

## Nyhedsbrevet # 42



### HVORFOR BOURDIEU?

*Temadag i anledning af Hexis' 10-års jubilæum*

**Fredag 26. november 2010 kl. 13-18**  
**Københavns Univ. CSS, Øster Farimagsgade 5**  
**Lokale 5.0.28**

Frem til midten af 1980'erne var han nærmest ukendt i Danmark/Norden, men i dag læses Pierre Bourdieu flittigt af forskere, undervisere, studerende og samfundsdebattører. Hans begreber om habitus, kapital og felt og hans reflektive sociologiske metode inspirerer tænkning og empirisk arbejde på vidt forskellige fag og uddannelser.

Hvad ligger bag Bourdieus gennemslag i dansk/nordisk kultur- og samfundsvidenskab? Hvori består attraktionen ved Bourdieus værk, begreber og metoder? Hvorfor blev han for mange en afgørende videnskabelig inspiration og/eller et samfundskritisk pejlemærke? Hvad var og er det for spørgsmål Bourdieu bedre end andre sociologer kan formulere og måske besvare?

På temadagen *Hvorfor Bourdieu?* vil disse spørgsmål blive belyst fra forskellige vinkler i oplæg af en række Bourdieu-influerede forskere.

Temadagen afrundes med åben

### *fødselsdags-reception*

i anledning af tiåret for dannelsen af foreningen Hexis og udgivelsen af antologien *Hvorfor Bourdieu?*, red. Kim Esmark, Marianne Høyen og Kristian Larsen.

**Alle er velkomne!**

**Nærmere program følger på [www.hexis.dk](http://www.hexis.dk)!**

## Fondation Bourdieu

Siden 2005 har gruppen omkring den meget aktive fransktalende tysker Franz Schultheis, professor ved universitetet i Genève, drevet Fondation Bourdieu, hvis hjemmeside byder på ganske meget interessant stof. Der er f.eks.

- en side med liste over nye publikationer, dvs. tidsskrifter og bøger på tysk, fransk og engelsk, med kort beskrivelse: <http://www.fondation-bourdieu.org/index.php?id=4> – bl.a. et nyt kollektivværk af Schultheis & Co. om arbejdsliv: *Ein halbes Leben. Biografische Zeugnisse aus einer Arbeitswelt im Umbruch* (UVK, 2010) – en bog, der med sine 37 interviews udgør en slags fortsættelse af Schultheis & Co's tidligere *Gesellschaft mit begrenzter Haftung* (se anmeldelse i *Praktiske Grunde*, nr. 3-4, 2008, s. 45-49).
- en henvisning til en 14 binds Bourdieu-udgave på tysk, som planlægges udgivet af Franz Schultheis og Stephan Egger på det lille UVK-forlag i Konstanz – tre bind er i skrivende stund udkommet: [http://www.uvk.de/suchList.asp?WKorbUID=679815&Schr\\_Reihe\\_ID=121](http://www.uvk.de/suchList.asp?WKorbUID=679815&Schr_Reihe_ID=121)
- nogle papers på fransk og tysk fra fra Bielefeld-konference i 2009: "Was tun mit dem Erbe" – hvad skal man stille op med arven fra Bourdieu: [http://www.fondationbourdieu.org/index.php?id=42&tx\\_ttnews\[tt\\_news\]=29&cHash=2c8785fcce018ee993d7c2cc0316a99e](http://www.fondationbourdieu.org/index.php?id=42&tx_ttnews[tt_news]=29&cHash=2c8785fcce018ee993d7c2cc0316a99e)

I sit paper fra nævnte konference skriver Louis Pinto (med en karakteristisk bourdieusk brug af verbetiden *conditionnel*: "Jeg kunne" – en lidt irriterende ansvarsfralæggende måde at fremlægge en analyse på, som man ikke vil drages til ansvar for, fordi man alligevel ikke rigtig har lavet den): "Jeg kunne forsøge at beskrive de versioner af Bourdieu, som forekommer mig fejlagtige eller som præsenterer et forvrænget billede af ham. I det franske intellektuelle felt har Bourdieu således blandt dem, der hylder ham, været splittet mellem elitær akademisme og postmoderne subversion (med mulige alliancer mellem de to poler): Alt efter det forhold, man selv står i til universitetsinstitutionen, har man enten at gøre med eminent forsker, der indskriver sig i en stræben efter *excellence*, eller med en oprører, der kan levere kapital til nytillkomne med anti-institutionelle dispositioner, således at man i Bourdieu enten kan se profetismekritikeren og den videnskabelige forfatter eller den "radikale" og engagerede Bourdieu." I sin korthed er det vist en udmærket beskrivelse af en karakteristisk polarisering i receptionen af Bourdieu – og ikke kun i den fejlagtige og forvrængede del af den.

[http://www.fondationbourdieu.org/fileadmin/user\\_upload/Files/Bielefeld\\_2009/Pinto-heritage.pdf](http://www.fondationbourdieu.org/fileadmin/user_upload/Files/Bielefeld_2009/Pinto-heritage.pdf)

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## Nationale Bourdieureceptioner

I hele tre numre af det italienske tidsskrift *Sociologica* (2008-2009) er der under overskriften "The inter-national circulation of Bourdieu's ideas" samlet en række artikler om nationale Bourdieureceptioner (især i sociologifaget) verden over. I disse artikler, der alle er på engelsk og tilgængelige på nettet (hvis ens institution abonnerer på tidsskriftet), kan man læse om israelsk, kinesisk, tysk, canadisk og brasiliansk reception af Bourdieu (1/2009), om russisk, australsk, italiensk reception samt en kortlægning af oversættelser (2/2009), samt om receptionen i Finland, USA, Latinamerika og Argentina, Spanien og UK (2/2008). Se:

<http://www.sociologica.mulino.it/journal/issue/index/Issue/Journal:ISSUE:7>

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## Bourdieu og kvantitative undersøgelser

*Quantifying Theory: Pierre Bourdieu*, redigeret af Karen Robson og Chris Sanders og udgivet af Springer i 2009, samler en række empiriske undersøgelser, der både geografisk og genstandsmæssigt virker meget spredte, men især er beregnet til at belyse koblingen mellem teori og empirisk forskning for studerende på bachelor- og kandidatniveau ifølge forlagets hjemmeside. Det lyder unægtelig som en god ide eftersom det jo er et sted, som frembyder vanskeligheder i mange sociologi-uddannelser – hvis de da overhovedet bekymrer sig om at forbinde teori og empiri.

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## Network for the Studies of Cultural Distinction and Social Differentiation

Dette netværk for studiet af socialt differentieret kulturforbrug, hvis hjemmeside er lokaliseret på Aalborg Universitet, er ifølge præsentationen en fusion af to netværk, dels det norsk-franske omkring Annick Prieur, Johs. Hjellbrekke og Lennart Rosenlund m.fl., dels et bredere nordisk-britisk, der inkluderer folk fra Centre for Research on Socio-Cultural Change i Manchester. Siden indeholder en glimrende introduktion til netværkets samlende problematik angående den empirisk funderede revision af Bourdieus fund i *La Distinction*, en informativ liste over medlemmer, samt abstracts fra netværkskonferencer, men desværre ingen working papers. Se:

<http://www.soc.aau.dk/forskning/scud/front/>

Mange af netværksmedlemmerne optræder i øvrigt på en meget omfattende konference med titlen "Thirty Years After *Distinction*" i Paris 4.-6. november 2010:

<http://iatur2010.sciencespo.fr/index.php/distinction/Distinction/schedConf/presentations>

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### Citat

Jeg har brukt ordet "tragisk" flere ganger her, og man kan jo spørre seg om alle drabantbyboere er tragiske, ulykkelige på bunnen, eller ihvertfall ulykkeligere enn andre mennesker, og det er de, selv om det er en svært beskeden tragedie, for på tross av stedets oprinnelige identitet som oppfyllelsen af arbeiderklassens drøm, er dette likevel ikke "målet" i deres liv, slik en villa, en bondegård eller en herskapsleilighet på Frogner [cirka lig Oslos Frederiksberg] med en viss nøkternhet kan sies at være målet i en nordmanns liv. Nei, man er *underveis* når man bor i drabantbyen, ikke bare ungene, men også foreldrene; virkeligheten er bare så klønete innrettet at man først må tilbringe noen år her i kaninburene (for å samle krefter kanskje, penger, utdanning, mot, muligheter ... hvem vet) som igjen bringer oss tilbake til det tragiske, nemlig det at menneskene, også norske arbeidere, før eller seinere, som regel, kommer til den sure innsikt at "veien" får nok bli "målet" likevel, hvis vi skal være ærlige – og skitt au, så ille er det da heller ikke, og så fine er vi da heller ikke, at vi trenger en Frognerleilighet.

– Roy Jacobsen, *Seierherrene* (1991)

### Audio-Bourdieu

På den australske Radio ABC taler Alan Saunders i programmet *Philosopher's Zone* med Kate Huppertz fra University of Sydney om Bourdieu og hans ideer og indflydelse – lyt eller print transkripsjonen...

<http://www.abc.net.au/rn/philosopherszone/stories/2010/2865075.htm>

Bourdieu selv kan høres i hele syv forelæsninger om Manet fra 1999 på Collège de France. Forelæsningerne er tilgjengelige via den interessante hjemmeside **Pierre Bourdieu un Hommage** (<http://pierrebourdieuunhommage.blogspot.com/>). Dette site blev etableret af Gilbert Quélenec i 2007 og rummer præsentation af bøger, links, resuméer af forelæsninger på Collège de France, audio- og videoptagelser fra tv, radio, dokumentarfilm m.v. – fx en fascinerende og meget fransk film med titlen "Den gamle dame og sociologen", hvor en Bourdieu i ung 1973-udgave optræder som det samfundsvidenskabelige blik på museet.

Manet-forelæsningerne:

<http://pierrebourdieuunhommage.blogspot.com/2010/04/ecoutez-7-cours-de-bourdieu-au-college.html>

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## Sociologen og historikeren – en samtalebog med Bourdieu

### Pierre Bourdieu - Roger Chartier: *Le sociologue et l'historien*

Co-édition avec Raisons d'agir 2010, 12,35 € på amazon.fr

Samtalebøger er som bekendt en af tidens frithærgende plager. Her er efter alt at dømme en bedre en af slagsen. I 1988 lavede kulturhistorikeren Roger Chartier en serie på fem interviews med Bourdieu for France-Culture (fransk radios P1). Disse interviews er nu udkommet i deres helhed i bogform med et forord af Chartier, der introducerer den intellektuelle og politiske kontekst for samtalerne. Af bogens bagsidetekst fremgår det, at historikeren og sociologen i deres dialog kommer omkring de to discipliners på én gang sammenvævede og forskellige, deres fremskridt og problemer og deres respektive roller i samfundet. I denne forbindelse drøfter Bourdieu og Chartier bl.a. den udbredte forvirring og desillusion hos de intellektuelle profeter, der står som en barriere for sociologiens og historievidenskabens frigørende rolle. I dag, mange år senere, er deres udsagn stadig lige aktuelle ('leurs propos n'ont pas pris une ride'). Bogen lover bl.a. en klar og pædagogisk præsentation af centrale bourdieuske begreber som habitus og felt samt svar til de genkommende kritikker for determinisme, til de falske modsætninger mellem subjektivisme og objektivisme, individ og samfund, m.v. For interesserede i Bourdieus forhold til historie må bogen vist være uomgængelig at kigge nærmere på.

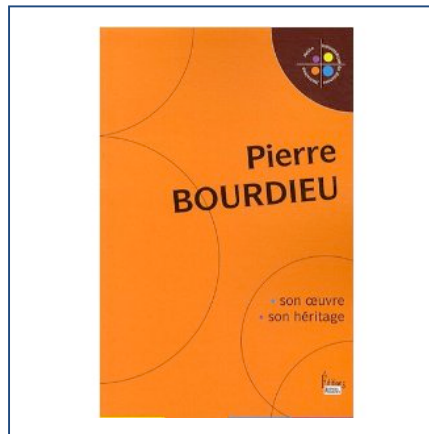
/ke

## Værk og arv – blandet Bourdieu

### Pierre Bourdieu – son œuvre, son heritage

Éditions Sciences Humaines 2008, 9,51 €

Tidsskriftet *Sciences Humaines* kom i 2002 med et specialnummer om Bourdieu i anledning af hans død med indlæg af både skeptikere (f.eks. Alain Touraine og Bernard Lahire) og til en vis grad den interessante kunstsociolog Nathalie Heinich) og nogle af Bourdieus 'egne' folk, f.eks. Patrick Champagne. Foruden korte introduktioner til Bourdieus hovedværker var der en række artikler, der fra forskellige vinkler reflekterede over Bourdieus bidrag til sociologien. Da tidsskriftet udkom og blev omtalt her i Nyhedsbrevet (både nr. 4 og nr. 5), kaldte redaktøren artiklerne "ikke alle lige skarpe eller rimelige i deres kritik", men noterede mindst ét interessant bidrag nemlig François de Singlys "Une autre façon de faire de la théorie", der ifølge samme redaktør burde være obligatorisk læsning for alle sociologer på første år. "Med udgangspunkt i *Le métier de sociologue* (The Craft of Sociology) beskriver de Singly meget klart den forskel i epistemologisk



status på socialvidenskab og socialfilosofi, som de fleste grundkurser i sociologisk teori udvisker ved at lade dem optræde som ligestillede elementer i en kursusplan." Tidsskriftets bidrag er siden trykt i bogform og uden at have tygget samtlige bidrag kan jeg dog anbefale mindst to yderligere artikler, hhv. et interview med kulturhistorikeren Roger Chartier om Bourdieus betydning for historievitenskaben og Bernard Lahires refleksioner over hvordan man videreudvikler Bourdieus tanker og undgår blot at gentage ham.

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### Citat

Dette var åtti-tallet, dette var de nye frigjorte og framtidsrettede tid, hvor alt norsk var traurig og alt sydlandsk levende og fritt, hvor den ene tv-kanalen, som i tyve år hadde opplyst nordmenn om det en liten krets av dannede mennesker i Oslo mente var viktig for dem, plutselig ble omgitt av nye, helt annerledes tv-kanaler som tok lettere på det, de ville underholde, og de ville selge, og de to størrelsene ble fra da av slått sammen til én: underholdning og salg ble to sider av samme sak, og dro inn under seg alt annet, som også ble underholdning og salg, fra musikk til politikk, litteratur, nyheter, helse, ja alt.

– Karl Ove Knausgård, *Min kamp*, IV (2010)

## Nye forskningsartikler om og/eller med inspiration fra Bourdieu

To Bourdieu-relaterede tidsskrift-temanumre blev udgivet i 2009. Det ene handler om Bourdieus brug af fotografier og kan findes i *The Sociological Review*, vol. 57, no. 3. Der er en del gamle kendinge blandt forfatterne. Flere nye navne er der blandt forfatterne i tidsskriftet *Organization*, vol. 16, no. 6, som er et temanummer om brugen af Bourdieu i analyser af organisationer.

Det italienske online tidsskrift *Sociologica* har i tre af dets numre bragt artikler fra et symposium med titlen "The International Circulation of Sociological Ideas: The Case of Pierre Bourdieu". Det drejer sig om nummer 2/2008, 1/2009 og 2-3/2009. Derudover har der i et tidligere nummer (1/2008) været en diskussion af begrebet kulturel kapital, som også kan have interesse.

(<http://www.sociologica.mulino.it/main/index>)

Nedenfor er listet en række abstracts fra Bourdieu-relaterede tidsskriftsartikler fra indeværende år (2010). /jah

**Phenomenological Additions to the Bourdieusian Toolbox: Two Problems for Bourdieu, Two Solutions from Schutz**

Atkinson, Will

*Sociological Theory*, vol. 28, no. 1, pp. 1-19, Mar 2010

In constructing his renowned theory of practice, Pierre Bourdieu claimed to have integrated the key insights from phenomenology and successfully melded them with objectivist analysis. The contention here, however, is that while his vision of the social world may indeed be generally laudable, he did not take enough from phenomenology. More specifically, there are two concepts in Alfred Schutz's body of work, which, if properly defined, disentangled from phenomenology, and appropriated, allow two frequently forwarded criticisms of Bourdieu's perspective to be overcome: on the one hand, a particular interpretation of the concept of life-world can remedy identified weaknesses on the problem of individuation; while on the other hand, Schutz's notion of the stock of knowledge can rectify Bourdieu's overly nonconscious depiction of agency. Given my overall support for Bourdieu's scheme and the fact that the extant criticisms on these two grounds are often excessive and obfuscatory, both the suggested elaborations will be prefaced by a clarificatory partial defense of his position.

**A Bourdieusian Analysis of Class and Migration**

Oliver, Caroline; O'Reilly, Karen

*Sociology*, vol. 44, no. 1, pp. 49-66, Feb 2010

This article explores the phenomenon of lifestyle migration from Britain to Spain to interrogate, empirically, the continued relevance of class in the era of individualizing modernity (Beck, 1994). Lifestyle migrants articulate an anti-materialist rhetoric and their experiences of retirement or self-employment diminish the significance of class divisions. However, as researchers who independently studied similar populations in the Eastern and Western Costa del Sol, we found these societies less 'classless' than espoused. Despite attempts to rewrite their own history and to mould a different life trajectory through geographical mobility, migrants were bound by the significance of class through both cultural process and the reproduction of (economic) position. Bourdieu's methodological

approach and sociological concepts proved useful for understanding these processes. Employing his concepts throughout, we consider the (limited) possibilities for reinventing habitus, despite claims of an apparently egalitarian social field.

**Does Habitus Matter? A Comparative Review of Bourdieu's Habitus and Simon's Bounded Rationality with Some Implications for Economic**

Collet, Francois

*Sociological Theory*, vol. 27, no. 4, pp. 419-434, Dec 2009

In this article, I revisit Pierre Bourdieu's concept of habitus and contrast it with Herbert Simon's notion of bounded rationality. Through a discussion of the literature of economic sociology on status and Fligstein's political-cultural approach, I argue that this concept can be a source of fresh insights into empirical problems. I find that the greater the change in the social environment, the more salient the benefits of using habitus as a tool to analyze agents' behavior.

**The Process of Becoming Muslim: Ritualization and Embodiment**

Oestergaard, Kate

*Journal of Ritual Studies*, vol. 23, no. 1, pp. 1-13, 2009

Rituals and bodily practices have often been neglected in research about conversion. In this article the importance of rituals for new Muslims will be considered. This article is based on interviews with and participant observation among Danish converts to Islam. The way in which rituals and the focus on rules are important for adults in the process of resocialization will be explored from a practice-oriented approach including the theories of the sociologist Pierre Bourdieu. It is, furthermore, proposed that the position of practising Muslim can function as a strategy for converts to prove themselves as "real" Muslims in an environment where they are met with suspicion and hostility. Finally, it will be discussed how through their practices and reformulations of rituals they embody and renegotiate their new identity and alter the rituals in different ways.

**Applying Bourdieu's field theory: the case of social capital and education**

Grenfell, Michael

*Education, Knowledge & Economy*, vol. 3, no. 1, pp. 17-34, Mar 2009

This article offers a discussion of the uses that have been made of the concept 'social capital' in educational policy and research. It does so from a perspective derived from the French social philosopher, Pierre Bourdieu. It draws attention to the language of Bourdieu's terminology, and both the empirical derivation and the epistemological implications of his 'thinking tools'. 'Social capital' is examined in terms of leading theorists of the concept and contrasted with Bourdieu's version. The implications of these interpretations are explored with respect to policy aimed at enhancing 'social capital' in educational contexts. Finally, further issues for policy makers and researchers are addressed in assessing the use that may be made of this concept and the wider field of theory of which it forms a part.

**Beyond 'La Dolce Vita': Bourdieu, Market Heteronomy and Cultural Homogeneity**

Thorpe, Christopher

*Cultural Sociology*, vol. 3, no. 1, pp. 123-146, Mar 2009

This article takes the main arguments made by Bourdieu in his late work *On Television and Journalism* and applies them to the empirical case of the production of discursive visions of Italy and the Italians in Britain from approximately 1840 to the present day. In doing so, Bourdieu's field theory is applied in order to examine and compare the range and diversity of the Italian visions produced at around the mid-point of the 19th century -- a period of high cultural autonomy in England -- with those produced in the present day. In the account of the present day, the dominant assemblage of discursive practices and the fields from which they derive is explicated and the extent to which these visions are shaped by the 'audience ratings' mindset is scrutinized. The article concludes by reflecting on the analytical utility of Bourdieu's field theory for understanding inter-cultural representation.

**Displaying Desire and Distinction in Housing**

Silva, Elizabeth B; Wright, David

*Cultural Sociology*, vol. 3, no. 1, pp. 31-50, Mar 2009

The article discusses the significance of cultural capital for the understanding of the field of housing in contemporary Britain. It explores the relationship between housing and the position of individuals in social space mapped out by means of a multiple correspondence analysis. It considers the material aspects of housing and the changing contexts that are linked to the creation and display of desire for social position and distinction expressed in talk about home decoration as personal expression and individuals' ideas of a 'dream house'. It is based on an empirical investigation of taste and lifestyle using nationally representative survey data and qualitative interviews. The article shows both that personal resources and the imagination of home are linked to levels of cultural capital, and that rich methods of investigation are required to grasp the significance of these normally invisible assets to broaden the academic understanding of the field of housing in contemporary culture.

**Bourdieu's Gift to Gift Theory: An Unacknowledged Trajectory**

Silber, Ilana F

*Sociological Theory*, vol. 27, no. 2, pp. 173-190, June 2009

This article offers to unravel lines of both continuity and change in Bourdieu's repeated return to the topic of the gift throughout his intellectual career. While this periodical revisiting of the gift may seem at first like mere repetition, a closer reading reveals three successive and cumulative phases in his gift theory, each adding a new layer of analytical and normative inflections. Emerging from these three phases is a trajectory marked by systematic theoretical consolidation but also growing dilemmas and inner tensions, even to the point of self-contradiction: starting from a critical debunking of the disinterested gift as sincere but obfuscating fiction, it culminates with a positive, prescriptive valorization of disinterestedness as something which needs be cultivated in our very own times. Challenging his vision, as it were, 'from within', these inner tensions and developments amount to an intriguing, inverted case of Bourdieu's own idea of 'double truth', all the more significant since it pertains to a topic that he defined as playing a



paradigmatic function in his general theoretical approach.

**A New Gardsten: A Case Study of a Swedish Municipal Housing Company**

Borelius, Ulf; Wennerstrom, Ulla-Britt  
*European Journal of Housing Policy*, vol. 9, no. 2, pp. 223-239, June 2009

The purpose of this article is to make a preliminary analysis of the Municipal Housing Company (MHC) Gardstensbostader's struggle to transform a disadvantaged district of Gardsten in the city of Goteborg, Sweden. We analyse data gathered from interviews and documents. The analytical frame is mainly inspired by Pierre Bourdieu's concepts of field, capital and symbolic violence. The situation of Gardstensbostader is special. On the one hand, the company has a commission to develop the district of Gardsten. On the other hand, it only administers and lets dwellings in this single district. The fate of the company is, therefore, intimately related to the development of Gardsten. The company does much to promote the local community. It refuses, however, to provide new housing for people on welfare. The direction taken by Gardstensbostader implies a deflection of an important aspect of its responsibility for vulnerable groups on the housing market. This development can only be understood in relation to the city's interest of improving its position in the field of transnational city regions and the MHC's interest of conserving its dominant position in the field of housing companies. It is too early to say with any certainty whether this is the path other MHCs will embark upon.

**The power of the intelligentsia: The Rywin Affair and the challenge of applying the concept of cultural capital to analyze Poland's elites**

Zarycki, Tomasz  
*Theory and Society*, vol. 38, no. 6, pp. 613-648, Nov 2009

This article aims at integrating the phenomenon of the Central and Eastern European intelligentsia into the application of the theory of cultural capital of Pierre Bourdieu to the analysis of societies of that region. This is done by critically reevaluating the model of evolution of the post-communist countries of Central Europe proposed by Gil Eyal, Ivan Szelenyi, and Eleanor Townsley, in their 'Making Capitalism without

Capitalists.' The present article argues for supplementing their approach with an analytical distinction between the concepts of intellectuals (as masters of the critical discourse culture) and the intelligentsia, which in countries like Poland have an important component of post-gentry culture. The identity and images of the intelligentsia are analyzed as important though highly contested aspects of cultural capital in Poland. Wide implications of discursive battles on the status of intelligentsia in contemporary Poland are exemplified in the case of the debates over the so-called Rywin Affair in Poland and the role played in that affair by the major Polish intellectual Adam Michnik. The political discourse related to the affair and to the status of Michnik are studied in context of the structure of the Polish political scene and related to the academic debates on the intelligentsia, whether it is a 'really existing' and significant social group or merely a marginal one and 'outdated discourse.'. Adapted from the source document.

**Legitimacy and Public Administration: Constructing the American Bureaucratic Fields**

Catlaw, Thomas J.; Hu, Qian  
*American Behavioral Scientist*, vol. 53, no. 3, pp. 458-481, Nov 2009

Legitimacy claims can only be made and processes of legitimation can only unfold in a specified context. This article uses Pierre Bourdieu's concept of the social field to name this context and to analyze the construction of the bureaucratic or public administrative field in the United States. Field is meant in a triple sense--public administration as a general, institutionalized field in the structure of government; public administration as a professional field; and public administration as an academic field of study. Thus, rather than the bureaucratic field, the relationship of these bureaucratic fields or an 'ensemble of fields' is analyzed to consider how each field both bounds its own legitimation struggles and draws from other fields for symbolic resources--what Bourdieu called symbolic capital --to establish its legitimacy and position. The multifield quality of public administration is used to show how the nature of the general bureaucratic field is distinct from other fields insofar as it purports to represent a universal, general interest. This difference is used to theorize a distinction be-

tween 'general' and 'specific' legitimation processes.

**Putting Architecture in its Social Place: A Cultural Political Economy of Architecture**

Jones, Paul

*Urban Studies*, vol. 46, no. 12, pp. 2519-2536, Nov 2009

As well as being shaped by bureaucratically codified state regulations, architecture is also fundamentally conditioned by the broader political-economic context in which it is commissioned, designed and understood. However, drawing attention to these noncodified regulations can be controversial, as it necessitates questioning the complex social production of architecture, in the process challenging those discourses that position architecture as a practice concerned primarily with the design of socially meaningful form and meaning. Such discourses have been problematised elsewhere and, building on these contributions, this paper suggests a framework for taking seriously architecture's distinctive relationship with aesthetics and semiotics while also maintaining a sense of architects' position as a cultural elite working in definite political-economic contexts. Drawing primarily on theories associated with Pierre Bourdieu and cultural political economy, the paper uses the case of iconic architecture to illustrate this argument. The central role of architecture in recent place-marketing strategies is understood as a resonance between the agendas of high-profile architects and those political and economic agencies 'selling places'. The role of architecture in providing a culturalised frame within which economic transformation is embedded is a crucial consideration here. In short, this paper suggests the necessity of a non-reductionist, political-economic foundation to the regulation and built environment research agenda.

**'Strangers in Paradise?': Working-class Students in Elite Universities**

Reay, Diane; Crozier, Gill; Clayton, John

*Sociology*, vol. 43, no. 6, pp. 1103-1121, Dec 2009

This article draws on case studies of nine working-class students at Southern, an elite university. It attempts to understand the complexities of identities in flux through Bourdieu's notions of habitus and field. Bourdieu (1990a)

argues that when an individual encounters an unfamiliar field, habitus is transformed. He also writes of how the movement of habitus across new, unfamiliar fields results in "a habitus divided against itself" (Bourdieu, 1999a). Our data suggest more nuanced understandings in which the challenge of the unfamiliar results in a range of creative adaptations and multi-faceted responses. They display dispositions of self-scrutiny and self-improvement -- almost "a constant fashioning and re-fashioning of the self" but one that still retains key valued aspects of a working-class self. Inevitably, however, there are tensions and ambivalences, and the article explores these, as well as the very evident gains for working-class students of academic success in an elite HE institution.

**Contradictions and conflicts in sociological writing: the rewriting of an interview by Pierre Bourdieu**

Gueranger, David

*Social Science Information/Information sur les Sciences Sociales*, vol. 48, no. 4, pp. 615-629, Dec 2009

This article aims at categorizing the practical problems posed by sociological writing and, more generally, the epistemological issues raised by such problems. It is based on two successive versions of a single interview made and transcribed by French sociologist Pierre Bourdieu. Looking at changes made between the two written versions, we attempt to shed light on specific constraints that influence the act of writing, answering three partially contradictory needs: to describe, to explain and to communicate.

**Fra 'professioner' til 'felt for velfærdsarbejde'**

Marianne Brodersen

*Tidsskrift for Arbejdsliv*, Nr. 3, 2009

Bruger Bourdieus feltbegreb til at anlægge et historisk og sociologisk perspektiv på kampe mellem professionsgrupper i den offentlige sektor.

**The Receiving End of Reform: Everyday Responses to Neoliberalisation in Southeastern Mexico**

Wilshusen, Peter R

*Antipode*, vol. 42, no. 3, pp. 767-799, Jun 2010

This article builds upon the literature on neoliberalism and environment as well as studies on

community forestry by examining the creative accommodations that rural producers have made in navigating Mexico's neoliberal turn. In contrast to previous work that emphasizes macro-level processes (eg privatization of public natural resources) and local resistance, I employ Bourdieu's theory of practice to examine the symbolic and material dimensions of local responses to neoliberal policy reform. Drawing on research from nine communities in the state of Quintana Roo, I argue that local producers have accommodated neoliberal policies and programs by adopting hybrid logics, property regimes, forms of organization, and modes of exchange. Moreover, I contend that these creative responses constitute elements of a longstanding 'culture of accommodation' to institutional change that predates Mexico's neoliberal reforms.

**Capitalism, Unfree Labor and Colonial Doxa: The Master and Servant Act from Britain to Hong Kong, 1823--1932**

Choi, Wai Kit

*Journal of Historical Sociology*, vol. 23, no. 2, pp. 284-315, Jun 2010

The Master and Servant Act was a law that allowed the use of penal sanction against workers for breach of contract in nineteenth century Britain. For scholars who believe that wage laborers under capitalism are free from 'extra-economic' coercion, this law was an anomaly. One explanation suggests technological backwardness during the early stages of capitalism as the cause. In this paper I will challenge this account and offer an alternative explanation. As the British Empire expanded, the same law was enacted in many British colonies. If it was the process of capitalist production that rendered the Master and Servant Act necessary, this explanation should also apply to the British colonies. By focusing on Hong Kong, I show that this was not the case. Instead, I show that the use of judiciary coercion could be explained by Bourdieu's notions of doxa, habitus and field. Adapted from the source document.

**Capital, Power and the Struggle Over Teacher Certification**

Tamir, Eran

*Educational Policy*, vol. 24, no. 3, pp. 465-499, May 2010

This article employs Bourdieu's concept of capital to understand how state officials and teacher educators in New Jersey used three different forms of capital--economic, social, and cultural--in their struggle to shape the undergraduate teacher preparation and the first state sponsored alternative route program to teacher certification. Based on analysis of state archive documents and other primary sources, I describe how state officials successfully exploited their access to cultural and economic capital to establish a legitimate and credible educational policy and to marginalize teacher educators who were forced to rely, almost entirely, on their cultural capital. I conclude that as a result of this struggle, the field of educational policy in New Jersey during the 1980s experienced a shift of power, with the state gaining more power to implement its vision of educational policy (one that relied on neo-liberal and neo-conservative ideas and that supported teachers with broader subject matter knowledge and leaner pedagogic training).

**Dominant Corporate Agents and the Power Elite in France and Britain**

MacLean, Mairi; Harvey, Charles; Chia, Robert  
*Organization Studies*, vol. 31, no. 3, pp. 327-348, Mar 2010

Corporate elites are not a new phenomenon. However, the ways in which significant agents gain ascendancy to positions of power vary across nations and cultures. This paper analyses the ascension of a small minority of corporate agents to positions of dominance and the subsequent accession of a select few to the power elite. Our theoretical position builds upon the writings of Pierre Bourdieu on power and domination. These constructs are elaborated and made tangible through a cross-national comparative study of dominant corporate agents in France and Britain. Our results demonstrate the extent to which power remains concentrated in the French and British corporate sectors; highlighting equally pronounced similarities and differences between the two countries. It is suggested that power elites function through governance networks to promote institutional and organizational goals.

