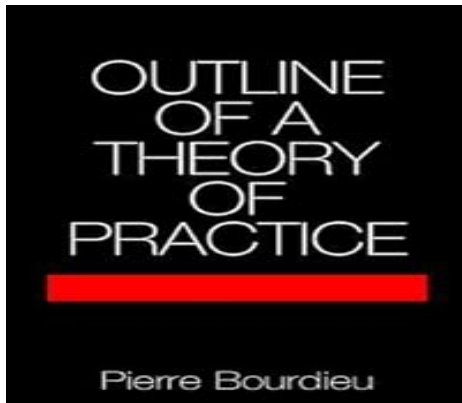


Outline of a Theory of Practice (Cambridge Studies in Social and Cultural Anthropology, Series Number 16) By Richard Nice

Then agency looms large in Bourdieu's analysis as intention of the individual (toward practical concerns) entangled with intention of the group (the practical logic in maintain privilege).
9780521291644 The best thing about this book is the blurb from the Times Higher Ed Supplement: OTP can be highly recommended as a complex and often beautifully written piece of philosophical literature. *BEAUTIFULLY WRITTEN*??? What the heck were they reading before this.



A translation of the study in which Bourdieu develops the theory for his empirical work based on fieldwork in Kabylia Algeria. Outline of a Theory of Practice (Cambridge Studies in Social and Cultural Anthropology Series Number 16) I don't know who to blame the writer or the translator but someone has no idea how to form a legible sentence. I don't know if I'm being clear but I think the sin of this translator is to think that translations consists solely of exchanging one word for an equivalent without the contextual understanding of why the word was chosen or how it would be read. 9780521291644 Almost comically obtuse at time (in the great French postmodern tradition!) but this work does a good job introducing some key concepts in social anthropology such as doxa. 9780521291644 I keep going back to this book because it takes the Wittgensteinian line of representing philosophy as an intellectual error - but the catch is as Aristotle observed even those who attack philosophy are doing philosophy! 9780521291644 This book is very cute. 9780521291644 Molasses-thick filled with structuralist concepts and analyses of the Kabyle habitus and doxa this isn't a work by the Bourdieu I came to know and love in La Distinction. But some of its analyses are truly insightful making room for both structure and agency recognizing the role of physical motion in establishing practice and proving that there is a middle ground between relativism and objectivity. 9780521291644 "The anthropologists particular relation to the object of his study contains the makings of a theoretical distortion in as much as his situation as an observer excluded from the real play of social activities by the fact that he has no place in the system observed and has no need to make a place for himself there inclined him to a hermeneutic reservation of practises leading him to reduce all social relations to communicative relations and more precisely to decoding operations." [catches breath] "It is not significant for anthropology to break with native experience of that experience: it has to make a second break and question the presuppositions inherent in the position of an outside observer who in his preoccupation with interpreting practises is an individual to introduce into the subject principals of his relation to the object as it is attested by the special importance he assigns to communicative functions whether in language myth or marriage. This is because what he offers here is a meta-theory thoroughly debunking our modern Fetishism (first voiced by Marx but never fully developed) of scienticism: long live the objective observer; long live the objective knowledge! What Bourdieu offers is NOT an objective description of practice or the structures of practices. What we find here is a critical analysis of how these structure are socially produced through coded practices passed on (or reproduced) through habitus acquired through schooling and upbringing and fetishized into

"nature" "taste". The fatal mistake of objective knowledge by prioritizing and naturalizing the "disinterestedness" of the objective observer lies in its blindness toward the generative strategies inherent in these "observed" social structures. Rather as researchers one must ask a different set of questions: what is the genesis of these social structures? for what purpose? how are they sustained? In so doing Bourdieu offers at least one way out of the perpetual dilemma of us-them perspective. Us-Them when properly framed as the philosophical question of first-person and third-person perspective is no longer an unbridgeable abyss but now becomes a vantage point: by integrating first-person experience into the third-person perspective (e.g. how people experience the gift in giving and receiving and how gift is seen from an outsider's perspective) Bourdieu demythified both the objectivism and the "nature" of first-person experience. This is because the majority of the critics "naturally" equate agency with free will of the individual conveniently forgetting the history of how our modern autonomous individual emerged out of the thickness of theology metaphysics and the Enlightenment idea self. Agency has been fetishized as freedom from organized forces and systemic structures which is in turn mythified into the foundation of our democracy that demands this fiction of agentive self to guarantee both the political and institutional myth-making. If we follow Modern's interpretation of agency as something that happens "in and through instruments techniques procedures levels of application targets and concepts" Hegel translated into Linear B???? Execrable prose style aside this is well worth reading particularly if you can resist the temptation to read it all. But the real meat is the three short theoretical chapters: 'The Objective Limits of Objectivism' argues that a purely objective social science (which looks at the world from a third person perspective) will never capture the importance of social rituals. 'Structures and the Habitus' outlines the concept of the latter: it mediates between objective structures and practices and can be seen in the similarities of different spheres of life. 'Structures Habitus Power' introduces us to the idea of 'doxa' (the realm of the thinkable) symbolic capital (convertible into economic capital and therefore not purely 'cultural') and tries to put all of the above into a political perspective. The big problem is with that last little bit; Bourdieu's 'political' perspective is one that assumes without further ado that *only* 'heterodoxy' or heresy can produce new ideas; that both doxa and orthodoxy are by definition bad; and that everything is in the last instance the product of material interests and nothing else: Collective intention and individual's willingness to conform to the collective are both valid grounding for agency. Historicizing objectivism and the individual seems the natural next step in pushing forward Bourdieuan phenomenology, The only reason I don't give a lower rating is because the ideas of Bourdieu are really good and inventive, It's just a shame that the writing does its best to bury them, Phrases that seem directly translated but are not useful as is (Structuring structures for example), And finally sentences that don't seem to be designed for readers. If I had to guess it was written in academic French and the translator only cared about a direct translation rather than focusing on conveying meaning. I am of the belief that if two writers in two different languages wrote the same book they would be incomparable, Moreover if you were to translate the two books into the other language you wouldn't have a duplicate but a wholly new book. This is a translation that began and ended with the dictionary: Not a breezy afternoon read but an important contribution to social theory and one I'm glad I read. 9780521291644 Huck Finn on Bourdieu: I ain't never seen such scribblin' before in my life: No sir not from no con artists or carpet baggers nor from no preachin' type neither. This man sure know how to give a man a headache I tell you: He sayin' all sorts of stuff like "structuring structures" and a "present past that tends to perpetuate itself into the future" that make me want to lie down: Maybe it's because he parler voo francey and this was Englished by some nut case but maybe he's crazy in French too: But I reckon' he does have some nifty little ideas like habitats and doxer and some real good food for thought once you get past the wordy baggage, And now he is smilin' down from yonder heaven smirkin' at all these here antropol'gists who have to read him fer school, That is when he ain't busy havin' shouting matches with Sartre playin' poker with Levi-Strauss and arm-wrestlin' with Durkheim. Knowledge does not merely depend as an elementary relativism teaches on the particular standpoint of an observer "situated in space and time" take up on the object. information 9780521291644 I read Bourdieu as a

philosopher first a phenomenologist in particular and a neo-Marxist second. Outline of a Theory of Practice is definitely the corner stone of all his later more famous work. The more appropriate title for it should be Outline of a Theory of the Genesis of Practice. To put it differently objectivism constitutes a second-order myth making: The structures of practice first produced and then mythified by its practitioners now is fetishized into the "objective" structures for scientists to decode: In order to correct the bias of objectivism naïve subjectivism is NOT the way to go. This is equivalent for researchers to explain water for fish: "Habitus is history made into nature and the unconscious is the forgetting of that history, " While fish cannot talk about water researchers can talk about both meaningfully: Bourdieu is often criticized by later scholars as NOT giving agency to the individual: What remains unthought in this paradigm is that discipline can be an agentive choice and democracy can be oppressive as argued by John Modern in Secularism in Antebellum America, If you're an anthropologist no doubt his musings on the Kabyla ritual year calendar and so on could be of interest. If you're a historian of philosophy his complaints about Sartre might be worth a look: It also handily dispatches structuralist and phenomenological approaches to social science as hopelessly one-sided: Aside from being '68-simplistic this is also numbingly depressing. It's just possible that the world we live in has some good things about it and that those things aren't just material interests, And if that's not possible it's not clear to me why you'd give a tish about politics at all. Issues with the writing. Long paragraphs that are only one sentence. They lack flow and cohesion. However words are not directly equivalent across languages. 9780521291644 Wonderful. 10 stars out of 5. Shoot. And all them can parler voo francey 'til judgment day."that's definitely....g. These critiques are unfair. 9780521291644.