitual foresight – the longer-term view also important in Powelson's theory. Nevertheless, in view of the relative unfamiliarity of Elias's writings both in north America and among economic historians, it is no surprise that Elias does not feature in the bibliography of Powelson's excellent book.

SJM

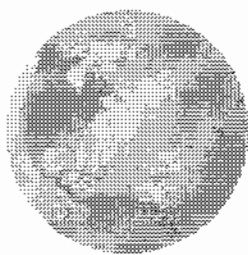

P. Lindner, 'The category of space in the civilization process according to Norbert Elias.' *Anthropos* 91 (4-6) 1996: 513–524.

Abstract: In his theory of the civilizing process, Norbert Elias uses several crucial concepts, which refer both to social and spatial developments without exactly defining the terms used. In fact the civilizing process – described from the social point of view – implies a 'spatial process of civilization' three different levels: differentiation at the 'level of the emotional-affective private sphere', expansion at the 'level of class-specific fields of action', and a change from disintegration to integration at the 'government-territorial level.' Within these developments, natural environment gains an important role as a limit-setting factor on the one hand and as a source

of power on the other, whereas various mechanisms of continuing interaction between space and society are the overall basis. Empirically founded on an analysis of European societies between the eighth and the nineteenth century, Elias's own understanding of this process as a social theory valid all over the world seems to neglect some specific frame conditions, which forbid the application to foreign cultures.


Adrian Franklin, 'On Fox-hunting and Angling: Norbert Elias and the "Sportisation" Process'. *Journal of Historical Sociology* 9 (4) 1996: 432–56.

This paper examines Norbert Elias's thesis on the 'sportisation process' in the light of two hunting sports, fox-hunting and angling. While his analysis of fox-hunting is found unconvincing, his approach proves particularly useful in analysing the development of modern angling. The paper argues that Elias's thesis is too broadly applied, and requires a more detailed analysis of the social milieu and culture of the players involved in changing and unchanging codes of play. In addition, it argues that the relevant differences between fox-hunting and angling can only be fully explained through the analysis of changing relations between humans and animals/nature.



ELIAS CENTENARY SUPPLEMENT

■ ELIAS FOUNDATION CENTENARY CONFERENCE, BIELEFELD, 20-22 JUNE 1997

This conference will be held in the Zentrum für Interdisziplinäre Forschung, Bielefeld, where Norbert Elias spent the highly productive years 1978–84. Ending on the centenary date itself, the conference will be sponsored by the Elias Foundation and by the Department of Sociology, University of Bielefeld.

PROVISIONAL PROGRAMME

Friday, 20. June:

1.30 Welcome Address by **Hermann Korte**,
Stichting Norbert Elias

PROVISIONAL PROGRAM FOR GROUP 1: REFLEXION – REVISION – ZUKUNFT DER ZIVILISATIONSTHEORIE

2.00 – 4.15 **Reflexion und Revision der
Zivilisationstheorie I**

Chair: Annette Treibel, Karlsruhe

Helmut Kuzmics (Graz): Einführung
Jörg Hackeschmidt (Bonn):
'Die Kulturkraft des Kreises': Norbert
Elias und die Zionistische Jugend
bewegung 1918–25

Peter-Ulrich Merz-Benz (Hannover):
Probleme der Affektgeladenheit des
Zivilisationsbegriffs in Soziologie und
Ethnologie: Norbert Elias, Wilhelm
E. Mühlmann und Hans-Peter Duerr im
Vergleich

4.15 - 4.30 Coffee

4.30 - 6.30 **Kenneth Anders** (Berlin):
Fortgeschrittener Humanismus oder
humanistischer Fortschritt?
Norbert Elias und das Teleologieproblem
Paul Stokes (Dublin):

The 'New Hegelians' - Affinities in the
Work of Norbert Elias and Gregory Bateson

Saturday, June 21:

9.15 - 10.30 **Reflexion und Revision der
Zivilisationstheorie II**

Chair: Reinhard Blomert, Berlin

Dennis Smith (Leicester):
The Civilising Process and the Care of
the Self (Elias and Foucault)
Ann Buckley (Cambridge): Elias on
Minnesang – a Reassessment

10.30 - 12.30 Coffee

10.45 - 12.30 **Robert van Krieken** (Sydney):
Beyond the 'Problem of Order':
Elias and the Question of Habit
Helmut Kuzmics (Graz): Nationaler
Habitus und Handlungstheorie
Roland Axtmann (Aberdeen):
The Contribution of Norbert Elias to the
Debate on State Formation in Historical
Sociology

12.30 Lunch Break

2.15 - 3.30 **Erweiterungen und Anwendungen der
Zivilisationstheorie**

Chair: Helmut Kuzmics

Michael Krüger (Tübingen): Sport,
Habitus und Staatsbildung in Deutschland
Willem Mastenbroek (Amsterdam):
Negotiating as a Civilising Process

3.30 - 4.00 Coffee

4.00 - 6.15 **Edmund Leites** (New York):
The Informal Culture of Public Spaces in

Today's New York: Some Eliasian reflections - and some Thoughts on Elias
Helmut Lethen (Rostock): Norbert Elias Konstruktion der 'satisfaktion sfähigen Gesellschaft'. Die Wandlungen des 'verbürgerlichten Kriegerethos' und das Ideal des Lebens in der Distanz

Summing up and General Discussion

Reception

PROVISIONAL PROGRAMME FOR GROUP II: DECIVILISING PROCESSES

Friday, 20 June 1997

Chair: Eric Dunning

14.00 – 15.45 **General Considerations on Decivilising Processes**
Peter Gleichmann (Hanover): Can Humans stop Killing Each Other?
Pieter Spierenburg (Rotterdam): The Problem of Violence - Historical Processes and Present Developments
Artur Bogner (Berlin) 'Tribal' wars in Northern Ghana in the late twentieth century

15.45 – 16.15 Coffee

16.15 – 18.30 **Beyond Western Europe I**
Elçin Kürsat-Ahlers (Hanover): The Process of Decivilisation in the late nineteenth century and early twentieth century in the Ottoman Empire
Moncef Djaziri (Lausanne): The Figurational Dynamics of Colonial Stratification in the Middle East and its Effects on Contemporary Arab Societies: A Comparative Historical and Sociological Study
Dienie Nel (Durban): The History of Conservation in South Africa in the Light of Elias's theories
José Esteban Castro (Oxford): The Control of Water and the Civilising Process: The Valley of Mexico, from the Fifteenth to the Nineteenth Century

Saturday, 21 June 1997

Chair: Godfried van Benthem van den Bergh

9.15 – 10.45 **Beyond Western Europe II**
Ton Zwaan (Amsterdam): State Disintegration, Violence and Decivilising

Processes: Yugoslavia in the Perspective of the Theory of Civilising Processes
Arpad Szokolczai (Florence): Decivilising Processes and the Dissolution of Order, with Reference to the Case of Eastern Europe
Paul Nixon (Cambridge): Civilising Processes in Eastern Europe: Coping with Decivilisation

10.45 – 11.00 Coffee

11.00 – 12.30 **Meanwhile, back in Western Europe (and America)**
Cas Wouters (Utrecht): Etiquette Books and Emotion Management in the Twentieth Century: American Habitus in International Comparison
Alain Garrigou, 'The Manners of Political Activity: Emotions and Civility'

Lunch Break

Chair: Richard Kilminster

14.15 – 15.30 **Globalisation and Decivilising Processes I**
Lutz Mättig (Hamburg): Globalisierung aus Sicht der Zivilisationstheorie
Paul Kapteyn (Amsterdam): The European Mutation, Dominant or Recessive? – European Civilisation in Global Perspective

15.30 – 16.00 Coffee

16.00 – 18.15 **Globalisation and Decivilising Processes II**
Joe Maguire (Loughborough): Global Sports and Patriot Games: Diminishing Contrasts and Increasing Varieties
Eric Dunning (Leicester): Sport in the Process of Racial Stratification
Godfried van Benthem van den Bergh (The Hague): Resilience of States, Decline of Nations
Summing-up and General Discussion

■ **AMERICAN SOCIOLOGICAL ASSOCIATION, TORONTO, 9-13 AUGUST, 1997.**

NORBERT ELIAS (1897-1990) – CENTENARY SESSION

Provisional Program

Chair: Jorge Arditi (SUNY Buffalo)

Johan Goudsblom (University of Amsterdam, Netherlands): *Norbert Elias and American Sociology.*

Bruce Weame (Monash University, Australia): *Elias and Parsons – Two Transformations of the Problem—Historical Method*

Nico Wilterdink (University of Amsterdam, Netherlands): *Interdependence and Inequality*

Thomas Salurnets (University of British Columbia, Canada): *Imagined Interdependencies: Literature and Process Sociology*

Dennis Smith (University of Aston, United Kingdom): *Civilization and Totalitarianism in the Work of Norbert Elias and Hannah Arendt.*

Robert van Krieken (University of Sydney, Australia): *Why we should disentangle ourselves from the 'problem of order': figurations, habitus and interdependence in the sociology of Norbert Elias.*

Discussant: Stephen Mennell (University College Dublin, Ireland)

**STUDENT CONFERENCE IN BELFAST
27 November 1997**

Kenneth Bishop is organising a centenary conference on 'Manners, Emotions and Sociological Theory' at Queen's University, Belfast. In recent years Norbert Elias's writings have found themselves upon the teaching syllabuses of a number of Irish Universities: University College, Dublin; Queen's University, Belfast and University of Ulster. The aim of the conference is to take the opportunity to build upon the already expanding undergraduate interest in Elias. Papers will be presented to Irish students by Godfried van Benthem van den Bergh, Johan Goudsblom, Stephen Mennell and Kenneth Bishop. Enquiries to Kenneth Bishop, Department of Sociology and Social Policy, Queen's University of Belfast, Belfast BT7 INN, Northern Ireland. E-mail: K.Bishop@qub.ac.uk

**ORGANIZED VIOLENCE: THE
FORMATION AND BREAKDOWN OF
MONOPOLIES OF FORCE –
CONDITIONS AND CONSEQUENCES**

**Norbert Elias Centenary Conference 18-20 December 1997
AMSTERDAM**

One of the pioneering contributions of Norbert Elias was to show that the civilizing process in early modern Europe was inextricably connected with the process of stateformation – the formation of increasingly more stable organizations exercising a monopoly of taxation and force over a relatively extensive territory. As Elias made quite clear, the civilizing process did not begin in Europe in the early modern age. Nor did the process of monopolization of organized violence. In order to explore his ideas and to further his approach, the Norbert Elias Centenary

Conference in Amsterdam will focus on organized violence. At the conference we propose to distinguish three stages in the development of monopolies of organized violence:

1. A stage in which organized violence became the monopoly of adult males, who excluded women and children from the use of weapons. Initiation rites and taboos served to uphold the adult males' monopoly.

2. A stage in which organized violence became the monopoly of specialists, the warriors, to the exclusion of other adult males. This may be called the stage of military-agrarian societies, of which medieval Europe is an example.

3. A stage during which the relatively autonomous warrior elites were forced to yield the monopoly of violence to central state organizations. This is the process of state formation described by Elias for early modern Europe.

The three stages are part of a process model. We do not suggest that at any time a process of monopolization has been 'completed'. On the contrary, it makes more sense to assume that throughout human history the monopolization processes have been accompanied by counter-tendencies veering toward undermining the established monopolies.

The three-stage model is intended to serve as an organizing principle for the plenary sessions of the conference. It may also serve as the organizing principle for some of the paper sessions. We expect that the model also may provoke discussion on the possibility that humankind is in the process of entering a fourth stage. If this indeed is so, the question arises of whether the model sketched above is of any help in understanding current developments.

We hope that, next to the plenary sessions, the thematic paper sessions will provide a forum and meeting point for all social scientists who are interested in the historical comparative approach that Norbert Elias has advocated. The organisers intend that no-one should feel excluded, so although the plenary programme will focus on organized violence the paper sessions will deal with other topics as well.

PROGRAMME

Thursday 18 December 1997

Chair: Godfried van Benthem van den Bergh

- 14.00 Introduction**
prof. dr. Johan Goudsblom, University of Amsterdam
- 14.35 Male monopolistic rituals**
dr. Ronald Glassman, New York
- 15.30 Male Monopolies and Collective Fantasies**
prof. dr. Bonno Thoden van Velzen, University Utrecht
- 16.05 The Formation of Warrior Societies in Africa**
dr. Paul Richards, Wageningen Agricultural University
- 16.50 Forum with invited speakers.**
First discussant: prof. dr. Jojada Verrips, University

of Amsterdam

20.00 - 22.00 Parallel paper sessies

***Monopolies of Force in World History**
co-ordinator dr. Fred Spier (University of Amsterdam)

***Interpersonal Violence: Long-term Perspectives**
co-ordinator dr. Pieter Spierenburg (Erasmus University Rotterdam)

***The Sociology of Norbert Elias**
co-ordinator prof. dr. Nico Wilterdink (University Utrecht)

Friday 19 December 1997

Chair: Johan Goudsblom

10.00 State Formation and Organized Violence in Japan

prof. dr. Johann Arason, La Trobe University, Bundoora Australia

10.35 State Formation and Organized Violence in China

prof. dr. S.A.M. Adshead, University of Canterbury, Christchurch New Zealand

11.30 Byzantium and Contemporary Societies

prof. dr. Judith Herrin, Princeton University USA

14.00 Civilisation and Organized Violence in the Ottoman Empire

dr. Elcin Kürsat-Ahlers, Universiteit Hannover

14.35 The Inca State

dr. Fred Spier, University of Amsterdam

15.30 Church, State and Organized Violence in Medieval Europe

prof. dr. R.I. Moore, University of Newcastle, UK

16.05 Forum with invited speakers.

First discussant Randall Collins, University of California

19.30 - 22.00 Parallel Paper Sessies

***Monopolies of Force in World History**
co-ordinator dr. Fred Spier

***Violence in Everyday Life**
co-ordinator dr. Johan Heilbron (CNRS, Lille)

***Gender and the Monopolization of Violence**
co-ordinator drs. Kitty Verrips (SISWO)

***The Sociology of Norbert Elias"**
co-ordinator prof. dr. Nico Wilterdink

Saturday 20 December 1997

Chair: Nico Wilterdink

10.00 Organized Violence in a Frontier Society: The United States

prof. dr. Stephen Mennell, University College Dublin

10.35 Breakdown of State Monopolies:

What happened to the USSR?

prof. dr. Randall Collins, University of California, Riverside

11.30 The Violent State and Supranational Monopolies of Violence

prof. dr. Abram de Swaan, University of Amsterdam/College de France

14.00 Challenges to State Monopolies: Organized Crime

prof. dr. Frank Bovenkerk, University Utrecht

14.35 Violence in Contemporary Chinese fiction

prof. dr. Mark Elvin, The Australian National University, Canberra

15.30 Football Hooliganism as A World Problem

prof. dr. Eric Dunning, University of Leicester, UK

16.05 Stylized Violence: Martial Arts in Contemporary Society

dr. Johan Heilbron, CNRS, Lille

16.50 Closing forum with first discussant dr. M. Van Creveld (Hebrew University of Jerusalem) and invited speakers on the topic 'the formation and breakdown of international monopolies of violence'

Further details from: Kitty Verrips, SISWO, Plantage Muidergracht 4, 1018 TV Amsterdam, The Netherlands. Fax: +31-20-622 9430. E-mail: verrips@siswo.uva.nl

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Contributions should preferably be e-mailed to the Editor, or sent on a disk (formatted for PC-DOS, not Apple Macintosh), WordPerfect (up to 5.1), Microsoft Word and ASCII can all be handled. Do not use embedded footnotes. Hard copy is accepted reluctantly.

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