

those of any academic level or discipline searching for an easily readable introduction to the work of Bourdieu and contemporary Bourdieusian scholarship.

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Bourdieu: The Next Generation: The Development of Bourdieu's Intellectual Heritage in Contemporary UK Sociology. Jenny Thatcher, Nicola Ingram, Ciaran Burke and Jessie Abrahams (eds). Abingdon: Routledge, 2016. 168 pp., £110.00 (hbk). ISBN: 9781138910461

This book is an edited collection that brings together contemporary sociologists in Britain whose research has employed Bourdieusian concepts, principles, and epistemology. Robbins explains in the foreword how the scholarship of sociologists engaging with Bourdieu's ideas is situated within the tradition of sociology at the London School of Economics (LSE). Overall, this collection extends the rich, theoretical contributions of Bourdieu and, through each contribution, demonstrates how Bourdieu remains of relevance to sociologists. The title of the book could be a reference to Star Trek, and I wonder if this is intentional. What the title communicates is that the substantive contributions of Bourdieu continue to be engaged with, critiqued, and used to analyse the complex interplay of structure and agency to understand society today. This is a book for anyone interested in contemporary use of social theory, Bourdieu and critical approaches to understanding society.

Robbins explains in the foreword that Bourdieu and the contributors to this collection share a passion for sociology that is public, and reaches outside of the academy for impact. And I would agree with Robbins that the use of Bourdieu in this book is not simply about theorising, rather the contributions are political. Although many of the writers examine processes of domination and inequality, they do not shy away from the ambiguities arising from empirical data. Most of the chapters in this book draw directly on empirical research; this is mostly qualitative with a couple of examples of ethnographic approaches, and several researchers have used interviews to collect their data. Friedman examines the Great British Class Survey (GBCS) and further illuminates the subjective experience of class and capitals through interviews. This provides a valuable qualitative dimension to the GBCS that evidences a complex relationship between social, cultural, and economic capitals. Meanwhile, using Bourdieu's work on forms of capital McKenzie, Wallace, and Bowers-Brown opens up a dialogue about how useful, in particular contexts, non-dominant forms of capital can be. This is exemplified in Wallace's chapter that demonstrates an asset-based approach to different cultural capitals, whereby approaching non-dominant cultural capital among young Black Caribbean men appreciatively iterates a commitment to reflexively developing Bourdieusian scholarship in race and identities beyond the limits of Bourdieu's own thinking. Similarly, McKenzie demonstrates how the concepts of cultural and social capital can move beyond deficit understandings of difference to one more that appreciates differing social contexts, positioning and hence what is needed to get by.

Each contributor reflects on their journey to using Bourdieusian concepts and how Bourdieu's theory illuminated and provided a means for understanding their own lives. Reflections from McKenzie on her early encounters with Bourdieu's ideas and its resonance with her own experiences of others' judgements of her based on her accent, clothes, or demeanour, I found it interesting that for McKenzie this led her to conclude that Bourdieu is a theory of practice, more than it is a theory of reproduction. The experience of finding Bourdieu's work complex and hard to fully comprehend is dealt with by a number of contributors. What appears to have sustained interest in this complex body of work was the way in which Bourdieu's thinking tools resonated with the contributors' life experiences. Extending Bourdieu's thinking tools from understanding practice to influencing practice is Thatcher's and Halvorsrud's chapter comparing Polish and South African immigrants' experience. This develops the concept of *habitus cleft*, which is less often researched than the concept of *habitus*. In considering their own biographies, Thatcher and Halvorsrud explain how the use of Bourdieu's thinking tools, and extending understandings of *cleft habitus* in their research, drawing on Bhabha's concepts of third space and hybridity, led to new insights about how transformations to *habitus* can provide opportunities for creativity and even empowerment.

Overall, this collection of contributions drawing on theory and practice demonstrates the contemporary relevance of Bourdieu to examining social life in Britain today. By engaging critically with Bourdieu's work, this collection contributes to the extension of Bourdieu's work, particularly in the areas of race and ethnicity, gender, the body, and divided *habitus*. Each of the contributions is clearly written, although the complexity of ideas in Garrett's chapter (6) might be challenging for some readers. However, Garrett rewards the reader with a deep theoretical exposition of how Bourdieusian concepts can be used alongside theories of gender and race. Through this Garrett demonstrates and argues that the solution to disparagement based on physical markers cannot be transcended by discounting the body, but rather that embodiment is the conduit through which we experience the world, albeit differently.

When reading this book what resonates between each chapter is the excitement and enthusiasm of the contributors and editors about how Bourdieu's thinking tools can open up analysis of complex social relations. The contributors in this collection make links with other chapters; this dialogue between articles is pleasant to read and generates a sense of discussion, as well as providing sign posting to the reader. Although at times it did seem tokenistic, it does reiterate the shared understandings, conflicts, and debates. The contributions to the book support Bourdieu's critique of the false dichotomy that is structure or agency. In being readable, the writers have risen to a challenge to translate Bourdieu's very abstract, complex metaphors for understanding the way in which society impacts upon individuals and how individuals impact upon society in less challenging prose. Many of the researchers who contributed to this collection are in the early stages of their career. The energy in their ideas and innovations in their applications and engagements with Bourdieusian thinking tools makes me excited to see the future work of these sociologists.

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