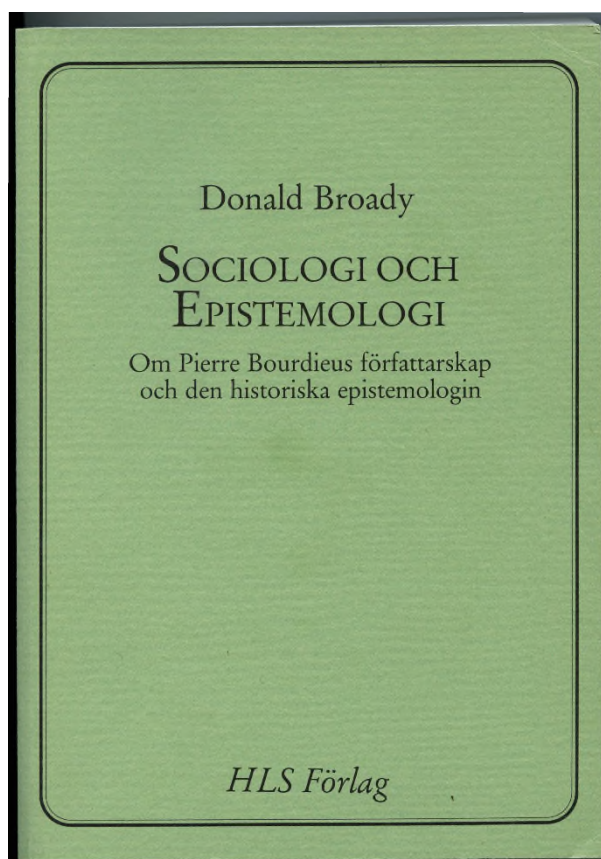


## FAKSIMIL

– enbart pärmar och lösa papper

Donald Broady, *Sociologi och epistemologi. Om Pierre Bourdieus författarskap och den historiska epistemologin*, Skeptronserien.  
Stockholm: HLS Förlag, 1 uppl, 1990, 649 p.

Denna 1 uppl. från 1990 är överspelad. Därför återger PDF-filen enbart pärmarna samt några papper utdelade vid disputationen 13 april 1991: en fyrsidig engelskspråkig summary, en erratalista, samt kopior av innehållsförteckning och abstract. Använd hellre 2 korr. uppl. 1991, som innehåller åtskilliga rättelser och som i flera digitala format är tillgänglig i arkivet.



Donald Broady

SOCIOLOGI OCH  
EPISTEMOLOGI

Om Pierre Bourdieus författarskap  
och den historiska epistemologin

*HLS Förlag*



Pierre Bourdieu, innehavare av stolen i sociologi vid Collège de France och ledare för Centre de sociologie européenne, tillhör dagens mest inflytelserika samhällsvetare.

SOCIOLOGI OCH EPISTEMOLOGI är den hittills mest inträngande studien av Bourdieus författarskap.

Här analyseras Bourdieus metoder och nyckelbegrepp: symboliskt kapital, kulturellt kapital, habitus, fält.

Dessutom tecknas ett panorama över 1900-talets franska filosofi och samhällsvetenskap. Särskild tonvikt läggs vid två traditioner som betytt mycket för utvecklingen av Bourdieus sociologi: den historiska epistemologin och durkheimianismen.

Donald Broady är tf professor vid HLS, där han arbetar med utbildnings- och kultursociologi, samt forskare vid Institutionen för numerisk analys och datalogi, KTH.

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### Abstract

Donald Broady: *Sociologi och epistemologi. Om Pierre Bourdieus författarskap och den historiska epistemologin* (Sociology and Epistemology. On Pierre Bourdieu's work and the historical epistemology). 649 pp. Stockholm, 1990.

Language: Swedish

Keywords: Sociology, epistemology, symbolic capital, cultural capital, habitus, field, Bourdieu, Durkheim, Bachelard, Canguilhem

ISBN: 91-7656-250-6

The sociology of Pierre Bourdieu is analyzed from two angles.

On the one hand, the development of Bourdieu's methods and key concepts (symbolic capital, cultural capital, habitus, field) is traced back to the problems which he and his collaborators have encountered in their research practice.

On the other hand, the relations between Bourdieu's sociology and some pertinent traditions in social science and philosophy are explored. Of special significance are the affinities with the Durkheimians; in contemporary French sociology the Bourdieu school has, in several respects, come to fill the space that was left vacant after the decline of durkheimianism. Bourdieu's sociology is also indebted to the historical epistemology (Gaston Bachelard, Jean Cavaillès, Georges Canguilhem, et al).

One main conclusion of the study is that the theory to be found in Bourdieu's sociology is not primarily a general theory of society. It is rather a theory of knowledge, and first and foremost a sociological theory of the formation of sociological knowledge. Within the social sciences Bourdieu's work could be regarded as a counterpart to the historical epistemology within the philosophy of the natural sciences and mathematics.

The volume includes a bibliography of Bourdieu's writings.

Errata till till D. Broady, *Sociologi och epistemologi*

p. 26 rad 40	Står: khâgne	Skall stå: khâgne"
p. 38 rad 12	Står: métaphysique	Skall stå: métaphysique
p. 43 rad 1	Början av raden, t.o.m. "deras", skall strykas.	
p. 46 rad 46	Står: d'étude	Skall stå: d'études
p. 52 rad 44	Står: 1934	Skall stå: 1934;
p. 67 rad 1	Står: ethnologie	Skall stå: ethnologie
p. 73 rad 37	Står: Durkheim	Skall stå: Durkheim
p. 80 rad 1	Står: lettre	Skall stå: lettres
p. 80 rad 27	Står: forskarna	Skall stå: "forskarna"
p. 97 rad 21	Står: mentalitetsforskning.	Skall stå: mentalitetsforskning.)
p. 129 rad 3	Står: ingen ingen	Skall stå: ingen
p. 162 rad 22	Står: rumänsk	Skall stå: ungersk och rumänsk
p. 194 rad 34	Står: tänkandet	Skall stå: tänkandet"
p. 197 rad 17	Står: meningen"	Skall stå: meningen",
p. 200 rad 24	Står: refinierade	Skall stå: definierade
p. 200 rad 26	Står: petits	Skall stå: petites
p. 210 rad 3	Står: intressegruppera	Skall stå: intressegrupperna
p. 215 rad 9	Står: national de la statistique	Skall stå: National de la Statistique
p. 217 rad 6	Står: småbourgeoisien	Skall stå: "småbourgeoisien"
p. 223 rad 27	Står: abstraktioner	Skall stå: abstraktioner
p. 233 rad 32	Står: harl	Skall stå: har
p. 240 rad 38	Står: begreppen	Skall stå: termerna
p. 242 rad 29	Står: monde"	Skall stå: monde
p. 287 rad 42	Står: ,,	Skall stå: ,
p. 291 rad 20	Står: vars	Skall stå: vilkas
p. 341 rad 7	Står: självt	Skall stå: självt
p. 341 rad 22	Står: fenomen.	Skall stå: fenomen."
p. 346 rad 22	Står: artonhundralet	Skall stå: artonhundralets
p. 346 rad 25	Står: p. 25	Skall stå: pp. 25f
p. 357 rad 18	Står: "tänkt"	Skall stå: 'tänkt'
p. 364 rad 1	Står: av en	Skall stå: av
p. 369 rad 37	Står: markerades	Skall stå: markerade
p. 384 rad 23	Står: objektivet	Skall stå: objektivitet
p. 384 rad 38	Står: sanningarnas	Skall stå: sanningars
p. 410 rad 31	Står: av	Skall stå: i
p. 411 rad 10	Står: fem	Skall stå: fyra
p. 420 rad 39	Står: bra.	Skall stå: bra."
p. 429 rad 33	Står: geneom	Skall stå: genom
p. 436 rad 39	Står: världen och	Skall stå: världen som
p. 437 rad 26	Står: representerad	Skall stå: representerat
p. 459 rad 6	Står: läsaren	Skall stå: läsaren
p. 465 rad 34	Står: censur""	Skall stå: censur"
p. 476 rad 4	Står: materien	Skall stå: materian
p. 476 rad 32	Står: med de	Skall stå: mellan de
p. 483 rad 36	Står: CPS	Skall stå: CSP
p. 487 rad 12	Står: tänkt	Skall stå: ett tänkt
p. 497 rad 5	Står: effectiv	Skall stå: effectif
p. 497 rad 8	Står: principalkomponentanalys	Skall stå: korrespondensanalys
p. 497 rad 9	Står: korrespondensanalys	Skall stå: principalkomponentanalys
p. 507 rad 35	Står: analyser	Skall stå: individer
p. 507 rad 39	Står: ).z	Skall stå: ).
p. 512 rad 24	Står: testande	Skall stå: testande av
p. 541 rad 37	Står: p.	Skall stå: (p.
p. 564 rad 16	Står: subdisciplinera	Skall stå: subdisciplinerna
p. 568 rad 25	Står: övervinna	Skall stå: att övervinna
p. 569 rad 10	Står: det	Skall stå: det franska utbildningssystemet

De flesta felen är av en sort som knappast stör förståelsen. Det allvarligaste felet finns på sidan 497, där orden "principalkomponentanalys" och "korrespondensanalys" bytt plats.

## SUMMARY

Broady, D.: *Sociologi och epistemologi. Om Pierre Bourdieus författarskap och den historiska epistemologin* (Sociology and Epistemology. On Pierre Bourdieu's work and the historical epistemology). 649 pp. Stockholm: HLS Förlag, 1990. ISBN 91-7656-250-6

Chapter I, "The background," is a survey of social and institutional conditions for Pierre Bourdieu's project. At this stage the aim is not to point out influences or forerunners, but rather to reconstruct the "vacant space" that Bourdieu's sociology was to fill.

One might analyse an intellectual universe at a given time and a given place as an objective field of positions. From the individual's point of view the same universe appears as a subjective field of possibilities, some of which appear worth striving for, and others as impossible, inferior, dishonourable, or simply invisible. In the 50's and 60's Bourdieu, together with a number of young philosophers with a similar high trajectory through the educational system, came to be repelled by the dominant philosophical positions, the traditional "subject philosophies" (Cartesian, Kantian, Bergsonian traditions) cultivated at the universities, as well as the existentialism that dominated within broader intellectual circles. Instead, the philosophy of the natural sciences and mathematics, and notably the so called historical epistemology (Gaston Bachelard, Georges Canguilhem et al) functioned as an attractor for these young men. Some of them did, like Bourdieu, withdraw from philosophy and convert to the social sciences and empirical research. Here, Bourdieu's sociology was to occupy a position that in several respects, both socially and intellectually, has affinities with that of the first Durkheimian generation, more precisely the more

research orientated fraction among the Durkheimians (Mauss, H. Hubert, Simiand, Halbwachs, et al); since the 30's the Durkheimians' reputation had been steadily declining, leaving a vacant space in French sociology, a space that to some extent was to be occupied by the Bourdieu school.

Chapter II, "The work and the reception," includes an overview over Bourdieu's published writings. Three periods could be distinguished. The first period, 1958-66, is marked by studies rooted in Bourdieu's and his collaborators' own empirical investigations, the second by more synthetic and theoretical studies, and the third, which dates from ca 1975, by a productive fusion of theoretical and empirical work. (One might add a noticeable shift in the early 80's; from then on Bourdieu has undertaken direct interventions in cultural and educational political matters, thereby transgressing the limits of his strictly sociological project).

Further, the reception of Bourdieu's work outside France is discussed. Bibliometrical information is used to shed some light over the reception among social scientists in the United States.

Chapter III, "The key concepts," is divided into three sections, entitled "Capital," "Habitus," and "Field." Each section contains a short preliminary definition, a discussion of the concept as it is used in Bourdieu's and his collaborators' mature work (i.e., the "third period"), observations on the terminological development (when, how, and why was "capital" etc introduced in Bourdieu's writings? which other terms were used to cover the same concept?), and, finally, a detailed examination of the genesis of the concepts and the relations to pertinent traditions in philosophy and the social sciences.

Symbolic capital, cultural capital, habitus, field, strategy, misrecognition etc, are neither empiristic notions, i.e., labels denoting raw empirical phenomena, nor bricks in a formalized theory. They are firmly rooted in a comprehensive empirical research practice, and should be conceived as research tools to be used in the sociologist's craft, or, more exactly, as compressed research programs. They have grown out of the specific research problems which Bourdieu and his collaborators have come across; it can be shown that the kernel of Bourdieu's conceptual apparatus and terminology did not assume a more stable form until after the mid-60's, i.e., after a decade of empirical research. In other words, Bourdieu's concepts are not of the type which you first invent or borrow and then "apply" in empirical research.

Concerning the relations to sociological traditions, Bourdieu has, as mentioned, in many respects infused fresh life into the heritage from the

Durkheimians. There are, however, also certain affinities with Weberianism, especially the emphasis on the problems of legitimacy. Bourdieu's relation to Marxism could be characterized as a readiness to ask the Marxists' questions combined with a disbelief in the Marxists' answers. The phenomenological tradition has remained a strong undercurrent in Bourdieu's work. The relation to structuralism is somewhat complicated. Bourdieu's texts from a short period during the 60's bore unmistakable structuralist traits, which does not apply neither to the earlier nor to the later works. On the whole his project has been a parallel to, rather than an outgrowth of, the current which was inaugurated by Lévi-Strauss; the similarities can to a large extent be explained by the fact that Bourdieu in earlier traditions - the Durkheimians, the historical epistemology, Cassirer - had found theoretical positions corresponding to those embraced by the structuralists.

Chapter IV, "Historical epistemology," is a digression. We are temporarily leaving Bourdieu's work in order to examine the historical epistemology, i.e., the French tradition in the philosophy of the natural sciences and mathematics represented by Pierre Duhem, Gaston Bachelard, Jean Cavailles, Georges Canguilhem, Alexandre Koyré, and others. The focus is on the works of Bachelard, Cavailles, and Canguilhem, and the chapter is divided into six sections, corresponding to major themes in their philosophy. If we are to choose one single formula to characterize the historical epistemology, "applied rationalism" seems to be the best choice (section 1). "Rationalism" is the headword and "applied" the adjunct: ratio is placed in the seat of honour, albeit scientific thought must be "applied," corrected and developed in the confrontation with an object. Scientific thought must, furthermore, gain a sufficient amount of autonomy: it must be strictly separated from both traditional philosophical doctrines and common sense knowledge (2). Such ruptures with habitual forms of thought is necessary in order to surpass "epistemological obstacles" (3). Rigorous scientific work means that the study of systems of relations takes precedence of the study of the related elements (4), and that each science is constructing its own objects - the objects may not be taken for granted, or imported from outside, from other disciplines or from common sense knowledge (5). As the name suggests, the historical epistemology rejects transcendental notions of the scientific subject and all programs for a unified science. The subject of scientific knowledge is historically situated, located to a specific time and a specific place, incorporated in scholars of flesh and blood who are working within the realms of different specific and relatively autonomous scientific disciplines (6).



Chapter V, "An epistemology for the social sciences," issues in the conclusion that the epistemological reflection is the alpha and omega in Bourdieu's way of pursuing the craft of the sociologist. The Bourdieuan sociology is underpinned by a theory of the conditions, limits, and possibilities of sociological knowledge. To put it short: Bourdieu's project is an attempt to furnish the social sciences with an epistemological reflection comparable (*mutatis mutandis*) with the one with the help of which Bachelard and his followers had renewed the philosophy of the natural sciences and the mathematics.

In order to facilitate the comparison with the historical epistemology the chapter is divided into six sections, corresponding to the disposition of the previous chapter. Thus, the first section treats Bourdieu's version of "applied rationalism," the second the specificity of sociological knowledge and the lines of demarcation towards traditional philosophical doctrines and common sense knowledge, the third the specific epistemological obstacles encountered by the sociologist, the fourth Bourdieu's emphasis on systems of relations, the fifth the proposition that sociologists have to construct their own objects, and the sixth problems concerning the subject of sociological knowledge.

In connection with the discussion of Bourdieu's relationism a certain emphasis is laid on his use of the statistical methods and techniques (especially the correspondence analysis) elaborated by Jean-Paul Benzécri and his followers. These methods and techniques are well fitted to the purpose of mapping systems of relations, which is the reason why Bourdieu and his collaborators have made heavy use thereof since the mid-70's.

The last section deals with the analysis of the research subject. The ubiquitous self-reflection is a predominant, and challenging, feature of Bourdieu's sociology.

The bibliography at the end of the volume is constructed according to the principles laid out in chapter II. It is intended to serve as a tool in the examination of the genesis and development of Bourdieu's methods, concepts, and terminology. Hence, the objective is to record the complete (at least up to 1987) body of Bourdieu's "unique" published texts. Even minor texts, as well as substantial changes in different editions of one and the same text are included, whereas reprints and translations without appreciable revisions are omitted. Hence, the bibliography (thereby differing from the standard Bourdieu-bibliography established by Yvette Delsaut) is a preamble to the kind of work that will be required the day someone undertakes a critical edition of the collected works of Pierre Bourdieu.