

## Abstracts (İngilizce özetler)

### **Practice and symbolic power in Bourdieu: The view from Berkeley**

**AKSU AKÇAOĞLU - LOÏC WACQUANT**

This paper is based on a dialogue which interrogates the fundamental framework of Bourdieu's sociology by shedding a reflexive light on Loïc Wacquant's Bourdieu Boot Camp at UC Berkeley. Against the academic commonsense which presents "capital, field, habitus" trilogy as the core of Bourdieu sociology, it underlines the duet of "social space and symbolic power". Social space is seen as the mother category which generates all the other concepts. Symbolic power is epicentral to the French sociologist's comprehension of social world and agent. The dialogue elaborates on the pedagogical strategies which help us to analyze the inner logic of Bourdieu's sociology. Against the seductions of speaking Bourdieuese, it focuses on how to internalize Bourdieu's craft of sociology as habitus. The role of epistemological vigilance is underlined. In addition to that, the possibility of establishing generative relation with theory is discussed even under the current threat of marketization of universities. Lastly, the dialogue examines the reasons of why Bourdieu's *On the State* should be treated as a classical work just as the studies of Marx, Durkheim, and Weber.

**Keywords:** Bourdieu, social space, symbolic power, habitus, course design.



## **Affects and dispositions in the formation of the professional criminal: Towards a Lacanian-inflected Bourdieuan approach**

BORAN ALI MERCAN

The phenomenon of professional crime and criminality has been often explained by social learning approach and labelling theory within the literature of criminology. However, both approaches have inadequacies in accounting for it: The stress has thus far been on either the effect of environmental factors –the weight of structure– in shaping human behaviour or the psychological reaction of individuals constructing a stable criminal identity – the role of agency. To overcome this duality, this article offers the articulation of the Lacanian framework of clinical psychoanalysis with Bourdieu's dispositional theory of action. The transition of the Lacanian subject from the imaginary to the symbolic level, which is the level of language, culture and society, is referred to by Bourdieu as becoming an apt agent of social fields with certain endowment of capacities functioning as a capital. Namely, becoming a criminal means to transform into an agent of the illegitimate – criminal fields by acquiring a certain equipment of knowledge and capability as a valuable capital. The symbolic identification with criminal social types as an object-cause of desire and *jouissance* (enjoyment) obtained from criminal lifestyle are emphasised in this transition process. Though the major aim is theoretical by proceeding along professional criminal subjectivity, data supports the theoretical argument through an ethnographic research on the illegitimate field and *gayrimeşhur* criminal social type.

**Keywords:** Professional criminal, affect, disposition, Lacan, Bourdieu.



## **At the interface of ethnography and history: Myths and maps of meaning concerning apprenticeship**

GÜL ÖZSAN

This essay is based on the findings of the ethnographic research I have carried out on shopkeepers and artisans in various districts of Istanbul since the mid-1990s –the most recent one being conducted between April and July 2015, which was based on observations and in– depth interviews with 38 female shopkeepers in Moda/Caferaga. Presenting an overall evaluation of all these research findings, I aim to render visible everyday perceptions, myths and maps of meaning concerning apprenticeship, while providing a critical reading of some social scientific and historical works on shopkeepers, artisans and apprentices. It is an important challenge for any ethnographer to find ways to overcome the myths constructed by previous scholarly work. A considerable portion of the scholarly literature on shopkeepers, artisans and apprentices tends to reproduce the conventional patterns of thinking based on the themes of tradition/modernity, pre-industrial/industrial, “traditional apprentice-

ship" or "traditional forms of master-apprentice relations" rather than critiquing them on the basis of theoretical breakthroughs of historical and ethnographic research and their concrete findings. The frames of thought I observed amongst the shopkeepers and artisans in my research show striking parallels with the conventional approaches commonly found in the scholarly literature on the subject. The narrative of the loss of "traditional apprenticeship" I often encountered in my interviews was deployed to reinforce the present hegemonic positions of masters. Moreover, the conception of an idealized, immutable "tradition" serves to reproduce the myth about the impossibility to find "proper" apprentices to be employed, which is a widespread complaint voiced by masters. Critical scholarly studies on the subject, however, have decisively refuted the myth of "traditional apprenticeship," demonstrating that apprentices were commonly employed as cheap labor in many diverse historical settings and that the transmission of occupational expertise and skills had never been unproblematic. One of the major findings of my own research too is that masters are often reluctant to pass on the "tricks of trade" to their apprentices. Moreover, they tend to hand over their small businesses not to their non-kin apprentices who they consider to be "foreigners," but rather to their family members whenever possible. The ultimate objective of the essay is to point out the prospects for productive cross-fertilization between social scientific research on present-day apprenticeship and historical studies on shopkeepers, artisans and apprentices.

**Keywords:** Apprenticeship, artisans, shopkeepers, history, ethnography, modernity, tradition.



## **Private property and common: Land struggle in Göllüce**

**BEGÜM ÖZDEN FIRAT**

This article focuses the transformation of land property regime from the 19th to the present and the struggles between different actors over a pasture in Göllüce village located in Torbalı, İzmir. It specifically deals with the transformation of power relations between social classes in 1960s by analysing the actors changing claims and acts for land property rights. The article tries to comprehend the ways in which claims to private property and common use rights have been historically legitimized and argues that land struggles in this period is crucial for understanding the present neoliberal enclosures.

**Keywords:** Land property, private property, commons, 1960s, social movements, land occupations.



## **How may the documentaries of Gezi Resistance be made with its actors and witnesses?**

### **Database documentary: Interactive, participatory, co-creative new media documentary**

**ERSAN OCAK**

One of the basic aspects of the social movements of our times (such as Arab Spring, Occupy, Los Indignados and Gezi Resistance) is to be audio-visually recorded more by the protesters and witness citizens rather than the sum of the recordings made by documentarians, photo/video-journalists, video-activists, and police department camerapersons. Hence, the accumulation of audio-visual recording materials of the protesters and witness citizens is a huge amount that cannot be ignored. Even though we cannot calculate the exact amount of this audio-visual material –which has been stored in personal hard drives, kept in torrents and partially shared in social media and internet video platforms– is so valuable for the collective memory, history writing and documentary filmmaking of the Gezi Resistance and similar social movements. The basic question in this article is, how the protesters and witness citizens (as the producers of this audio-visual material) can be included to the production process of documentary making as co-creators, through new forms of documentary and new modes of documentary production. Here, “database documentary” (as one of the types of “new media documentary”) is claimed to be one of the capable new form of documentary in this vein. The interactive capacity and openness to co-creative production aspect of database documentary may help us to understand the Gezi Resistance and similar social movements is also put forth in the article. In this context, through several social movement database documentaries, the participation of the protesters and witness citizens to the production process as co-creators by the montage apparatus, which is provided by the documentarian as a producer, is critically elaborated.

**Keywords:** Gezi Resistance, documentary, new media documentary, database documentary, collective memory, montage.