



LUND UNIVERSITY

Framing Social Interaction Preview

Persson, Anders

2018

Document Version:

Publisher's PDF, also known as Version of record

[Link to publication](#)

Citation for published version (APA):

Persson, A. (2018). Framing Social Interaction Preview. Routledge.

Total number of authors:

1

General rights

Unless other specific re-use rights are stated the following general rights apply:

Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

- Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
- You may not further distribute the material or use it for any profit-making activity or commercial gain
- You may freely distribute the URL identifying the publication in the public portal

Read more about Creative commons licenses: <https://creativecommons.org/licenses/>

Take down policy

If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.

LUND UNIVERSITY

PO Box 117
221 00 Lund
+46 46-222 00 00



FRAMING SOCIAL INTERACTION

**CONTINUITIES AND CRACKS IN GOFFMAN'S FRAME
ANALYSIS**

Anders Persson



Framing Social Interaction

This book is about Erving Goffman's frame analysis as it, on the one hand, was presented in his 1974 book *Frame Analysis* and, on the other, was actually conducted in a number of preceding substantial analyses of different aspects of social interaction, such as face-work, impression management, fun in games, behaviour in public places, and stigmatisation. There was, in other words, a frame analytic continuity in Goffman's work. In an article published after his death in 1982, Goffman also maintained that he, throughout his career, had been studying the same object: the interaction order. In this book, the author states that Goffman also applied an overarching perspective on social interaction: the dynamic relation between ritualisation, vulnerability, and working consensus. However, there were also cracks in Goffman's work and one is shown here with reference to the leading question in *Frame Analysis* – what is it that's going on here? While framed on a 'microsocial' level, that question ties in with 'the interaction order' and frame analysis as a method. If, however, it is framed on a societal level, it mirrors metareflective and metasocial manifestations of changes and unrest in the interaction order that, in some ways, herald the emphasis on contingency, uncertainty and risk in later sociology. Through analyses of social media as a possible new interaction order – where frame disputes are frequent – and of interactional power, the applicability of Goffman's frame analysis is illustrated. As such, this book will appeal to scholars and students of social theory, classical sociology, and social interaction.

Anders Persson is Professor of Sociology and Educational Sciences respectively at Lund University, Sweden.



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

Framing Social Interaction

Continuities and Cracks in Goffman's
Frame Analysis

Anders Persson

First published 2019
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
711 Third Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2019 Anders Persson

The right of Anders Persson to be identified as author of this work has been asserted by him in accordance with sections 77 and 78 of the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Trademark notice: Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloguing-in-Publication Data

A catalog record has been requested for this book

ISBN: 978-1-4724-8258-7 (hbk)

ISBN: 978-1-315-58293-1 (ebk)

Typeset in Times New Roman
by codeMantra

This book was translated by Lena Olsson, with the exception of chapter seven.

Parts of this book have been adapted and translated from *Ritualisering och sårbarhet: ansikte mot ansikte med Goffmans perspektiv på social interaction* by Anders Persson © Liber, 2012.

Contents

<i>Preface</i>	vii
1 Introduction	1
PART I	
Goffman and the interaction order	7
2 Goffman style: outsider on the inside	9
3 The interaction order is in the balance: the dynamic relation between ritualisation, vulnerability, and working consensus	25
PART II	
Frame and framing	41
4 <i>Frame Analysis</i> and frame analysis	43
5 The development of Goffman's interactional and situational frame concept	49
6 Continuities and cracks in Goffman's frame analysis	68
PART III	
Framing social media, online chess, and power	99
7 A new interaction order? – framing interaction in social media	101
8 Frame disputes in online chess and chat interaction	113

vi	<i>Contents</i>	
9	Interactional power – influencing others by framing social interaction	127
PART IV		
	Conclusions	143
10	Concluding remarks	145
	<i>Epilogue: framed boundlessness – action and everyday life in Las Vegas</i>	149
	<i>Complete bibliography: Erving Goffman's writings</i>	161
	<i>References</i>	165
	<i>Index</i>	177

Preface

The Canadian-American sociologist Erving Goffman (1922–82) studied social interaction in a society where old-fashioned customs encountered modernising forces that were transforming political life, working life, everyday life, and other lives. He defended his doctoral dissertation in 1953. In the speech he would have delivered as president of the American Sociological Association at the 1982 congress had he not been prevented by illness, Goffman referred to the interaction order that he had investigated. This interaction order changed a great deal during the thirty years that Goffman was active, but much of what was valid at the beginning of this period was still valid at its close. During the thirty-five years that have passed since Goffman's death, the interaction order has presumably changed to a greater extent than earlier, at any rate in certain parts of the world; e.g., when it comes to relationships between young and old, men and women, authorities and others. What we call globalisation has resulted in the spread not only of goods, food dishes, labour, the market economy, refugees, traditions, illnesses, Western democracy, Islamist terror, identities, models of organisation, military activities for policing the world, bed bugs, music styles, and consumption goods, but also of different ways of interacting socially. Furthermore, new media – in particular mobile phones, the Internet, and social media – have exposed the interaction order to a transformational pressure, in that spatial proximity is no longer a prerequisite for social interaction. Many societies have thus come to be meeting places for hyper-modern forms of social interaction and old-fashioned social customs, which sometimes leads to conflict but is also most likely handled in precisely the smooth way that Goffman felt characterised the interaction order. Quite a few of Goffman's texts feel dated, not least because of a language that was then completely normal but which has later been transformed in many ways. However, his substantial analyses are amazingly vital and can be applied to current social phenomena, something I will illustrate in this book by exploring in depth Goffman's frame concept and frame analyses.

Ever since I became seriously interested in Goffman's sociology twenty-five years ago, his texts have stimulated my own research on schools, power, education, politics, and social interaction. In 2012 I published a comprehensive

book (448 pages) in Swedish: *Ritualisation and Vulnerability – Face to Face with Goffman’s Perspective on Social Interaction* (Persson, 2012b), a book that aims both to introduce Goffman’s sociology and to study certain aspects of it closer, among other things Goffman’s frame perspective as it is presented in his book *Frame Analysis*. However, *Frame Analysis* has been a mystery to me since I first became acquainted with it. At first I believed that I myself was the reason why I found the book mysterious, because, among other things, English is not my native tongue, but I then realised that the book was sophisticated, multifaceted, contradictory, and a number of other things. This was probably important in the context, but what finally made me believe that I understood the book was that I began framing *Frame Analysis* as a book in which a method for studying the many realities of social interaction was developed in a rather praxis-oriented way. This framing has opened a number of opportunities for understanding and using *Frame Analysis*, which are presented and discussed in the present book. The purpose of this book is to investigate Erving Goffman’s frame perspective: both the way it is *presented* in *Frame Analysis* from 1974, and as it is *practised* in Goffman’s substantial analyses of frames, in particular those that precede *Frame Analysis*.

Scholarly research is an activity that develops in interplay and tension between the anchoring in, renewal of, and breaching of traditions, and then both positive and negative influences are of importance. Goffman had fairly little to say about this when it came to his own sociology, but in return there is an extensive body of literature that critically investigates and makes detailed connections between Goffman’s sociology and that of others, and that point out a number of different and contradictory influences: Durkheim, Simmel, Freud, Cooley, Parsons, Lorenz, and Hughes. I have chosen another path in this book, but I can assure the reader that I am well acquainted with a significant part of the literature regarding Goffman’s sociology. This other path means that I have chosen to study Goffman’s entire *oeuvre* against the background of the frame analysis he describes in his book *Frame Analysis*. I have then searched for a frame analytical pattern in Goffman’s texts, and the results are presented in Chapters 4, 5, and 6. The pattern I found is strongly connected to two other recurring characteristics of Goffman’s sociology. First, a single object of study: the interaction order, which is described in Chapters 3 and 6. Second, an overarching perspective that functions as a kind of framework for interpretation throughout all of Goffman’s works: which is described as ‘the dynamic relation between ritualisation, vulnerability, and working consensus’, and presented in Chapter 3. In addition, the book in your hand is introduced in Chapter 1, and Goffman himself, his position within the sociological scholarly community, and his scholarly vision are described in Chapter 2. Furthermore, in Chapters 7, 8, and 9 I attempt to illustrate in three studies how the framing perspective can be used. The first study deals with social interaction in social media, and through a frame analysis I attempt to show that a new interaction order is developing

in social media that diverges in a number of different ways from the interaction order that Goffman studied. The same set of problems is dealt with in the second study, this time applied to online chess, because chess has proven to be very constant over time, but in its online variant it is changing faster than ever before, something that is illustrated and explained with the help of parts of Goffman's conceptual apparatus. In the third study, which concerns social interaction and the exercise of power, I attempt to show that Goffman's interaction order to a great extent has to do with influence and the avoidance of influence, and that it, in combination with framing, can be developed into a kind of power perspective. In the final chapter I present a number of concluding remarks, and in an epilogue I reflect on the fascinating phenomenon of Las Vegas, a city whose very conditions of existence are a framed boundlessness, and where Goffman himself conducted participant observations of gambling. The book also includes a complete bibliography of Goffman's published texts.

Former versions of chapter 2, 3, 5 and Epilogue have been published in Swedish in my book *Ritualisering och sårbarhet – ansikte mot ansikte med Goffmans perspektiv på social interaktion* (Persson, 2012b). A former version of chapter 7 has been published in the journal *Language, Discourse and Society* (Persson, 2012a). Finally, chapter 8 has been published in Swedish in *Årsbok 2015* (Yearbook 2015) by Vetenskaps societeten i Lund (The Science Society of Lund) (Persson, 2015).

I would like to thank the following institutions and persons for support in writing this book. The Department of Educational Sciences and the Joint Faculties of Humanities and Theology at Lund University, for stimulating working conditions; The Swedish Writers' Union, the Elisabeth Rausing Memorial Fund, and The Swedish Association for Educational Writers, for financial support to the translation of the manuscript from Swedish to English; colleagues at the Department of Educational Sciences for everyday supportive, social interaction; the participants in the UFO-seminar (the Educational Research Seminar at Lund University) for improving comments on one of the chapters in this book; two anonymous reviewers; translator Dr Lena Olsson; Editor Neil Jordan and Editorial Assistant Alice Salt, Copyeditor Sarah Sibley and Production Editor Joanna Hardern all at Routledge, for refining my text.

Thanks to colleagues and friends: Dr and Editor Peter Söderholm, Dr Gunnar Andersson, Dr Sinikka Neuhaus, Professor Emeritus Wade Nelson, Professor and former Dean Lynn Åkesson, Head of Faculty Office Gunnel Holm, Professor Johannes Persson, Dr Henrik Rahm, Dr Stéphanie Cassilde, doctoral students Ingrid Bosseldal, Malin Christersson, and Janna Lundberg.

Finally, most thanks go to my wife Titti and our children Jonn, Max and Julia for all their loving support and critique during a good part of our lives.



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

1 Introduction

In the autumn of 2016 two prominent American men caused dismay by violating the norms of social interaction. One of them was a Republican presidential candidate who with his populist bluster transformed – and continues to transform – American politics into a theatre of the absurd. The second was a musician and poet whose Nobel Prize in literature had just been made public, and who for this reason did nothing other than remain silent. A discussion in the media is underway about the message of the presidential candidate and about whether the old protest singer is a worthy prizewinner. It is, however, interesting that the discussion is also about how these two men create disorder by breaking the frame of what the Canadian-American sociologist Erving Goffman (1922–82) called the interaction order, and then primarily with respect to ceremonial rules of behaviour or, to use another word, etiquette. As such, violations against frames are analysed by Goffman in his book *Frame Analysis*, and in the case of the Nobel prizewinner we may perhaps understand his actions in the following way: ‘every celebration of a person gives power to that person to misbehave unmanageably’ (Goffman, 1974, p. 431). However, the actions of the presidential candidate can hardly be understood in this way.

Trump, Dylan, and frame-breaking

In an article in *Washington Post* the presidential candidate’s lack of self-discipline is emphasised: ‘Again and again he couldn’t help himself’, and ‘temperament matters’. Trump crowns his contempt for women as independent individuals with the words, ‘such a nasty woman’ instead of even trying to conduct a political conversation with his female combatant (Hohmann, 2016). In a comment in the leading Swedish newspaper *Dagens Nyheter*, Hillary Clinton is described as ‘normal’ and Trump as ‘childish’ (Björling, 2016a). In addition, Trump committed another crime against democratic etiquette by saying that he will only recognise the election results if he himself wins, which made an editorial writer call this ‘the most shameful statement made by a presidential candidate in a hundred and sixty years’. A year later the infantilisation continues, but now it’s Trumps staff that are

2 Introduction

the educators and the White House is being compared to an adult day care centre where the staff treats Trump as an ‘undernapped toddler on the verge of a tantrum’ (Graham, 2017). Lack of self-discipline, temperament, normal, childish, shameful, undernapped toddler – it is as if the political stage has become a school. In Sweden we have to go back to the beginning of the 1990s and the political party Ny Demokrati (New Democracy) to find even the hint of a political analogue. What the message of the party – ‘drag under galoscherna’ (‘giving it some welly’) – meant politically, other than a kind of general expression of populist dissatisfaction directed against an allegedly unwieldy bureaucracy, taxes, and rules for entrepreneurs, was probably not very important. It was the belittling of political culture, the violation of etiquette in itself, that was the message and which on that occasion brought the party into the Swedish Parliament.

It is the same way with Trump: the violation of etiquette is his message, not the content, if there even is one. When Trump commits violations of etiquette in debates on prime-time television, it is possible that they are unplanned, which I find hard to believe, but they become his message when voters who have been hit hard by economic crises and competition for low-income jobs receive it. These voters probably do not put their trust in the traditional political elite but are attracted to ‘an otherness’ that does not respect the rules that usually, even in times of crisis, regulate political discourse. So Trump does not have to know very much about politics in order to place himself right in ‘his’ socio-political field. It is enough for him to mutter ‘wrong’ and accuse Clinton of cheating, threaten to put her in jail, and drag her husband’s womanising into the discussion. All this is neither here nor there but that is the very point: Trump’s populism means that he displays a lack of respect for the etiquette of politics. The day after the debate in which a presidential candidate had done the most shameful thing in 160 years we heard his supporters review the debate: ‘Trump hit exactly the right note. He managed to explain what he wants to do on particular issues’ (Björling, 2016b). For those of us who in some sense belong to the system – educated people with jobs and all the things appurtenant to this, and thus with a more or less committed faith in the political system that has to do with acquiring the support of voters for administering or changing things – this statement is incomprehensible and the right and the left can suddenly be united in their condemnation of Trump’s lack of respect for etiquette. ‘Chaos is also a system, but it is the system of the others’, to borrow the words of Imre Kertész (2015).

Erving Goffman, whose sociology forms the topic of this book, developed a number of concepts in order to understand the order of social interaction. For instance, he made a useful analytic differentiation between various kinds of verbal and corporeal expressions that we communicate with when we interact with other people: *expressions given*, over which the *sender* has relatively much control, and *expressions given off*, over which the *receiver* has greater control because they are the result of the receiver’s interpretations of what the sender communicates. Trump’s expressions given

strike the right chord in certain voters, but it seems to be their interpretation of the expressions given off that provides substance to Trump's message, and the violation of etiquette then acquires great importance. When Trump burns his bridges, socially speaking, not least when he refuses to recognise the metapolitics that secure the regulations and etiquette of politics across party lines, his voters appear to interpret this as his being serious about his politics. After Trump's inauguration as president in 2017, a kind of organised division into two of the expressions was made that makes it possible for Trump to continue violating etiquette in his Twitter messages, while the official presidency is, to a great extent, separated from these. He thus communicates his messages over two different channels, the one being more of a channel for voters and the other more of a channel for the presidency. Once in a while the division between these two is not upheld; e.g., when Trump in March of 2017 refused to shake hands in public with Angela Merkel, but the two channels are mainly kept separate. Role distance, to use another of Goffman's concepts, is thus created – perhaps even a double role distance, where Trump as a populist distances himself in his Twitter messages from the political etiquette of the presidency while as the president he simultaneously assumes the role of a realist politician who, in opposition to his populist messages during the election campaign, bombs Syria and IS in Afghanistan, lowers taxes for high income earners, and celebrates NATO. Five months into his presidency an editorial in *The Economist* summed it up as follows ('Donald Trump's Washington is Paralysed,' 2017): 'As harmful as what Mr Trump does is the way he does it.' A Swedish columnist adds to this: 'Never before has the United States had a president so utterly devoid of style and dignity, a vulgar, ostentatious billionaire who never reads books and who occasionally encourages his followers to use violence' (Ohlsson, 2017).

But what about Dylan? His violation of etiquette vis-à-vis the Nobel prize institution is his silence, and this seems to upset some people as much as Trump's talk, and also here a kind of pedagogical discourse develops. In a column we can read the following: 'Why the hell doesn't the man say anything? What is it he's brooding over? How hard can it be to pick up the phone and say "YES, PLEASE"...?' And a few paragraphs later: 'Perhaps Bob Dylan is silent because he quite simply hasn't learned how to behave properly. Maybe he just needs some help getting on the right track' (Hilton, 2016). Many other people, soon enough an entire village, wanted to participate in the education of this 75-year-old rascal who was now also described as 'impolite and arrogant' by one of the eighteen members of the Swedish Academy, but the etiquette expert Magdalena Ribbing offers a completely different analysis: 'He's been awarded this prize for being a person of genius, and one has to allow geniuses to have their peculiarities. He may not have been awarded it at all if he had been a well-groomed person in a grey suit who replied to invitations within a week' (Jones, 2016). To return to the expressions given and given off, we never really know what expressions given off really means, and they thus invite interpretation. Perhaps in this case the silence is Dylan's almost inscrutable expression, left to others to interpret.

What is it that's going on here?

This introductory exercise shows that Goffman's perspective on social interaction is still useful, in spite of its foundations being laid down in the 1950s. When Goffman in *The Presentation of Self in Everyday Life*, published in 1959 and partly based on his doctoral dissertation from 1953, develops a dramaturgical perspective on social interaction in organisations and institutions, he justifies this strategy as a complement to four other perspectives used at that time and still found frequently in social science studies: the technical one, which emphasises efficiency; the political one, which largely has to do with the exercise of power; the structural one, which focuses on social status and relationships in networks; and the cultural one, which deals with moral values (Goffman, 1959, p. 239ff). The dramaturgical perspective emphasises what Goffman called impression management, which in part means that both individual and collective actors to a lesser or greater extent attempt to act or make it appear as if they are acting largely in accordance with community and social norms for how actors should be, act, and interact in different contexts, and in part means that actors attempt to influence other people so that they will embrace the actors' own definition of a common social situation. In a way it can be said that a dramaturgical perspective represents a combination of the political and cultural perspectives, because it combines an exercise of power in the form of influence (albeit, on a level of social interaction rather than on a societal level) with values, or, in Goffman's version, norms.

Concretely, the dramaturgical perspective means two things: first, that Goffman strongly emphasises the expressive aspect of social action, by which it should be understood that not only do we act, but we also think about how our actions are perceived by other people, or, in other words, the impressions our actions give rise to in other people. Secondly, it means that Goffman is using quite a few concepts from the world of the theatre in order to emphasise precisely the expressive aspect of action; e.g., role, performance, stage, frontstage, and backstage. This perspective could probably have been perceived as superficial when the book was published, but if we see it as a prophecy it has been extremely successful. Returning to Trump, one may well ask what he is other than a product of a certain setting, not least because he is completely ignorant, politically speaking. His thing is impression management! – not least through the expression 'You're fired!', Trump's stock line in the reality show *The Apprentice* earlier and which now also appears to have become his stock line in the White House. The dramaturgical perspective has also surfed the neoliberal tsunami of marketisation, which has not only fragmented the only real existing alternative to capitalism as a system, but also, with the help of new public management, transformed almost all the institutions in society that are *not* actors in the market into actors in politically constructed markets, where they are forced to sell something that previously was not a commodity and thus implement

impression management. Since 1959 the marketisation of society as a whole has increased, and impression management now describes a completely central aspect of the actions of market actors, whether they are individuals or organisations. Impression management in the form of inflated real estate values and share prices, doped-up performances, and rigged CVs, has thus been entered into the annals of history with names like Fannie Mae, Kaupthing Bank, Justin Gatlin, and Paolo Macchiarini. Goffman's perspective – which in addition consists of so much more than a dramaturgical perspective – is in many ways more alive than ever before.

If by way of introduction I should attempt to summarise my view of Goffman's sociology, I would like to emphasise that Goffman has a kind of generic perspective, which in Chapter 3 is presented as *the dynamic relation between ritualisation, vulnerability, and a temporarily working consensus*. This is a kind of metaperspective on social interaction that to a great extent decides how Goffman interprets and understands the object of study that links his texts: the social interaction order. Within the framework of this object of study, three themes stand out in Goffman's sociology. First, a *theme of politeness and respect*, which was expressed clearly in his investigations of rituals in the 1950s and of social interaction in the 1960s. Second, the *theme of social illusion*, which is pervasive because of Goffman's particular interest in the construction of social illusions that follows from expectations of normality and that is created by us all under the cover of the rituals of everyday life when we engage in impression management but also by social imposters of different kinds, and that is given significant expression in, e.g., the books *The Presentation of Self in Everyday Life* and *Stigma* around 1960 and *Frame Analysis* from the 1970s. Third, and finally, a *theme of crisis* in the 1970s within whose framework an investigation of the crisis of the social interaction order can be discerned, not least in the books *Relations in Public* 1971 and *Frame Analysis*. At the same time that there is a frame analytic continuity in Goffman's studies of the interaction order, we can also, on a different level, see a kind of break that first becomes clear in the book *Relations in Public* (1971). While the texts preceding this book were to a great extent characterised by assumptions about order and accounts that suggested order, Goffman slips in a dissonant chord in *Relations in Public* that may be called contingency. Contingency also becomes a powerful theme in the book that followed three years later, *Frame Analysis*, something that can be illustrated not least by the question that gives meaning to his frame analysis itself: What is it that's going on here?



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

References

- Aging idiots' gloomy world forecast for grads. Editorial. (1976, 27-05-1976). *Winnipeg Free Press*, p. 83. Retrieved from <https://newspaperarchive.com/winnipeg-free-press-may-27-1976-p-83/>, http://cdclv.unlv.edu/ega/news/agingidiots_76.pdf
- Album, D. (2010). Close Strangers. In M. H. Jacobsen (Ed.), *The contemporary Goffman* (pp. 352–373). London: Routledge.
- Anderson, E. (1990). *Streetwise: race, class, and change in an urban community*. Chicago: University of Chicago Press.
- Anderson, E. (2011). *The cosmopolitan canopy: race and civility in everyday life*. New York: W.W. Norton & Co.
- Aronsson, K. (2002). Goffman, vetandet och den allvarsamma leken [Goffman, knowing and serious play]. In P. Linell & K. Aronsson (Eds.), *Jagen och rösterna: Goffman, Viveka och samtalet* (pp. 63–74). Linköping: Tema Kommunikation, Linköpings universitet.
- Aycock, D. A. (1988). 'Gens una sumus': play as metaculture. *Play & Culture*, (1), 124–137.
- Bachrach, P., & Baratz, M. S. (1970). *Power and poverty: theory and practice*. New York: Oxford University Press.
- Bachtin, M. (1968). *Rabelais and his world*. Cambridge, MA: MIT Press.
- Barnard, C. I. (1938). *The functions of the executive*. Cambridge, MA: Harvard University Press.
- Barnes, B. (1988). *The nature of power*. Cambridge: Polity.
- Bateson, G. (2000 [1955]). A theory of play and fantasy. In G. Bateson (Ed.), *Steps to an ecology of mind* (pp. 177–193). Chicago: University of Chicago Press.
- Baudrillard, J. (1988 [1986]). *America*. London: Verso.
- Bauman, Z. (1989). *Modernity and the holocaust*. Cambridge: Polity.
- Bauman, Z. (2006). *Liquid fear*. Cambridge: Polity Press.
- Bauman, Z. (2007). *Liquid times: living in an age of uncertainty*. Cambridge: Polity.
- Beck, U. (1992 [1986]). *Risk society: towards a new modernity*. London: Sage.
- Becker, H. S. (1967). Whose side are we on? *Social Problems*, 14(3), 239–247.
- Becker, H. S. (2003). The politics of presentation: Goffman and total institutions. *Symbolic Interaction*, 26(4), 659–669.
- Beiras, I. R., & Almeda, E. (2005). *Política criminal y sistema penal: viejas y nuevas racionalidades punitivas*. Barcelona: Anthropos.
- Bell, C. M. (1997). *Ritual: perspectives and dimensions*. New York: Oxford University Press.
- Benson, S. (2009). *Las Vegas encounter*. Footscray: Lonely Planet.

- Beran, M. J. (2013). *Foundations of metacognition*. Oxford: Oxford University Press.
- Berger, P. L., & Luckmann, T. (1967). *The social construction of reality: a treatise in the sociology of knowledge*. New York: Anchor Books.
- Billig, M. (2005). *Laughter and ridicule: towards a social critique of humour*. London: Sage.
- Björling, S. T. (2016a, 21-10-2016). Hon lyckades få Trump att framstå som barnslig [She managed to get Trump to appear childish]. *Dagens Nyheter*, p. 18.
- Björling, S. T. (2016b, 21-10-2016). Trumps tvivel riskerar skada demokratin [Democracy at risk by Trump's doubt]. *Dagens Nyheter*, pp. 18–19.
- Blau, P. M. (1964). *Exchange and power in social life*. New York: Wiley.
- Blumer, H. (1986). *Symbolic interactionism: perspective and method*. Berkeley: University of California Press.
- Bocock, R. (1974). *Ritual in industrial society: a sociological analysis of ritualism in modern England*. London: Allen & Unwin.
- Boswijk, A., Thijssen, T., & Peelen, E. (2007). *The experience economy: a new perspective*. [Amsterdam]: Pearson Prentice Hall.
- Bourdieu, P. (1977). *Outline of a theory of practice*. Cambridge: Cambridge University Press.
- Bourdieu, P. (1983). Erving Goffman: discoverer of the infinitely small. *Theory, Culture and Society*, 2(1), 112–113.
- Bourdieu, P. (1990). The scholastic point of view. *Cultural Anthropology*, 5(4), 380–391.
- Brents, B. G., Jackson, C. A., & Hausbeck, K. (2010). *The state of sex: tourism, sex, and sin in the new American heartland*. New York: Routledge.
- Bromley, P., & Powell, W. W. (2012). From smoke and mirrors to walking the talk: decoupling in the contemporary world. *The Academy of Management Annals*, 6(1), 483–530.
- Brosius, C., & Hüsken, U. (2010). Change and stability of rituals. In C. Brosius & U. Hüsken (Eds.), *Ritual matters: dynamic dimensions in practice* (pp. 1–25). London: Routledge.
- Burke, P. (2005). Performing history: the importance of occasions. *Rethinking History*, 9(1), 35–52.
- Burns, T. (1992). *Erving Goffman*. London: Routledge.
- Castells, M. (1996). *The information age: economy, society and culture. Vol. 1, The rise of the network society*. Malden, MA: Blackwell.
- Cavan, S. (2011). When Erving Goffman was a Boy. Retrieved from http://cdclv.unlv.edu/ega/articles/cavan_eg_boyhood.pdf
- Cheng, J., Bernstein, M., Danescu-Niculescu-Mizil, C., & Leskovec, J. (2017). *Anyone can become a troll: causes of trolling behavior in online discussions*. Paper presented at the Proceedings of the 2017 ACM Conference on Computer Supported Cooperative Work and Social Computing, Portland, Oregon, US.
- Chess Etiquette. (2014). Retrieved from <http://clatskaniechessclub.tripod.com/id37.html>
- Clark, P. G. (2009). Reflecting on reflection in interprofessional education: implications for theory and practice. *Journal of Interprofessional Care*, 23(3), 213–223.
- Clegg, S. R., & Haugaard, M. (2013 [2009]a). Discourse of power. In S. R. Clegg & M. Haugaard (Eds.), *The SAGE handbook of power* (pp. 400–465). London: Sage.
- Clegg, S. R., & Haugaard, M. (2013 [2009]b). *The SAGE handbook of power*. London: Sage.

- Colby, K. M. (1953). Gentlemen, the Queen. *The Psychoanalytic Review*, 40, 144–148.
- Collins, R. (1986). The passing of intellectual generations: reflections on the death of Erving Goffman. *Sociological Theory*, 4(1), 106–113.
- Collins, R. (1994). *Four sociological traditions*. New York: Oxford University Press.
- Collins, R. (2004). *Interaction ritual chains*. Princeton, NJ: Princeton University Press.
- Coser, L. A. (1974). *Greedy institutions: patterns of undivided commitment*. New York: Free Press.
- Craig, S. (2011, 18-04-2011). Deutsche Bank's \$4 billion Las Vegas bet. *New York Times*.
- Csikszentmihályi, M. (2000 [1975]). *Beyond boredom and anxiety*. San Francisco: Jossey-Bass Publishers.
- Czarniawska, B. (2006). A golden braid: Allport, Goffman, Weick. *Organization Studies*, 27(11), 1661–1674.
- Dahl, R. A. (1961). *Who governs?: democracy and power in an American city*. New Haven, CN: Yale University Press.
- Daniels, A. K. (1983, January). A tribute to Erving Goffman. *ASA Footnotes*, 11.
- Davies, B., & Harré, R. (1990). Positioning: the discursive production of selves. *Journal for the Theory of Social Behaviour*, 20(1), 43–63.
- Davis, M. S. (1975). Review of *Frame analysis: an essay on the organization of experience* by Erving Goffman. *Contemporary Sociology*, 4(6), 599–603.
- Dean, M. (2010 [1999]). *Governmentality: power and rule in modern society* (Second ed.). Thousand Oaks, CA: Sage.
- Deaths of Four Faculty Members: Dr. Erving Goffman. (1982). *Almanac*, 29(13), 1.
- Denzin, N. K. (2002). Much ado about Goffman. *The American Sociologist*, 33(2), 105–117.
- Denzin, N. K., & Keller, C. M. (1981). Frame analysis reconsidered. *Contemporary Sociology*, 10, 52–60.
- Diski, J. (2004). Think of Mrs. Darling. *London Review of Books*, 26(5), 10–11.
- Ditton, J. (1980). Editor's introduction: a bibliographic exegesis of Goffman's sociology. In J. Ditton (Ed.), *The view from Goffman* (pp. 1–23). London: Springer.
- Donald Trump's Washington is Paralysed. (2017, 01–07–2017). *The Economist*. Retrieved from www.economist.com/news/leaders/21724392-and-man-oval-office-making-bad-situation-worse-donald-trumps-washington
- Donati, P. (2013). Engagement as a social relation: a leap into trans-modernity. In M. S. Archer & A. M. Maccarini (Eds.), *Engaging with the world: agency, institutions, historical formations*. New York: Routledge.
- Duerr, H. P. (1996). *Myten om civilisationsprocessen. Bd 2, Intimitet [The myth of the civilizing process, 2. Intimacy]*. Stockholm: Symposion.
- Duerr, H. P. (1998). *Myten om civilisationsprocessen. Bd 3, Obscenitet och våld [The myth of the civilizing process, 3. Obscenity and violence]*. Stockholm: Symposion.
- Durkheim, E. (1952 [1897]). *Suicide: a study in sociology*. London: Routledge & Kegan Paul.
- Durkheim, E. (1964). *The division of labor in society*. New York: Free Press.
- Durkheim, E. (1965 [1912]). *The elementary forms of the religious life*. New York: Free Press.
- Eales, R. (1985). *Chess: the history of a game*. London: Batsford.
- Eibl-Eibesfeldt, I. (1971). *Love and hate: on the natural history of basic behaviour patterns*. London: Methuen & Co.

- Ekman, P., & Friesen, W. V. (2003). *Unmasking the face: a guide to recognizing emotions from facial clues*. Cambridge, MA: Malor.
- Elias, N. (1978). *What is sociology?* New York: Columbia University Press.
- Elias, N. (1982). *The civilizing process. Vol. 2, State formation and civilization*. Oxford: Blackwell.
- Emirbayer, M. (1997). Manifesto for a relational sociology. *American Journal of Sociology*, 103(2), 281–317.
- Enfield, N. J. (2009). Everyday ritual in the residential world. In G. Senft, & E. B. Basso (Eds.), *Ritual communication* (pp. 51–80). Oxford: Berg.
- Etzioni, A. (1975). *A comparative analysis of complex organizations: on power, involvement, and their correlates*. New York: The Free Press.
- Exploring a Shadow World. (1969, 10–01–1969). *Time*.
- Fallers, L. (1962). The presentation of self in everyday life by Erving Goffman. *American Anthropologist*, 64(1), 190–191.
- FIDE. (2014). Laws of chess. Retrieved from www.fide.com/component/handbook/?id=171&view=article
- Findlay, J. (1990). Suckers and escapists? Interpreting Las Vegas and postwar America. *Nevada Historical Society Quarterly*, 33(1), 1–15.
- Fine, G. A. (1983). *Shared fantasy: role-playing games as social worlds*. Chicago: University of Chicago Press.
- Fine, G. A., & Manning, P. (2003). “Erving Goffman”. In: George Ritzer (ed.), *The Blackwell companion to major contemporary social theorists*. (Blackwell Reference Online). Oxford: Blackwell Publishing.
- Fine, G. A., Manning, P., & Smith, G. W. H. (2000). Introduction. In G. A. Fine & G. W. H. Smith (Eds.), *Erving Goffman, Vol. 1* (pp. IX–XLIV). London: Sage.
- Fine, G. A., & Smith, G. W. H. (2000). *Erving Goffman. Vol. 1–4*. London: Sage.
- Firth, R. (1972). Verbal and bodily rituals of greeting and parting. In J. S. La Fontaine (Ed.), *The interpretation of ritual* (pp. 1–38). London: Tavistock Publications.
- Foucault, M. (1979 [1975]). *Discipline and punish: the birth of the prison*. New York: Vintage Books.
- Foucault, M. (1979). *The history of sexuality. Vol. 1, An introduction*. London: Allen Lane.
- Foucault, M. (1982). The subject and power. In H. L. Dreyfus & P. Rabinow (Eds.), *Michel Foucault: beyond structuralism and hermeneutics* (pp. 208–226). Brighton: Harvester.
- Foucault, M. (2007). *Security, territory, population: lectures at the Collège de France, 1977–1978*. Basingstoke, Hampshire: Palgrave Macmillan.
- Foucault, M., & Kritzman, L. D. (1988). *Politics, philosophy, culture: interviews and other writings, 1977–1984*. New York: Routledge.
- Freud, S. (1962 [1930]). *Civilization and its discontents*. New York: W. W. Norton.
- Galbraith, J. K. (1983). *The anatomy of power*. Boston: Houghton Mifflin.
- Gallie, W. B. (1955). *Essentially contested concepts*. Paper presented at the Proceedings of the Aristotelian society.
- Garfinkel, H. (1967). *Studies in ethnomethodology*. Englewood Cliffs, NJ: Prentice-Hall.
- Geertz, C. (2000 [1973]). *The interpretation of cultures: selected essays*. New York: Basic Books.
- Giddens, A. (1990). *The consequences of modernity*. Cambridge: Polity Press.
- Giddens, A. (2009). On rereading *The presentation of self*: some reflections. *Social Psychology Quarterly*, 72(4), 290–295.

- Gillan, J. (2017). It's a wrap: Fontainebleau gets a makeover. Retrieved from <http://news3lv.com/news/local/its-a-wrap-fontainebleau-gets-a-makeover>
- Goffman, E. (1949). *Some characteristics of response to depicted experience (Master's Thesis)*. Chicago: Department of Sociology, University of Chicago.
- Goffman, E. (1952). On cooling the mark out. *Psychiatry*, 15(4), 451–463.
- Goffman, E. (1953). *Communication conduct in an island community (PhD Thesis)*. Chicago: Department of Sociology, University of Chicago.
- Goffman, E. (1955a). On face-work: an analysis of ritual elements in social interaction. *Psychiatry*, 18(3), 213–231.
- Goffman, E. (1955b). Review of *Children's humor: a psychological analysis* by Martha Wolfenstein 1954. *American Journal of Sociology*, 61(3), 283–284.
- Goffman, E. (1955c). Review of *Tobati: Paraguayan town* by Elman R. Service & Helen S. Service 1954. *American Journal of Sociology*, 61(2), 186–187.
- Goffman, E. (1956). The nature of deference and demeanor. *American Anthropologist*, 58(3), 473–502.
- Goffman, Erving (1957), “The patient as a ‘normal deviant’: Problems of stigma and isolation” (pp. 507–510 in Milton Greenblatt & Theodore Lidz, “Some dimensions of the problem”). In: Milton Greenblatt, Daniel J. Levinson & Richard H. Williams (ed.), *The patient and the mental hospital*. Glencoe, IL: The Free Press.
- Goffman, E. (1957a). Autobiographical sketch. In B. Schaffner (Ed.), *Group Processes* (p. 12). New York: Josiah Macy, Jr. foundation.
- Goffman, E. (1957c). Review of *Human problems of a state mental hospital* by Ivan Belknap 1956. *Administrative Science Quarterly*, 2(1), 120–121.
- Goffman, E. (1957d). Review of *Other people's money* by Donald R. Cressey 1953. *Psychiatry*, 20(3), 321–326.
- Goffman, E. (1959). *The presentation of self in everyday life*. New York: Anchor books.
- Goffman, E. (1961a). *Asylums: essays on the social situation of mental patients and other inmates*. Garden City, NY: Anchor Books, Doubleday & Co.
- Goffman, E. (1961b). *Encounters: two studies in the sociology of interaction*. Indianapolis, IN: The Bobbs-Merrill Company, Inc.
- Goffman, E. (1963a). *Behavior in public places: notes on the social organization of gatherings*. New York: The Free Press.
- Goffman, E. (1963b). *Stigma: notes on the management of spoiled identity*. Englewood Cliffs, NJ: Prentice-Hall.
- Goffman, E. (1964a). Mental symptoms and public order. In D. M. R. E. A. Weinstein (Ed.), *Disorders of communication*. (Proceedings of the Association, December 7 and 8, 1962, New York.) Baltimore: The Williams & Wilkins Company.
- Goffman, E. (1964b). The neglected situation. *American Anthropologist*, 66(6), 133–136.
- Goffman, E. (1966). Communication and enforcement systems. In K. Archibald (Ed.), *Strategic interaction and conflict: original papers and discussion*. Berkeley: Institute of International Studies, University of California.
- Goffman, E. (1967). *Interaction ritual: essays on face-to-face behavior*. New York: Anchor Books.
- Goffman, E. (1969). The insanity of place. *Psychiatry*, 32(4), 357–388.
- Goffman, E. (1970 [1969]). *Strategic interaction*. Oxford: Basil Blackwell.
- Goffman, E. (1971). *Relations in public: microstudies of the public order*. New York: Basic Books.
- Goffman, E. (1974). *Frame analysis: an essay on the organization of experience*. New York: Harper and Row.

- Goffman, E. (1976). Replies and responses. *Language in Society*, 5(3), 257–313.
- Goffman, E. (1979a). Footing. *Semiotica*, 25(1–2), 1–29.
- Goffman, E. (1979b). *Gender advertisements*. New York: Harper and Row.
- Goffman, E. (1981a). *Forms of talk*. Philadelphia: University of Pennsylvania.
- Goffman, E. (1981b). Program committee encourages papers on range of methodologies. *ASA Footnotes*, 9(6), 4.
- Goffman, E. (1981c). A reply to Denzin and Keller. *Contemporary Sociology*, 10(1), 60–68.
- Goffman, E. (1983a). Felicity's condition. *American Journal of Sociology*, 89(1), 1–53.
- Goffman, E. (1983b). The interaction order: American Sociological Association, 1982 Presidential Address. *American Sociological Review*, 48(1), 1–17.
- Goffman, E. (1989). On fieldwork. (Transcribed and edited by Lyn H. Lofland.) *Journal of Contemporary Ethnography*, 18(2), 123–132.
- Gonos, G. (1977). "Situation" versus "frame": The "interactionist" and the "structuralist" analyses of everyday life. *American Sociological Review*, 42, 854–867.
- Goody, J. (1977). Against 'ritual'. In S. F. Moore & B. G. Myerhoff (Eds.), *Secular ritual*. Assen: Van Gorcum.
- Gottdiener, M., Dickens, D. R., & Collins, C. C. (1999). *Las Vegas: the social production of an all-American city*. Cambridge, MA: Blackwell.
- Gouldner, A. W. (1971). *The coming crisis of western sociology*. London: Heinemann.
- Graham, D. A. (2017, 11-10-2017). The infantilization of the president. *The Atlantic*.
- Grahn, L. (2014). *När Bent mötte Boris och sista dansen med Lizzie [When Boris met Bent and the last dance with Lizzie]*. Malmö: Lalimo förlag.
- Grimes, R. L. (2006a). Performance. In J. Kreinath, J. Snoek & M. Stausberg (Eds.), *Theorizing rituals: issues, topics, approaches, concepts* (pp. 379–394). Leiden: Brill.
- Grimes, R. L. (2006b). *Rite out of place: ritual, media, and the arts*. Oxford: Oxford University Press.
- Hacking, I. (1999). *The social construction of what?* Cambridge, MA: Harvard University Press.
- Hacking, I. (2004). Between Michel Foucault and Erving Goffman: between discourse in the abstract and face-to-face interaction. *Economy and Society*, 33(3), 277–302.
- Hall, J. (2014). Från krigsövning till folkkär hjärngymna [From war training to mental gymnastics]. *Svenska Dagbladet 2014–05–16 [Swedish Daily News]*.
- Hammersley, M. (2001). Which side was Becker on? Questioning political and epistemological radicalism. *Qualitative Research*, 1(1), 91–110.
- Hannerz, U. (1980). *Exploring the city: inquiries toward an urban anthropology*. New York: Columbia University Press.
- Haugaard, M., & Clegg, S. R. (2013 [2009]). Introduction: why power is the central concept of the social sciences. In S. R. Clegg & M. Haugaard (Eds.), *The SAGE handbook of power* (pp. 1–24). London: Sage.
- Hazelrigg, L. (1992). Reading Goffman's framing as provocation of a discipline. *Human Studies*, 15, 239–264.
- Helle, H. J. (1998). Erving Goffman: a symbolic interactionist? In L. Tomasi (Ed.), *The tradition of the Chicago school of sociology*. Aldershot: Ashgate.
- Hilton, J. (2016, 19-10-2016). Den Dylandska tystnaden ter sig alltmer som en ren provokation [Dylan's silence more and more like a provocation]. *Dagens Nyheter*, p. 2.
- Hirsch, A. v. (1976). *Doing justice: the choice of punishments: report of the committee for the study of incarceration*. New York: Hill and Wang.

- Hochschild, A. R. (1979). Emotion work, feeling rules, and social structure. *American Journal of Sociology*, 85(3), 551–575.
- Hohmann, J. (2016, 20-10-2016). The Daily 202: Trump's lack of self-control allows Clinton to sweep the debates. *The Washington Post*. Retrieved from www.washingtonpost.com/news/powerpost/paloma/daily-202/2016/10/20/daily-202-trump-s-lack-of-self-control-allows-clinton-to-sweep-the-debates/5807e456e9b69b640f54c6a9/?wpisrc=n1_daily202&wpmm=1
- Hughes, E. C. (1951). Mistakes at work. *The Canadian Journal of Economics and Political Science*, 17(3), 320–327.
- Illia, T. (2011). No luck for stalled Fointaineblesu Las Vegas. *Architectural Record*, 44(1). *Integritet och straffskydd (SOU 2016:7) [Integrity and Protection Provided by Criminal Law]*. (2016). Stockholm: Regeringskansliet/Wolters Kluwers.
- James, W. (1948 [1892]). *Psychology*. Cleveland, OH: World Publishing Co.
- James, W. (1950 [1890]). *The principles of psychology*, vol. 2. New York: Dover.
- Jameson, F. (1976). On Goffman's frame analysis. *Theory and Society*, 3(1), 119–133.
- Jaworski, G. D. (2000). Erving Goffman: the reluctant apprentice. *Symbolic Interaction*, 23(3), 299–308.
- Jenkins, R. (2008). Erving Goffman: a major theorist of power? *Journal of Power*, 1(2), 157–168.
- Jones, E. (2016, 10-10-2016). Svenska Akademien har slutat försöka nå tiggande Dylan [The Swedish Academy has stopped trying to reach silent Dylan]. *Dagens Nyheter*, p. 3.
- Kathleen. (2011). Review of frame analysis. Retrieved from www.goodreads.com/review/show/200174617?book_show_action=true&from_review_page=1
- Kelman, H. C., Getzels, J. W., Perry, S. E., Brehm, J. W., Schein, E. H., Goffman, E., & Baldwin, J. C. (1957). Public and private opinions. *Public Opinion Quarterly*, 21(3), 427–429.
- Kemper, T. D. (2011). *Status, power and ritual interaction [e-book]: a relational reading of Durkheim, Goffman, and Collins*. Farnham, Surrey, England: Ashgate.
- Kertész, I. (2015). *Den sista tillflykten: en dagboksroman [The last refuge]*. Stockholm: Weyler.
- Kim, K.-k. (2003). *Order and agency in modernity: Talcott Parsons, Erving Goffman, and Harold Garfinkel*. Albany: SUNY Press.
- King, D. (2000). *Chess: from first moves to check mate*. New York: Kingfisher.
- King, D. (2002). *Schack: från de första dragen till schack matt*. Stockholm: B. Wahlströms.
- Knausgård, K. O. (2014, 19-08-2014). Ansiktets baksida [The back of the face]. *Svenska Dagbladet Kultur*, 8–11.
- Knottnerus, J. D. (2011). *Ritual as a missing link: sociology, structural ritualization theory, and research*. Boulder: Paradigm Publishers.
- Korpi, W. (1983). *The democratic class struggle*. London: Routledge & Kegan Paul.
- Koselleck, R. (1979). *Vergangene Zukunft: zur Semantik geschichtlicher Zeiten*. Frankfurt am Main: Suhrkamp.
- Koselleck, R. (2004 [1979]). *Tempus past: on the semantics of historical time*. New York: Columbia University Press.
- Lagerkvist, P. (1958 [1944]). *The dwarf*. New York: Hill and Wang.
- Lang, R. E., Sarzynski, A., & Muro, M. (2008). *Mountain megas: America's newest metropolitan places and a federal leadership to help them prosper*. Retrieved from http://digitalscholarship.unlv.edu/brookings_pubs/3/.

- Largey, G. P., & Watson, D. R. (1972). The sociology of odors. *American Journal of Sociology*, 1021–1034.
- Latour, B. (2007 [2005]). *Reassembling the social: an introduction to actor-network-theory*. Oxford: Oxford University Press.
- Lemert, C. (1997). “Goffman”. In C. Lemert & A. Branaman (Eds.), *The Goffman reader*. Malden, MA: Blackwell.
- Lemert, C. (2003). Goffman’s enigma. In A. J. Treviño (Ed.), *Goffman’s legacy* (pp. xi–xvii). Lanham: Rowman & Littlefield.
- Lemert, C. C. (1997). *Social things: an introduction to the sociological life*. Oxford: Rowman & Littlefield.
- Lofland, J. (1980). Early Goffman: style, structure, substance, soul. In J. Ditton (Ed.), *The view from Goffman* (pp. 24–51). London: Macmillan.
- Lofland, L. H. (1998). *The public realm: exploring the city’s quintessential social territory*. Hawthorne, New York: Aldine de Gruyter.
- Lukes, S. (1974). *Power: a radical view*. London: Macmillan.
- Lukes, S. (2005). *Power: a radical view* (2. expanded ed.). Basingstoke: Palgrave Macmillan.
- MacCannell, D. (1983). Erving Goffman (1922–1982). *Semiotica*, 45(1–2), 1–34.
- Marx, G. T. (1984). Role models and role distance. *Theory and Society*, 13(5), 649–662.
- Maseda, R. V. (2017). *Deciphering Goffman - the structure of his sociological theory revisited*. London: Routledge.
- Mauss, M. (1954). *The gift: forms and functions of exchange in archaic societies*. Glencoe, IL: Free Press.
- McCracken, R. D. (1997). *Las Vegas: the great American playground*. Reno: University of Nevada Press.
- Mead, G. H. (1962 [1934]). *Mind, self and society: from the standpoint of a social behaviorist*. Chicago: University of Chicago Press.
- Meltzer, B. N. (1968). Review of Interaction ritual: essays in face-to-face behavior. *Social Forces*, 47(1), 110–111.
- Menand, L. (2009). Some frames for Goffman. *Social Psychology Quarterly*, 72(4), 296–299.
- Merton, R. K. (1968 [1949]). *Social theory and social structure*. New York: The Free Press.
- Merton, R. K. (1995). The Thomas theorem and the Matthew effect. *Social Forces*, 75(2), 379–422.
- Mills, C. W. (1956). *The power elite*. New York: Oxford University Press.
- Mims, C. (2017, 05-03-2017). We’re all internet trolls (sometimes). *The Wall Street Journal*. Retrieved from www.wsj.com/articles/were-all-internet-trolls-sometimes-1488718803.
- Minckley, R. L. (1987). *Aspects of the reproductive biology of two carpenter bees (genus Xylocopa) in southern Arizona (M.S. Thesis)*. University of Arizona, Tucson. Retrieved from <http://arizona.openrepository.com/arizona/handle/10150/276573>
- Naegele, K. D. (1956). Review of *The presentation of self in everyday life* (book). *American Sociological Review*, 21(5), 631–632.
- Ohlsson, P. T. (2017, 09-07-2017). När midnatt råder [When midnight prevails]. *Sydsvenska Dagbladet*.
- Oldenburg, R. (1999 [1989]). *The great good place: cafés, coffee shops, bookstores, bars, hair salons, and other hangouts at the heart of a community*. Philadelphia: Da Capo Press.

- Oromaner, M. (1980). Erving Goffman and the academic community. *Philosophy of the Social Sciences*, 10(3), 287–291.
- Pareto, V. (1968 [1901]). *The rise and fall of the elites: An application of theoretical sociology*. Totowa, NJ: The Bedminster Press.
- Parsons, T. (1937). *The structure of social action*. New York: McGraw-Hill.
- Parsons, T. (1951). *The social system*. Glencoe, IL: Free Press.
- Parsons, T. (1966 [1951]). *The social system*. New York: The Free Press.
- Persson, A. (2012a). Front- and backstage in social media. *Language, Discourse & Society*, 1 (2), 11–31.
- Persson, A. (2012b). *Ritualisering och sårbarhet: ansikte mot ansikte med Goffmans perspektiv på social interaktion [Ritualization and vulnerability – face-to-face with Goffman’s perspective on social interaction]*. Malmö: Liber.
- Persson, A. (2015). Online schack och chatt interaktion. In H. Rahm (Ed.), *Vetenskaps societeten i Lund. Årsbok 2015* (pp. 65–83). Lund: Vetenskaps societeten i Lund.
- Pettit, M. (2011). The con man as model organism: the methodological roots of Erving Goffman’s dramaturgical self. *History of the Human Sciences*, 24(2), 138–154.
- Posner, J. (1978). Erving Goffman: his presentation of self. *Philosophy of the Social Sciences*, 8(1), 67–78.
- Presley, E. (1964). *Viva Las Vegas! Proceedings of the Twelfth Conference on Public Opinion Research*. (1957).
- Psathas, G. (1977). Goffman’s image of man. *Humanity and Society*, 1(1), 84–94.
- Puddephatt, A. J. (2008). Incorporating ritual into greedy institution theory: The case of devotion in amateur chess. *Sociological Quarterly*, 49(1), 155–180.
- Rapoport, R. N. (1957). The presentation of self in everyday life. By Erving Goffman. *Man*, February, 28.
- Rappaport, R. A. (1999). *Ritual and religion in the making of humanity*. Cambridge: Cambridge University Press.
- Ray, D. G., Mackie, D. M., Smith, E. R., & Terman, A. W. (2012). Discrete emotions elucidate the effects of crossed-categorization on prejudice. *Journal of Experimental Social Psychology*, 48(1), 55–69.
- Resignation Etiquette??? (2012). Retrieved from www.chess.com/forum/view-community/resignation-etiquette
- Rivlin, G. (2007, 24-04-2007). In Las Vegas, too many hotels are never enough. *The New York Times*. www.nytimes.com/2007/04/24/business/24vegas.html?rref=collection%2Fbyline%2Fgary-rivlin&action=click&contentCollection=undefined®ion=stream&module=stream_unit&version=latest&contentPlacement=29&pgtype=collection.
- Rogers, M. F. (1977). Goffman on power. *The American Sociologist*, 12, 88–95.
- Rogers, M. F. (1980). Goffman on power, hierarchy, and status. In J. Ditton (Ed.), *The view from Goffman* (pp. 100–133). London: Macmillan.
- Rose, A. M. (1962). A systematic summary of symbolic interaction theory. In A. M. Rose (Ed.), *Human behavior and social processes: an interactionist approach*. London: Routledge & Kegan Paul.
- Rose, N. (1999). *Powers of freedom: reframing political thought*. Cambridge: Cambridge University Press.
- Ruesch, J., & Bateson, G. (1951). *Communication: the social matrix of psychiatry*. New York: Norton.

- Runeby, N. (2003). Los Angeles – västerns Metropolis [Los Angeles – the metropolis of the west]. In E. Sellberg (Ed.), *Den skapande staden: idéhistoriska miljöer* (Stockholm: Carlssons).
- Russell, B. (1938). *Power: a new social analysis*. London: Allen & Unwin.
- Sartre, J.-P. (1966 [1956]). *Being and nothingness: a phenomenological essay on ontology*. New York: Pocket Books.
- Sartre, J.-P. (1989 [1946]). *No exit, and three other plays*. New York: Vintage International.
- Schechner, R. (2006). *Performance studies: an introduction* (Second ed.). New York: Routledge.
- Scheff, T. J. (2005). The structure of context: deciphering frame analysis. *Sociological theory*, 23(4), 368–385.
- Scheff, T. J. (2006). *Goffman unbound!: a new paradigm for social science*. Boulder, CO: Paradigm Publishers.
- Schelling, T. (2015). If there were a Nobel Prize for sociology and/or social psychology Goffman would deserve to be the first one considered. *The Erving Goffman Archives*. Retrieved from http://cdclv.unlv.edu/archives/interactionism/goffman/schelling_15.html
- Schram, R. (2009). *Feast of water: Christianity and the economic transformation of a Melanesian society (PhD Thesis)*. University of California, San Diego. Retrieved from <http://escholarship.org/uc/item/31b8t37q#>
- Schütz, A. (1945). On multiple realities. *Philosophy and Phenomenological Research*, 5(4), 533–576.
- Scott, J., & Marshall, G. (2005). *Oxford dictionary of sociology*. New York: Oxford University Press.
- Seligman, A. B. e. a. (2008). *Ritual and its consequences: an essay on the limits of sincerity*. Oxford: Oxford University Press.
- Sharrock, W. (1999). The omnipotence of the actor: Erving Goffman on ‘the definition of the situation’. In G. Smith (Ed.), *Goffman and social organization: studies in a sociological legacy* (pp. 119–137). London: Routledge.
- Sharron, A. (2000 [1981]). Frame paralysis: when time stands still. In G. A. Fine & G. W. H. Smith (Eds.), *Erving Goffman* (Vol. III, pp. 94–108). London: Sage.
- Sherzer, M. (1995). *The effects of metacognitive and metasocial processes on mathematical problem solving skills*. Northern Illinois University, DeKalb. Retrieved from <https://books.google.se/books?id=PLxYNwAACAAJ>
- Simmel, G. (1906). The sociology of secrecy and of secret societies. *American Journal of Sociology*, 11(4), 441–498.
- Smith, G. W. H. (2006). *Erving Goffman*. London: Routledge.
- Smith, G. W. H., & Waksler, F. C. (1989). The published works of Erving Goffman. *Human Studies*, 12 (1–2).
- Snoek, J. A. M. (2006). Defining ‘Rituals’. In J. Kreinath, J. Snoek & M. Stausberg (Eds.), *Theorizing Rituals*. Leiden: Brill.
- Stone, G. P. (1957). The presentation of self in everyday life. By Erving Goffman. *The American Journal of Sociology*, 63(1), 105.
- Swanson, G. E. (1976). Review of Erving Goffman’s frame analysis. *Annals of the American Academy of Political and Social Science*, 420, 218–220.
- Synnott, A. (1991). A sociology of smell. *Canadian Review of Sociology/Revue canadienne de sociologie*, 28(4), 437–459.

- Thomas, W. I. (1923). *The unadjusted girl: with cases and standpoint for behavior analysis*. Boston: Little, Brown, and Co.
- Thomas, W. I., & Thomas, D. S. (1928). *The child in America: Behavior problems and programs*. New York: Knopf.
- Thompson, H. S. (2005 [1972]). *Fear and loathing in Las Vegas: a savage journey to the heart of the American dream*. New York: Harper Perennial.
- Treviño, A. J. (Ed.) (2003). *Goffman's legacy*. Lanham, MD: Rowman & Littlefield.
- Vanderstraeten, R. (2002). Parsons, Luhmann and the theorem of double contingency. *Journal of Classical Sociology*, 2(1), 77–92.
- Venturi, R., Scott Brown, D., & Izenour, S. (1972). *Learning from Las Vegas*. Cambridge, MA: MIT Press.
- Verhoeven, J. C. (1993). An interview with Erving Goffman, 1980. *Research on Language and Social Interaction*, 26(3), 317–348.
- Vermeulen, T., & van den Akker, R. (2010). Notes on metamodernism. *Journal of Aesthetics & Culture*, 2, 1–14. doi:10.3402/jac.v2i0.5677
- Vollmer, H. (2013). *The sociology of disruption, disaster and social change. Punctuated cooperation*. Cambridge: Cambridge University Press.
- Wagner, B. (2011). *What happens in Vegas? The symbolic use of sex and identity in the marketing of Las Vegas*. Paper presented at the 2011 Couch-Stone Symposium, Las Vegas.
- Watzlawick, P., Bavelas, J. B., & Jackson, D. D. (2011 [1967]). *Pragmatics of human communication: a study of interactional patterns, pathologies, and paradoxes*. New York: Norton.
- Weber, M. (1968a). *Economy and society: an outline of interpretive sociology. Vol. 1*. New York: Bedminster Press.
- Weber, M. (1968b). *Economy and society: an outline of interpretive sociology. Vol. 3*. New York: Bedminster Press.
- Weick, K. E. (1976). Educational organizations as loosely coupled systems. *Administrative Science Quarterly*, 1–19.
- Weick, K. E. (1995). *Sensemaking in organizations*. Thousand Oaks, California: Sage.
- Wieners, B. (2002). On the internet, nobody knows if you're Bobby Fischer. *Yahoo! Internet Life*, 8(1), 72–77.
- Williams, R. (1988). Understanding Goffman's methods. In P. Drew & A. Wootton (Eds.), *Erving Goffman. Exploring the Interaction Order* (pp. 64–88). Cambridge: Polity Press.
- Winkin, Y. (1999). Erving Goffman: What is a life? The uneasy making of an intellectual biography. In G. Smith (Ed.), *Goffman and social organization: studies in a sociological legacy*. (pp. 19–41). London: Routledge.
- Winkin, Y. (2010). Goffman's greenings. In M. H. Jacobsen (Ed.), *The contemporary Goffman* (pp. 51–63). New York: Routledge.
- Winkin, Y., & Leeds-Hurwitz, W. (2013). *Erving Goffman: a critical introduction to media and communication theory*. New York: Peter Lang.
- Wolfe, T. (1971). *The kandy-colored tangerine-flake streamline baby*. New York: Pocket Books.
- Wright, L. (1967). *Clean and decent: the fascinating history of the bathroom & the water closet and of sundry habits, fashions & accessories of the toilet principally in Great Britain, France & America*. Toronto: University of Toronto Press.
- Wrong, D. H. (1961). The oversocialized conception of man in modern sociology. *American Sociological Review*, 183–193.

- Yalom, M. (2004). *The birth of the chess queen: how her majesty transformed the game*. New York: Harper Collins Publishers.
- Zerubavel, E. (1991). *The fine line: making distinctions in everyday life*. New York: Free Press.
- Zerubavel, E. (2008). Remembering Erving Goffman: studying with Erving Goffman. *The Erving Goffman Archives*. http://cdclv.unlv.edu/archives/interactionism/goffman/zerubavel_08.html.
- Zweig, S. (2005 [1942]). *Chess Story*. New York: New York Review Books.