

Rassegna Italiana di Sociologia

CALL FOR PAPERS

Rupture and Crisis

Reading Bourdieu through crisis, reading crisis through Bourdieu

Call for paper, Special Issue of «Rassegna Italiana di Sociologia», edited by MARCO PITZALIS (University of Cagliari, Italy) and ELLIOT B. WEININGER (Suny Brockport, NY, USA)

Nearly 20 years after his death, the work of Pierre Bourdieu remains the object of a prevailing interpretation, one encapsulated by a single word: «reproduction». The relations between capitals, field, and habitus are understood as a circle enclosing individuals in a sort of eternal return. Individuals are, indeed, doubly imprisoned: by objective structures and by the constraints of collective dispositions. Thus, it is assumed that the myriad of concepts introduced by Bourdieu lead inexorably to «structuralist» and «holistic» analyses (Boudon 2010; Fabiani 2016) of social phenomena, and to findings of social continuity and perpetuation of power relationships (DiMaggio 1979; Jenkins 1982; Goldthorpe 2007; Burawoy 2012). On this reading, Bourdieu's thought admits «dynamic» elements – strategy, struggle, even revolution – only to the extent that they can be subordinated to «static» outcomes.

Of course, in opposition to this interpretation, others have emphasized the dynamic and historical dimension of Bourdieu's work (Joly 2018, 122-3), and his attention to processes of change and transformation (Boyer 2003; Swartz 2013; Weininger, Lareau 2018; Pitzalis 2019; Fowler 2020). These authors attend closely to Bourdieu's insistence that a historical and phenomenological perspective on social processes constitutes the necessary complement to structural analysis. Moreover, they recognize that much of Bourdieu's work is focused on and around different moments of rupture, and on the phases of crises. In this view, rupture and crisis are not marginal aspects of Bourdieu's oeuvre, but, in fact, constitutive of his epistemological posture.

For example, the study of symbolic revolutions, as found in Bourdieu's work on figures such as Heidegger, Flaubert, and Manet, focuses on the crucial question of the autonomy (and the «autonomization») of cultural fields. Correlatively, in the «Algerian period», Bourdieu studied the crisis affecting peasants due the shift toward capitalism and the rupture caused by French colonization. In *Le bal des célibataires* the crisis is caused by the symbolic devaluation imbuing the rural world at the end of 1950s, and its effects on the marriage market. And, the crisis of May 1968 inspired a large array of research on the relationship between structural changes and individual strategies (of conversion, educational investment, etc.), and how these strategies were mediated by individual dispositions and capitals during a period in which the relation between credentials and occupations was changing rapidly. Indeed, these are the subject of several books dedicated to the analysis of the structural transformations that have affected the school system (Bourdieu 1970) and the higher education system (Bourdieu 1984; 1989).

Bourdieu's interest in the historical and phenomenological dimension of social processes appears clearly in his lectures at the «College de France», from the early statements on classification conflicts (2015) through his later studies of the genesis of the State (2012) and on the constitution of the artistic field (2013). Similarly, in his treatise on «masculine domination» Bourdieu underlines

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Redazione: Valeria Piro, ris@mulino.it

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the historical dimension of habitus against any «naturalization» and reification. This emphasis on processes, strategy, and conflict sheds a very different light on his research and social theory – one in which transformations, struggles, structural changes, and the misalignment of habitus and field (hysteresis) have a central place in the dynamic of social life. One can say, following Robert Boyer, that «under the appearance of the reproduction» one may find «a theory of change» (2003, 69) in Bourdieu's work in which three main factors of change emerge: the specialization/autonomization of fields; the action of dominant actors and the entrance of new actors; the competition to control the «Power of the State» (ibid., 71).

In order to valorize these aspects of Bourdieu's thought, this **call for papers** is intended to solicit both theoretical and empirical studies.

We welcome:

- Innovative theoretical articles aimed at bringing out how and to what extent Bourdieu's sociology may contribute to analysis of ruptures and crisis
- Empirical studies that make use of Bourdieusian «tools» – applied at any level of analysis (micro-, meso-, macro-sociological) – and aimed to different research fields, such as:
 - Symbolic revolutions
 - Crisis of institutions
 - Changes in organizational fields
 - Transformation of the family and domestic sphere
 - Evolution of the scholastic mode of reproduction
 - Structural changes in the field of power
 - Symbolic violence and forms of resistance
 - Social movements
 - Race
 - Gender relations and changes in intimacy
 - New forms of cultural capital and their effects
 - Economic changes
 - Work and professions
 - Digital media revolution
 - National fields and international struggles
 - Relationship between State and economy
 - Desynchronization of field and habitus

Deadlines and guideline

Abstracts are due by **May 15, 2021**. All abstracts (500 words), with 5 keywords, should be sent as e-mail attachments to: pitzalis@unica.it; eweining@brockport.edu.

Submission of first versions of articles to the editors by **October 15, 2021**. Articles – written in English – should follow the journal guidelines.

Communication from the Editor concerning the peer-review process by **December 15, 2021**.

Revised and edited versions sent to the Editors by **February 15, 2022**.

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