

Bourdieu Le Sens Pratique

International Social Science Council

Le Sens pratique Pierre Bourdieu, 2018-08-16 L'anthropologie ne peut s'accomplir comme science qu'à condition de prendre aussi pour objet les actes et les instruments de la pratique scientifique et, plus précisément, le rapport que le chercheur entretient avec son objet. Ainsi, ce que nous appelons pensée « primitive », « prélogique » ou « sauvage », n'est autre chose que la logique pratique, à la fois commode et tournée vers l'action, à laquelle nous avons recours chaque jour, dans nos actions et nos jugements sur les autres ou sur le monde : nous n'agissons pas autrement, lorsque nous classons des hommes politiques ou des peintres, que les « primitifs » lorsque, pour mettre de l'ordre dans leur monde, ils mettent en œuvre des principes classificatoires comme masculin et féminin, sec et humide, haut et bas ou est et ouest. De même, nous supportons avec impatience les analyses des sociologues lorsqu'ils décrivent nos conduites dans le langage de la règle ou du rituel. Pourtant, nous ne voyons rien à redire lorsque les ethnologues emploient ce langage pour parler des peuples dits primitifs : et cela, tout particulièrement, lorsqu'il s'agit de mariage ou de magie. Pourquoi sommes-nous spontanément objectivistes lorsqu'il s'agit des autres ? Le mouvement qui conduit de la règle à la stratégie est le même qui mène de la pensée « prélogique » ou « sauvage » au corps géomètre, « corps conducteur » tout entier traversé par la nécessité du monde social. La pratique rituelle, comme la plupart des pratiques, est une gymnastique symbolique, dans laquelle le corps pense pour nous. Une véritable compréhension des pratiques suppose un double mouvement, qui conduit au-delà de l'objectivisme, moment inévitable (symbolisé en ethnologie par l'œuvre de Lévi-Strauss), et du subjectivisme (représenté sous une forme limite par la phénoménologie sartrienne) : il s'agit d'objectiver les structures objectives (par exemple, les régularités statistiques des pratiques) ou incorporées (par exemple, les catégories sociales de perception), ce qui suppose une mise à distance fondée sur l'emploi de techniques d'objectivation ; mais il s'agit aussi d'objectiver l'objectivation, c'est-à-dire les opérations qui rendent possible l'accès à cette « vérité objective » et le point de vue à partir duquel elles s'opèrent, afin de surmonter la distance inhérente à l'objectivation. Et de découvrir ainsi qu'il y a une objectivité du subjectif, que la représentation que les acteurs se font de leur pratique et que le chercheur, armé de ses instruments d'objectivation, doit mettre en question pour saisir les structures objectives, fait encore partie de l'objectivité. Les illusions collectives ne sont pas illusoire et les mécanismes les plus fondamentaux, tels ceux de l'économie, ne pourraient fonctionner sans le secours de la croyance qui est au principe de l'adhésion accordée aux jeux sociaux et à leurs enjeux. Ce livre est paru en 1980.

Constructing a Sociology of Translation Michaela Wolf, Alexandra Fukari, 2007 The view of translation as a socially regulated activity has opened up a broad field of research in the last few years. This volume deals with central questions of the new domain and aims to contribute to the conceptualisation of a general sociology of translation. Interdisciplinary in approach, it discusses the role of major representatives of sociology like Pierre Bourdieu, Bruno Latour, Bernard Lahire, Anthony Giddens or Niklas Luhmann in establishing a theoretical framework for a sociology of translation. Drawing on methodologies from sociology and integrating them into translation studies, the book questions some of the established categories in this discipline and calls for a redefinition of long-assumed principles. The contributions show the social involvement of translation in various fields and focus especially on the translator's position in an emerging sociology of translation, Bourdieu's influence in conceptualising this new sub-discipline, methodological questions and a sociologically oriented meta-discussion of translation studies.

Bourdieu's Theory of Economic Practice and Organisational Modelling John Tredinnick-Rowe, 2023-06-22 This book is unique because it is the first single-author monograph which applies Bourdieu's theory to management studies. It takes a theory-driven approach to develop models to describe service innovation. This will give the reader a full understanding of the variety of different theoretical concepts that Bourdieu created and used and how they can be applied to the study of management and innovation. Moreover, it is also the only book that links Bourdieu's theory to his methodological approach, providing the reader with a toolkit of methods to perform business ethnographies according to Bourdieu's approach. The book acts as a primer for anyone wanting to learn how to model an organisational system from a Bourdieusian perspective. It contains all the information someone might need to begin to go out in the field and collect data. Consequently, the people that might want to read this publication include post-graduate students looking to learn business anthropology, as well as post-doctoral and other early career researchers.

Tracés ,

Models of Science Teacher Preparation D.R. Lavoie, W.M. Roth, 2005-12-29 This unique, edited book is a must for science educators who desire to improve upon traditional methods for science teaching and learning. It provides background, theoretical research-based frameworks, guidelines, and concrete examples for the implementation and assessment of innovative models of science learning, teaching, and professional preparation.

Conversations About Reflexivity Margaret S. Archer, 2009-12-18 In this, the first book to focus on 'Reflexivity', the following is discussed in detail: 1) Where does the ability to be 'reflexive' come from? 2) What part do our internal reflexive deliberations play in designing the courses of action we take? 3) Is 'reflexivity' a homogeneous practice for all people and invariant over history? Throughout, contributors refer to influential thinkers like Habermas, Giddens, Bourdieu and Beck.

Ecclesial Identities in a Multi-Faith Context Darren Todd Duerksen, 2015-07-30 When Hindus and Sikhs become

followers of Christ, what happens next? Should they join Christian churches that often look and feel very unfamiliar to them? Or to what degree can or should they remain a part of their Hindu/Sikh communities and practices? Uncomfortable with the answers that were provided to them by Christian leaders in northwest India, six followers of Christ began Yeshu satsangs that sought to follow Christ and the teachings of the Bible while remaining connected to their Hindu and/or Sikh communities. 'Ecclesial Identities in a Multi-Faith Context' contextualises the practices and identities of these leaders and their gatherings, situating these in the religious history of the region and the personal histories of the leaders themselves. Whereas some Christians worry that the Yeshu satsangs and related 'insider movements' are syncretising their beliefs and are not properly identifiable as 'churches', Darren Todd Duerksen analyses the Yeshu satsang's narratives and practices to find vibrant expressions of local church that are grappling with questions and tensions of social and religious identity. In addition to his ethnographic approach, Duerksen also uses recent sociological and anthropological theory in identity formation and critical realism, as well as discussions of biblical ecclesiology from the Book of Acts. This study will be a helpful resource for those interested in global Christianity, the practices and identities of churches in religiously plural environments, and the creative ways in which Christfollowers can engage people of other faiths.

The Logic of Practice Pierre Bourdieu, 1990 Our usual representations of the opposition between the civilized and the primitive derive from willfully ignoring the relationship of distance our social science sets up between the observer and the observed. In fact, the author argues, the relationship between the anthropologist and his object of study is a particular instance of the relationship between knowing and doing, interpreting and using, symbolic mastery and practical mastery—or between logical logic, armed with all the accumulated instruments of objectification, and the universally pre-logical logic of practice. In this, his fullest statement of a theory of practice, Bourdieu both sets out what might be involved in incorporating one's own standpoint into an investigation and develops his understanding of the powers inherent in the second member of many oppositional pairs—that is, he explicates how the practical concerns of daily life condition the transmission and functioning of social or cultural forms. The first part of the book, Critique of Theoretical Reason, covers more general questions, such as the objectivization of the generic relationship between social scientific observers and their objects of study, the need to overcome the gulf between subjectivism and objectivism, the interplay between structure and practice (a phenomenon Bourdieu describes via his concept of the habitus), the place of the body, the manipulation of time, varieties of symbolic capital, and modes of domination. The second part of the book, Practical Logics, develops detailed case studies based on Bourdieu's ethnographic fieldwork in Algeria. These examples touch on kinship patterns, the social construction of domestic space, social categories of perception and classification, and ritualized actions and exchanges. This book develops in full detail the theoretical positions sketched in Bourdieu's Outline of a Theory of Practice. It will be especially useful to readers seeking to grasp the subtle concepts central to Bourdieu's theory, to theorists interested in his points of departure

from structuralism (especially from Lévi-Strauss), and to critics eager to understand what role his theory gives to human agency. It also reveals Bourdieu to be an anthropological theorist of considerable originality and power.

Pierre Bourdieu 2 Derek Robbins, 2004

Managing Across Cultures Pat Joynt, Malcolm Warner, 1996 This reader brings together international writers to comment on cross-cultural management. It should lay the foundations for research and debate in the field, showing how management thinking has changed and adapted to new cross-cultural issues.

Talking History Daniela Koleva, 1999

Estudios de sociolingüística, 2002

Journal of the Institute of Romance Studies, 1996

Information Sur Les Sciences Sociales International Social Science Council, 2004

New Directions in Military Sociology Eric Ouellet, 2005 This edition brings together military sociologists from eight countries to discuss and illustrate new directions for military sociology. As the roles and even the meaning of the armed forces are evolving rapidly, the authors present alternate ways of looking at key social issues and assumptions about armed forces and society. The chapters examine the foundations of military sociology and elucidate the potential contributions of interpretative sociology and allied approaches to the study of military affairs. This collection is intended primarily for academic researchers and students of military affairs, in both civilian and military institutions. Researchers will find a wide array of tools and perspectives that can be used in dealing with the challenges that face the armed forces and society. The text offers several pedagogical features such as learning objectives, key terms and concepts, study questions, and other resources that undergraduates, as well as graduate students and their teachers, will find most helpful.

Histoire Sociale, 1986

Trivium, 2007

Économies et sociétés, 1984

System and Repertoire in Sakata Medicine Stefan Bekaert, 2000

Les temps modernes, 1991

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 web details a glaze that employs
 organic ash e g paper wood as a
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 2 o na 2 o ashes are generally flaky and
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 this consistency contributes to
 variegation

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 glaze and it s actually a very special ash
 glaze because i will be using the left
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 whitening 24 kentucky ball clay 22 5 silica
 15 oak wood ash 5 custer feldspar 2 5
 dolomite add the below colorants to
 base glaze 8 red iron oxide 3 8 cobalt
 carbonate 0 25 cobalt carbonate 1 iron
 chromate or 0 5 red iron oxide 0 5
 chromium oxide 5 copper carbonate 3
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