

# Chollos De Parcelas En Crdoba

## Pierre Bourdieu

Eine wissenschaftliche Theorie der Kultur Bronislaw Malinowski, 1988

*Das Elend der Welt. Zeugnisse und Diagnosen alltäglichen Leidens an der Gesellschaft* Pierre Bourdieu, 2017-06-30

»Nicht bemitleiden, nicht auslachen, nicht verabscheuen, sondern verstehen!« – so lautet das Credo dieser außergewöhnlichen soziologischen Studie über Formen und Ursachen des Leidens in und an der heutigen Gesellschaft. Menschen, die sonst weder zu Wort kommen noch gehört werden, berichten über ihr gewöhnliches, konkretes Leben, ihre Hoffnungen und Frustrationen, Verletzungen und Leiden. In ihrer Zusammenschau ergeben diese Lebens- und Gesellschaftsbilder »von unten« ein schonungsloses Röntgenbild der französischen – und nicht nur der französischen – Gegenwartsgesellschaft, geprägt von zunehmendem Konkurrenzdruck, struktureller Massenarbeitslosigkeit, Sozialabbau, gesellschaftlicher Marginalisierung bzw. Ausschließung immer breiterer Bevölkerungsgruppen, verstärkt durch den schleichenden Rückzug des Staates aus seiner Verantwortung für das Gemeinwohl und die zunehmende Deregulierung von Wirtschaft und Gesellschaft. Die kleinen und großen Misereen und Leiden dieser Alltagsmenschen erscheinen in der janusgesichtigen Gestalt von ökonomischer Lage bzw. materiellen gesellschaftlichen Zwängen hier und leidvollen Erfahrungen mit sozialen Hierarchien, wie sie mit der jeweiligen Stellung im Sozialraum einhergehen, dort. Gerade diese stellungsbedingte Form des Leidens an der Gesellschaft, allzu lange von der Soziologie vernachlässigt und im öffentlichen Diskurs verschwiegen, bringt die von Pierre Bourdieu und Mitarbeitern vorgelegte Analyse radikal zu Bewusstsein. Ein eminent politisches Buch.

**Homo academicus** Pierre Bourdieu, 1992

**Ein soziologischer Selbstversuch** Pierre Bourdieu, 2002 Der im Januar 2002 verstorbene französische Soziologe hat als eigenwilliger Denker mit seinem Werk die Soziologie in den letzten 20 Jahren stark beeinflusst. Im Oktober 2000 schloss Bourdieu seine letzte Vorlesungsreihe am Collège de France, an dem er lange Jahre lehrte, mit einem soziologischen Selbstversuch ab, in dem er nach der gesellschaftlichen Bedingtheit des Erkenntnissubjekts – in diesem Fall sich selber – fragt. Ursprünglich von Bourdieu noch als eine Selbstvergewisserung, als Prüfstein und Konsequenz der eigenen forschungspolitischen Ansprüche verstanden, wurde der Text nach Bourdieus Tod in Frankreich zu einer Art Autobiografie umgedeutet. Die jetzt auf deutsch vorliegende erweiterte und systematischere Fassung weisen den Text als Lehrstück einer

systematischen Selbstreflexivität aus, in dem die Bedingungen für die Entwicklung der eigenen wissenschaftlichen Arbeit und der Karriere im Wissenschaftsbetrieb scharfsinnig und sehr persönlich analysiert werden. Für diejenigen, die einen Zugang zu Bourdieu und seinem Werk suchen, von Interesse. (3) (Gerhard König-Kurowski)

**Sozialer Sinn** Pierre Bourdieu, 1993

Das Ende des Totemismus Claude Lévi-Strauss, 1981

**Die Bildung des wissenschaftlichen Geistes** Gaston Bachelard, 1978

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