

of comments from Erik Wright, Mike Levien, and Mark Gould. It is published here for the first time. Epigraphs: Bourdieu ([1997] 2000, 180); Bourdieu (*WW*, 614); Bourdieu ([1997] 2000, 163); Bourdieu ([1984] 1991a, 204, 206).

1. Hereafter, Bourdieu et al. (1993) 1999 will be cited as *WW*.
2. As we shall see, this is related but not reducible to the more conventional distinction between Bourdieu the professional sociologist and Bourdieu the public sociologist.
3. Inspired by *Weight of the World*, Javier Auyero (2015) and his students undertake a rare portrait of the underbelly of Austin (Texas) through extended interviews of carefully selected respondents. Unlike Bourdieu and his colleagues, the authors don't write introductions to excerpts from their interviews but instead use the interviews to create a mosaic of perspectives that pay attention to the broader forces creating the urban precariat. The overall impression is similarly bleak—individuals having to fend for themselves—except the “accidents” that befall the respondents have catastrophic consequences, in part because there is no safety net. Although Bourdieu is the guiding light behind these studies, there is no concern with issues of symbolic violence or misrecognition.

CONCLUSION

1. In developing his ideas in the lectures on the state at the Collège de France, Bourdieu ([2012] 2014) shows that he is quite aware of wide-ranging literature, including the Marxist literature. Their omission in the finished works is a strategy, not a sign of ignorance.
2. As Eyal, Szelenyi, and Townsley (1998) write in *Making Capitalism without Capitalists*, it was only with the transition to capitalism that intellectuals finally ascended to power as managers of postsocialism. They describe this process using a Bourdieusian framework of the conversion of different forms of capital. But this, too, turned out to be a temporary aberration.
3. See chapter 8.
4. Perhaps the most interesting advances have been made by proponents of a “dual process” model borrowed from cognitive psychology (Lizardo 2004; Vaisey 2009; Lizardo et al. 2016), in which a distinction is made between reflexive action that requires slow, conceptual processes of symbolic mastery and the prereflexive spontaneous, impulsive action based on accumulated, embodied processes developing over a long period of time. Focusing on symbolic violence, I have sliced Bourdieu in a different way: an internalization process that is unconscious and a gamelike interaction that works at a more conscious level. Whichever approach one takes, the big question pertains to the dynamic interplay between the conscious and the unconscious, of the sort that psychoanalysis has explored.
5. See chapter 3.

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INDEX

- absorption, 191–93
Actes de la Recherche en Sciences Sociales (journal), 8, 64, 146
Acts of Resistance (Bourdieu), 26–27, 56, 146, 174
advanced capitalism, 64–67, 78, 150–57, 163–65, 195–96, 205n10
Algeria, 5–6, 9, 22–23, 45–46, 76–80, 85–86, 193–96, 203n10
Algeria 1960 (Bourdieu), 186
Algerian war, 25, 37, 61, 63, 181
Algren, Nelson, 112, 115–16, 129
allodoxia, 17, 86, 176–77, 187
Althusser, Louis, 4, 37, 47, 155, 192
American Sociological Association, 10
Anderson, Perry, 202n3
anomie, 46, 86–87, 186, 205n8
anthropology, 5–6
Anti-Semitic and Jew (Sartre), 206n5
apartheid, 14–15, 67. *See also* South Africa
appropriation, 111, 134, 191–93
Armengaud, Françoise, 205n3
Auyero, Javier, 208n3
Avanti!, 62
- Bachelard, Gaston, 143
Bachelors' Ball, The (Bourdieu), 3, 177–79
bad sense (of the dominated), 11, 28, 70–71, 89, 131–32, 134, 137–41, 167–70
Balazs, Gabrielle, 183
Balibar, Étienne, 4, 47
banking system of education, 95, 102
Battle of Algiers, 63
Béarn: *Bachelors' Ball* and, 177–79, 201n2; Bourdieu's upbringing in, 9, 22–23, 46, 62, 79–80, 106–7; kinship ties in, 3
Beaud, Stéphane, 178
Beauvoir, Simone de, 2–3, 134, 136–37; Bourdieu's contempt for, 13, 111–13, 205n3; eternalization and, 117–20; homosexuality and, 121–22, 129; psychoanalysis and, 117–18; Sartre and, 112–13
Bernstein, Basil, 4
Bidet, Jacques, 202n6
Black Skin, White Masks (Fanon), 13, 78, 80, 91, 128
Bourdieu, Pierre: academic combat and, 9–10, 18–32, 111–13, 143–44, 191–93; American reception of, 15–17; antipathy for Gramsci of, 6–7; aversion to Marxism of, 1, 9–17, 19, 31–32, 49–50, 60, 134, 154, 189–90, 192–93, 202n1, 204n5, 208n1; Burawoy's engagement with, 1–3, 12–15, 167–69, 191–93; classification struggles and, 16–17, 35, 46–47, 57, 201n2; colonialism and, 80–90; critical pessimism of, 79, 90–93, 104, 107–8, 120, 124–2, 146–47, 154, 203n1; double truth idea and, 3–4, 8, 167–69; education and, 1–2, 95–96, 98–101, 104–9; Fanon and, 2–3, 13, 76–77, 80–81, 193, 205n10; feminism and, 19, 110–3, 154, 205n3; films about, 18, 20; France- and Algeria-centrism of, 15

- Bourdieu, Pierre (continued)
games and, 44–45, 158–61; Kabyle and, 5–6, 22–25, 45–46, 76–78, 85–86, 130, 155, 174, 186–87, 204n2, 205n8; as lesser Beauvoir, 113, 116–28, 134; material violence and, 77–78; neoliberalism and, 18, 26–27, 56, 64, 175, 189–90, 197–98; paradoxes of, 16, 25–27, 30, 57–58, 63–64, 85–88, 92–93, 109, 119–20, 128–29, 131–32, 141–44, 146, 173–74, 186–90, 193–96; Passeron's collaboration with, 4–5, 25, 94–99, 104–9, 135–37; philosophy background of, 22–23, 36–40; race and, 13, 77–78; reflexivity and, 2, 29–30, 35–36; research methods and, 174–77; scholastic reason and, 36; state socialism and, 163–67; style of, 20–22; symbolic violence and, 1, 29–30, 137–41; theory effect and, 34–36; theory of history and, 40–43; traditional intellectual and, 63, 71–75, 98–101; twofold truth of labor and, 149–61, 173; visit to Berkeley of, 7–8; Wacquant and, 8–9, 20. *See also* habitus; misrecognition; symbolic violence
- Bowles, Samuel, 4
- Braga, Ruy, 14
- Broccolini, Sylvain, 180, 183–84
- Brubaker, Rogers, 201n1
- Burawoy, Michael, 148–71, 191–93
- Camic, Charles, 207n8
- Camus, Albert, 91
- capital (Bourdieu's concept of), 2, 9, 11, 15–17, 30, 39–40, 46–47, 66–68, 138–41, 149–51, 179–82, 193
- Capital* (Marx), 13, 51
- capitalism, 41–47, 51–52; advanced, 64–67, 78, 150–57, 163–65, 195–96, 205n10; consent and, 163–65; Fanon and, 88–91; ideological domination and, 66–68; intellectuals' field and, 197–99; misrecognition and, 159–61, 195–99; modernity *tout court* and, 172–90; state socialism and, 152–57
- Carles, Pierre, 18, 192
- caste (Bourdieu's racial terminology), 81–85
- Causes of World War Three, The* (Mills), 145
- Ceașescu, Nicolae, 166–67
- Champagne, Patrick, 178, 185
- character (Mills's concept), 137
- Character and Social Structure* (Gerth and Mills), 137
- charitable sociology, 26
- Cheng, Xiuying, 7–8
- Chodorow, Nancy, 121
- Christin, Rosine, 183
- civil rights movement, 67
- civil society, 66–71, 155–57, 170–71, 185–86
- classification struggles, 16–17, 35, 39–43, 46, 51–56, 65–71, 187–88
- class relations: Bourdieu's descriptions of, 7, 9, 34, 52, 57, 66, 137–38; cultural capital and, 65–66, 193–96; education and, 3–5, 94–100, 179–82; gender domination and, 125–28, 177–79; good sense and bad sense interpretations of, 11, 137–41, 167–70, 197; Gramsci's descriptions of, 7; hegemony and, 65–66; ideology and, 65–66; the individual and, 44–45; Marx on, 34, 36, 40–43, 51–56; misrecognition and, 3, 13–15, 187–88; mystification and, 48–49, 152–55; organic *vs.* traditional intellectuals and, 71–74; putatively neutral apparatuses and, 4–5; state socialism and, 195–96; strategic action and, 51–52; teachers and, 102–3, 106; traditional traditionalism and, 86–87; transformation of, 88–90; the university and, 197–99; *Weight of the World* and, 172–90
- Class Struggles in France* (Marx), 49
- cleft habitus, 29, 62, 86, 193
- Collège de France, 26, 63, 194
- Collins, Patricia Hill, 131, 206n6
- colonialism: Bourdieu's research and, 25; field concept and, 6; in France, 187; material violence and, 14–15, 25, 76–85, 91–92, 186–87, 205n7; Mills on, 145–47; race and, 13, 78–80, 145–46
- Colonna, Fanny, 5, 204n2
- commodity fetishism, 49, 152
- common schooling, 96, 104–9
- common sense (Gramscian), 70, 72, 167–69
- communicative action, 21–22
- communism, 40–41
- Communist Manifesto* (Marx and Engels), 49
- Communist Party, 63–64, 160
- complicity (in domination), 112–16, 123–24
- conscientization, 103, 127–28
- consciousness raising, 127–28
- consent: Beauvoir's feminism and, 112–13; false consciousness and, 169–71; games and, 156–63, 197; Gramsci on, 13, 67–71, 155–57; mystification and, 3–4, 150–51, 158–61
- consumption hierarchies, 52–53
- Contribution to the Critique of Political Economy, A* (Marx), 41
- Conversations with Bourdieu: The Johannesburg Moment* (Burawoy and Holdt), 15
- conversion (Burawoy's), 7–12
- correspondence principle, 4, 6
- countertraining, 25, 50, 106–9, 204n4
- Craft of Sociology, The* (Bourdieu, Chamboredon, and Passeron), 135–37
- critical moment, 11
- critical pedagogy, 95–104
- Croce, Benedetto, 108, 191
- Cuban Revolution, 145
- cultural capital, 2, 4, 15, 23–24, 30, 53, 63, 65–68, 92, 104–9, 165–67, 179–82, 193
- Czechoslovakia, 163–64, 166–67, 171
- Darbel, Alain, 77
- dehistoricization, 118–24
- democracy, 25–26
- Derrida, Jacques, 91
- Desan, Mathieu, 42
- deskilling, 44, 139, 159–60, 180
- determinism, 117–18
- DiMaggio, Paul, 201n1
- dispositions, 20, 24, 37–39, 47–51, 61–64, 69, 80, 97–98, 121, 127, 152–67. *See also* habitus
- dissent, 163–65, 167–69
- Distinction* (Bourdieu), 6–7, 52, 65, 68, 92, 96, 137–39, 173, 187–89, 194
- domains (Mills concept), 138–41
- domination: consent to, 13, 67–71, 112–13, 150–63, 167–71; education institutions and, 23–24; gender and, 23–24, 110–32; intellectuals' relation to, 195–96; legitimization of, 164–6 misrecognition and, 53–56, 64–66 127–28, 152–63, 187–88, 195–99. *See also* class relations; cultural capital; feminism; labor; mystification; symbolic violence
- doxosophers, 43, 143, 197
- dual consciousness, 168–71, 208n4
- Durkheim, Émile, 21–22, 41, 85–87, 187, 196, 204n5
- East Germany, 166–67
- École Normale Supérieure, 9, 29–30, 37, 62, 79–80, 136
- economics, 21
- education: capitalist university and, 197–99; civil society and, 104–9; cultural capital and, 4, 15, 23–24, 53, 94–95, 104–9, 179–82; Freire's hopes for, 95; gender and, 205n1; Gramsci and, 96; higher education

- education (continued)
- institutions, 96; immigration and, 180–84; Lareau’s work and, 1–2; legitimacy of, 179–85, 203n9; material violence and, 183–84; pedagogical approaches and, 95, 98–101, 104–9; social reproduction and, 4–5, 53, 63, 66–68, 139, 178–85, 201n2, 203n9; symbolic violence in, 23–25, 96–98, 178–79, 183–84; technical function of, 94–95, 97–101
 - engagement (Burawoy’s), 12–15
 - Engels, Friedrich, 117–19, 202n4
 - Enlightenment, 56
 - eternalization (as historical labor), 117–21, 171
 - Eyal, Gil, 43, 207n8
- factory council movement, 61–63
- false consciousness, 50–51, 169–71
- Fanon, Frantz, 128–29, 131; Algerian period of, 13, 76–77; Bourdieu’s contempt for, 76–77, 80–81, 193, 205n10; Bourdieu’s ideas and, 2–3, 13, 76–77; colonialism and, 80–85, 146; Freire and, 101; Gramsci and, 75, 88–89; Mills and, 145–47; psychoanalysis and, 78–80; race and, 13, 80–85
- farmers, 177–79
- Feminine Mystique*, The (Friedan), 122
- feminism, 7, 11–12, 19, 50, 110–32, 154, 205n3
- Feminism after Bourdieu* (Adkins and Skeggs), 205n3
- fields: autonomy and, 10–11, 27, 42–43, 64, 97–98, 195–99; capital and, 11, 41–47, 193–96; civil society and, 66–68; Gramsci’s superstructures in, 13, 41, 60; history and, 40–43; interactions among, 166–67; Marx on, 35; Mills’s concept of domains and, 138–41; Parsons’s ideas and, 202n7; sociology’s disciplinary space and, 1–2, 10, 16–17, 29–31; spontaneous partitioning of, 21, 42–43, 136, 187; state socialism and, 165–67; traditional societies and, 187–88; universality claims and, 55; uses of, 2, 15. *See also* colonialism; Kabyle (ethnic group)
- Firing Back* (Bourdieu), 56, 146, 174
- Flaubert, Gustave, 22, 42–43
- flexploitation, 26. *See also* neoliberalism
- FLN (National Liberation Front). *See* National Liberation Front
- Foucault, Michel, 7, 91
- “Foundations of a Theory of Symbolic Violence” (Bourdieu and Passeron), 4
- France: academic culture of, 9–10, 18–32, 111–13, 143–44, 191–93; colonialism and, 79–93, 186–87; generalizability of, 155; immigration and, 175–86; May 1968 and, 46, 109, 204n3, 207n7; race in, 77–81; United States’s differences from, 138–41. *See also* Algeria; colonialism; Marxism; race
- Frankfurt School, 10, 22, 159
- Free French Army, 79–80
- Freire, Paulo, 2–3, 14, 75, 95–96, 101–2, 104–9; critical pedagogy and, 98–104
- French Revolution, 67
- Freud, Sigmund, 129, 191
- Friedan, Betty, 122
- games: Bourdieu’s marriage analysis and, 3, 177–79; Burawoy’s work on, 8, 10, 149–51, 155–57; habitus and agency in, 151–52; making out and, 3, 150–63; social practices and, 44–45, 166–67, 195–96, 202n6, 206n2, 207n3; van Velsen’s research and, 5
- gamification, 206n2
- Geertz, Clifford, 86
- gender, 23, 101–2, 110–32, 177–79
- Gentile, Giovanni, 108
- German Ideology, The* (Marx and Engels), 36–39, 47–49, 52, 152
- gift exchange, 85, 153
- gift of self, 125
- Gilman, Sarah, 7–8
- Gintis, Herbert, 4
- Gluckman, Max, 5
- Godelier, Maurice, 4, 47
- goldbricking, 156
- good sense (of the dominated), 11, 26–28, 70, 72, 89, 92–93, 131–32, 134, 137–41, 167–70
- Gouldner, Alvin, 203n11
- Gramsci, Antonio: Bourdieu’s ideas and, 2–3, 6, 134, 150–51, 159–60, 192–93, 203n1; civil society and, 66–68, 107, 131, 156–57, 160; Croce and, 191; dual consciousness and, 168–71; education and, 96; Fanon and, 75, 88–89, 205n10; Freire and, 75, 104–9; hegemony and, 6–7, 13, 68–71, 155–58, 167–69; imprisonment of, 61–62; organic intellectual and, 59–60, 71–75; superstructure and, 13; theory-practice relation in, 58; traditional intellectual idea and, 11, 203n11, 204n4; war of movement and, 67, 88, 107, 205n9; war of position and, 67–68, 88, 205n9
- grand theory, 141–44
- Grass, Günter, 18
- Habermas, Jürgen, 7, 10, 21, 192
- habitus: the body and, 28, 40, 51, 92, 105; character and, 137–38; classification struggles and, 16–17, 35, 46–47, 57, 201n2; cleft, 29, 62, 86, 193; combat sociology and, 9–10, 18–32, 111–13, 143–44; countertraining and, 25, 50–51, 106–9, 204n4; definitions of, 23, 69, 153–54; durability of, 46–47, 57, 61–64, 102–3, 120–22, 127–28, 134, 143–44, 151–52, 166–67; education and, 98–100, 183–84; false consciousness and, 168–71; forces of production and, 202n8; games and, 44–45; gender and, 120–21; gift exchange and, 153–54; hegemony and, 68–71; inheritance and, 177–79; Marx and, 39–40; misrecognition and, 69–70, 73, 154, 161–63, 169–70; organic intellectuals and, 175–76; philosophy and, 36–40; situational analysis and, 5–6; social reproduction and, 44–45; symbolic violence and, 23–24, 48–51, 114–15, 196; tautological nature of, 162, 170, 174; uses of, 2, 15. *See also* dispositions
- Harlem Children’s Zone, 107
- Havens lectures, 14
- Hegel, G. W. F., 36–37, 56–57, 191
- hegemony: autonomy within, 156–57
- Bourdieu’s work and, 6–7, 167–69; consent and, 13, 67–71, 112–13, 150–63, 167–71; Freire’s underestimation of, 96; habitus and, 61–64; misrecognition and, 64–65, 152–55, 162–63; state socialism and, 163–64; superstructures and, 155–57; symbolic violence and, 13, 60, 68–71, 104–5, 192–93
- hexis, 28, 40, 51, 92, 104–5
- history (Marx’s view of), 36, 40–43, 60, 117–18, 152–53, 201n2
- Hobbes, Thomas, 21
- Holdt, Karl von, 14
- Homo Academicus* (Bourdieu), 29, 46, 96, 109
- Homo habitus*, 151–52, 169, 206n1
- Homo ludens*, 151–52, 169, 206n1
- homosexuality, 121–22, 127–29, 206n206n4
- Hungary, 6, 10, 13, 163–69
- Husserl, Edmund, 87
- hysteresis, 43–47, 170
- identity politics, 113
- ideological domination, 36, 47–48, 52, 57, 65–69, 152–57, 165–71

- Il Grido*, 62
illusio, 9
immigration, 179–86
inheritance, 178
Inheritors, The (Bourdieu and Passeron), 95–96, 98–99, 109
Inkeles, Alex, 86
internalization, 101–2, 151–52, 165.
 See also habitus
internal state, 155–57, 206n1
Internationale of intellectuals, 40, 56,
 74, 146, 195–96
interviewing, 175–87
judges, 182–84
Kabyle (ethnic group), 5, 22–23, 45–46,
 78, 85–86, 89, 130, 174, 186–87
Kant, Immanuel, 129
Kenny, Bridget, 206n1
Konrád, György, 195
labor, 56–57; deskilling of, 44, 139,
 159–60, 180; double truth of, 3–4, 8,
 149–51, 158–61, 167–71, 173; making
 out and, 156–57, 159–63; Mills's
 analysis of, 137–41; philosophy and,
 36–40, 57; social reproduction and,
 43–44; surplus, 3–4. See also capitalism;
 class relations; Marxism
Lacan, Jacques, 129
Lahire, Bernard, 207n5
Lamont, Michèle, 2, 20, 201n1
Language and Symbolic Power
(Bourdieu), 139
Lareau, Annette, 1, 201n1
La sociologie est un sport du combat
(film), 18, 20, 192, 203n2
Lazarsfeld, Paul, 141
Learning to Labor (Willis), 4
Le Monde, 109
Lenin, Vladimir, 67, 71–72, 191
Lenin Steel Works, 6, 163–64
Lenoir, Remi, 183
Le Pen, Jean-Marie, 178
Lerner, Daniel, 205n7
Les Temps Modernes, 131
Lévi-Strauss, Claude, 22, 39, 119
liberation (from gender domination),
 124–29
Liber-Raisons d'Agir, 26, 64
Listen, Yankee (Mills), 145–46
Logic of Practice, *The* (Bourdieu), 30,
 36–37, 78, 96, 173
L'Ordine Nuovo, 62
Lukács, György, 22, 159, 191
Making Capitalism without Capitalists (Eyal, Szelenyi, and Townsley),
 208n2
Making of the English Working Class,
 The (Thompson), 202n1
making out, 3, 150–51, 156–63
Malinowski, Bronislaw, 6
Manchester School, 5
Mandarins, *The* (Beauvoir), 115
Mandela, Nelson, 15, 108
Manifesto of the Communist Party
(Marx and Engels), 49
Manufacturing Consent (Burawoy), 3,
 8, 149–51, 155–57, 162–63
Marcuse, Herbert, 191
“Marriage Strategies as Strategies of
 Social Reproduction” (Bourdieu), 3
Marx, Karl, 57, 149; Bourdieu's ideas
 and, 2–3, 34–36, 39–40, 50–51,
 161–63, 191–93, 196; Hegel and,
 191; historical materialism and,
 36, 56–57, 60, 152–53; materialism
 and, 36; Parsons's critique of, 15–16,
 201n2; philosophy and, 36–40; sys-
 temic transformation and, 42–47;
 value theory of, 149–51
Marxism: anticolonial movements and,
 77–81; basic tenets of, 2; Bour-
 dieu's aversion to, 1, 8–9, 11–17, 19,
 31–32, 49–50, 60, 134, 154, 189–90,
 196–99, 202n1, 204n5; Burawoy's
 Bourdieu and, 12–15; caricatures of,
 32; cultural domination questions
 and, 12–15, 23–24, 53–56, 64–66,
 127–28, 152–63; erosion of, 7; race
 and, 77–81. See also state socialism
Masculine Domination (Bourdieu), 111,
 113–18, 121–22, 124–28, 206n2
Mason, Sarah, 206n2
material violence, 14–15, 76–85, 91–92,
 101, 117–18, 183–84
Mauss, Marcel, 204n5
May 1968, 46, 109, 204n3, 207n7
Memoirs of a Dutiful Daughter
(Beauvoir), 205n1
Merleau-Ponty, Maurice, 153–54
Merton, Robert, 30–31
Mills, C. Wright, 2–3, 13–14, 133–47,
 206n3
misrecognition: Bourdieu's use of,
 9–10, 150–51; capitalism and, 159–61,
 195–99; consent and, 13, 67–71,
 112–13, 150–63, 167–71; definition
 of, 69; dominated class's agency
 and, 53–56; education and, 183–84;
 gender and, 118–20; hegemony and,
 64–66, 127–28; mystification and,
 47–51, 152–55, 159–63; overcoming
 of, 172–86; sociology's task and,
 24, 172–84; symbolic violence and,
 23–25, 97–98, 137–41, 173, 198–99,
 204n2
misrepresentation, 177
Mitterrand, François, 175, 178
modernization theory, 77, 86–91, 205n7
Modern Prince, *The* (Gramsci), 65
Moi, Toril, 111–12, 205n3
Money, Morals, and Manners
(Lamont), 2
Monroe Doctrine, 145
mutual recognition, 124–28, 184–86,
 205n7
mystification, 3, 47–53, 151–57, 159–65,
 170–71. See also capitalism; labor;
 Marxism; misrecognition
National Liberation Front, 13, 77,
 79–80, 203n10
naturalization (of structures of domi-
 nation), 116–24
Negritude, 128
neoliberalism, 18, 26–27, 56, 64, 175,
 189–90, 197–98
New Left, 136–37
New Men of Power (Mills), 137, 139–
 142
objectivity, 130–32. See also outsider
 status (where understanding is
 concerned)
O marxismo encontra Bourdieu
(Burawoy), 14
On Television (Bourdieu), 9, 43, 64,
 144, 146, 194–95
On the Jewish Question (Marx), 5
organic intellectual, 11, 26, 59–60, 71–
 89, 131–32, 134, 146–47, 173–74, 1
 182–84, 189–90, 193–97, 204n4
Outline of a Theory of Practice (Bour-
 dieu), 5–6, 30, 78, 153, 173, 187, 205
outsider status (where understandin
 is concerned), 130–32, 150–51, 153
 159. See also Fanon, Frantz; Kabyl
 (ethnic group); sociology
paradox of public engagement, 26–2
paradox of reflexivity, 29
paradox of relative autonomy, 27
Parsons, Talcott, 15–16, 20–32, 86, 1;
 137, 142, 153–54, 192, 201n2, 202n1
Parvez, Fareen, 7–8
Pascal, Blaise, 22, 37, 55–56
Pascalian Meditations (Bourdieu), 8–
 30, 36–37, 68–69, 88, 96, 149, 153,
 173, 175
Passeron, Jean-Claude, 4–5, 25, 94–
 104–9
“Passport to Duke” (Bourdieu), 17
Pedagogy of the Oppressed (Freire), 9,
 101–4
Pialoux, Michel, 178
Pirandello, Luigi, 108
Poland, 163–65, 171

- policy moment, 10–11
political imagination, 141–47, 175, 184–86. *See also* colonialism; Marxism; *Weight of the World, The* (Bourdieu)
Politics of Kinship, The (van Velsen), 5
Poulantzas, Nicos, 4, 47, 155
Poverty of Philosophy, The (Marx), 34
Power Elite, *The* (Mills), 137, 140, 142, 145
pragmatism, 135–36
Prague Spring, 171
precarity, 189–90
Prison Notebooks (Gramsci), 63, 105, 203n1
projection, 119–20
Protestant Ethic and the Spirit of Capitalism, The (Weber), 87
Proudhon, Pierre-Joseph, 34
Przeworski, Adam, 3, 207n3
psychoanalysis, 78, 91, 117
public sociology, 10–13, 25–27, 30, 56, 64, 109, 134, 142–47, 194–96
Purser, Gretchen, 7–8

race, 13, 77–85, 90, 92, 116, 128–29, 162–63. *See also* colonialism; Fanon, Frantz; gender
rational pedagogy, 105
realpolitik of reason, 53–54, 74, 145
recognition, 177, 184–86, 205n7
reductionism, 21, 111
reflexivity, 2, 10, 29, 96–98, 112–13, 136, 196, 208n4
Reich, Adam, 206n2
representation, 34–35, 48–55, 65–70, 99, 111, 117, 138–39, 169, 184–86
repression, 2, 13, 29–35, 39, 45, 84–85, 123, 129, 171, 174
Reproduction in Education, Society, and Culture (Bourdieu and Passeron), 4, 25, 94–95, 97–99, 104–5, 109, 173, 179, 183–84, 187–89, 194
revolutionary optimism. *See* Fanon, Frantz; Gramsci, Antonio

Riley, Dylan, 16
Rivet, Jean-Pierre, 77
Romania, 166–67
rules. *See* games
Rules of Art (Bourdieu), 10, 42–43

Sallaz, Jeffrey, 206n2
Sartre, Jean-Paul, 13, 36–37, 77–78, 112–13, 115, 129, 135–36, 143–44, 193, 206n5
Sayad, Abdelmalek, 77, 89, 180–81, 183, 185
scholastic reason, 36–37, 49–51, 55–57, 74
The Second Sex (Beauvoir), 13, 111–13, 115–21, 123, 125–29
second-wave feminism. *See* feminism
Seekings, Jeremy, 14
segregation, 81–83
Seibel, Claude, 77
sexuality, 121–22, 127–28, 206n4
Sharone, Ofer, 206n2
Sherman, Rachel, 206n2
Shils, Edward, 86
silencing (of Beauvoir), 111–13
Silverstein, Paul, 86
Simmel, Georg, 22, 206n6
Sitas, Ari, 14
situational analysis, 5–6
skepticism (Burawoy's), 2–7
Sketch for a Self-Analysis (Bourdieu), 29, 80
skholè, 11–12, 38–39, 73, 131, 175
socialism, 84–85, 88–91. *See also* state socialism
Social Structures of the Economy, The (Bourdieu), 42
Social System, The (Parsons), 137
social workers, 182–84
sociological imagination, 134–41
Sociological Imagination, The (Mills), 135–37, 141–45
sociology: Bourdieu's concepts and, 1–2, 10, 15–17, 39; as combat sport, 9–10, 18–32, 111–13, 191–93, 203n2; cultural turn in, 7; habitus and, 39–40; politics and, 141–47, 172–96; professional, 10–11, 15–17, 135–37, 141–44; public, 10–13, 25–27, 30, 56, 64, 109, 128–32, 134, 142–47, 194–96; reflexivity and, 29–30, 96–98, 112–13, 129–32, 136, 196; research methods in, 7, 21, 135–37, 142–44, 173–77, 179–86, 196–97. *See also* specific concepts and theorists
Sociology of Algeria, The (Fanon), 77
soft pedagogies, 98–99
Solidarity movement (Poland), 67, 163–65, 171
South Africa, 6, 10, 14–15, 67, 108–9, 162
Soviet Union, 125–26, 128–29, 145
Soweto revolution, 108–9
spontaneous differentiation, 21, 42–43, 136, 187
spontaneous sociology, 143, 162–63
State and Revolution (Lenin), 67
State Nobility (Bourdieu), 9, 96
state socialism, 152–57, 161–71, 195
structural functionalism, 15–16, 22–32, 47, 50, 135–36, 141–42, 171
subalterns, 11, 17, 26, 31, 57, 61, 170, 182, 184–86, 197. *See also* class relations; domination; hegemony; misrecognition
surplus labor (obscuring of), 3, 8, 149–51, 158–61, 167–71
surveillance, 122–24
Swartz, David, 201n3
symbolic violence: the academy and, 28–30; allogoxia and, 17, 86, 176–77, 187; anticolonial revolution and, 83–84; Bourdieu's work as, 1, 8, 10, 19, 29–30, 53–54; consent and, 3–4, 13, 67–71, 112–13, 150–63, 167–71; definitions of, 2, 8, 21, 23–25, 48; education and, 1–2, 4–5, 23–25, 95–101, 104–9, 183–84, 196; false consciousness and, 50–51, 69; gender and, 111–32; habitus and, 23–24, 47–51, 114–15; hegemony and, 13, 60, 68–71, 104–5, 192–93; invisibility of, to dominated classes, 15–17, 23–25, 48, 53, 57, 138–41, 143–44, 187; limits of, 191–93; material violence and, 14–15, 25, 78, 80–85, 91–92, 101; Mills's account and, 137–41; misrecognition and, 23–25, 97–98, 150–51, 154–55, 162–63, 173, 196, 198–99, 204n2; paradoxes of, 186–90; state socialism and, 161–77, 179–82. *See also* colonialism; cultural capital
Szelenyi, Iván, 195–96

Tambo, Oliver, 15, 108
theory effect, 33, 36
Theses on Feuerbach (Marx), 37, 40, 202n5
Third Worldism, 77–78
Thomas, Norman, 206n1
Thompson, E. P., 160–61, 202n1
total intellectual, 143–44
To the Lighthouse (Woolf), 122
Touraine, Alain, 25
tracking (in schools), 179–80
traditional intellectual, 11, 63, 71–75, 87, 89, 107–8, 131–32, 134, 143–44, 146–47, 154, 173–74, 176, 188–89, 193–97, 203n1, 204n4
traditional traditionalism, 84
Travail et travailleurs en Algérie (Fanon, Darbel, Rivet, and Seibel), 77

unconscious, the (collective and personal), 120–21
“Understanding” (Bourdieu), 175–71
United States (sociological practice in), 135–41
universality (claims to), 4, 6–7, 21, 27, 53–55, 57, 112, 133, 150–51, 154–55, 195–96
universities, 197–99. *See also* specific universities

- University of Algiers, 79
Uprooting, The (Bourdieu and Sayad),
77, 82–83, 89, 186
- value consensus, 15–16, 21, 30–31
van Velsen, Jaap, 5–6
voluntaristic theory of action, 21
- Wacquant, Loïc, 7–9, 20
war of movement, 67, 88, 107, 205n9
war of position, 67–68, 88, 107–8, 170,
205n9
- Weber, Max, 10, 21–22, 43, 68, 87, 134,
136, 191, 196
- Weight of the World, The* (Bourdieu), 9,
16, 26, 30, 139, 144, 172–90, 194–95
- White Collar* (Mills), 137, 139–40,
142
- Willis, Paul, 4, 98–99
- women. *See* Beauvoir, Simone de;
feminism; gender
- Woolf, Virginia, 19, 115–16, 122
- working class, 34–35, 49–50, 57, 98–99,
137–41, 149–51
- Wretched of the Earth, The* (Fanon), 13,
77, 80–81, 128, 146
- Wright, Erik, 12, 196, 202n2
- Young Hegelians, 36–37, 39
- Zambia, 162
- Zola, Émile, 140–41