



## SUMMARIES

***B.G. Yudin. Objectivation and objectivity in Pierre Bourdieu's epistemology***

This paper presents principal elements of Bourdieusian epistemological project and focuses on the idea of objectivation. Review of key features of Bourdieu's reflexive sociology is followed by discussion of main criticisms aimed at Bourdieu's epistemology. The paper argues that Bourdieu's critics fail to do justice to his efforts because they tend to believe that operation of reflexive objectivation is meant to bring about a specific version of objectivity, which is called here 'panoptical objectivity'. By tracing Bourdieu's epistemological views back to early writings of his teacher Gaston Bachelard, this paper demonstrates that the main purpose of reflexive sociology is to provide tools for breaking with doxa and producing the cognizing subject. Bourdieu's methodological prescription of 'participant objectivation' should be interpreted within this epistemological framework.

*Key words:* Bourdieu, epistemology, reflexive sociology, objectivation, doxa, Bachelard.

***P. Bourdieu. Participant objectivation / Transl. by B.G. Yudin***

Scientific reflexivity stands opposed to the narcissistic reflexivity of postmodern anthropology as well as to the egological reflexivity of phenomenology in that it endeavours to increase scientificity by turning the most objectivist tools of social science not only onto the private person of the enquirer but also, and more decisively, onto the anthropological field itself and onto the scholastic dispositions and biases it fosters and rewards in its members. 'Participant objectivation', as the objectivation of the subject and operations of objectivation, and of the latter's conditions of possibility, produces real cognitive effects as it enables the social analyst to grasp and master the pre-reflexive social and academic experiences of the social world that he tends to project unconsciously onto ordinary social agents. This does not mean that anthropologists must put nothing of themselves into their work, quite the contrary. Examples drawn from the author's own research

(with special focus on field enquiries carried out concurrently in the far-away colony of Kabylia and in his home village in Béarn) show how idiosyncratic personal experiences methodically subjected to sociological control constitute irreplaceable analytic resources, and that mobilizing one's social past through self-socio-analysis can and does produce epistemic as well as existential benefits.

*Key words:* reflexivity, subject, objectivation, anthropology, academic field, scholastic bias.

***Ya.I. Gilinskiy. Suicide as social phenomenon***

The sociological analysis of suicide as complicated social phenomenon is presented in the article. There is dynamics of suicides in the USSR, RSFSR and Russia in comparison with some other states. On the basis of theory and results of empirical researches are shown such suicidogenic factors, as social and educational statuses, and also an unbalance of statuses.

*Key words:* suicide, social phenomenon, trend of suicide in Russia, suicidogenic factors.

***G.A. Cherednichenko. Youth after leaving secondary education: accumulation of educational resources and professional trajectories***

The paper is based on the results of longitudinal study (1998–2008) of lives among those leaving secondary schools, specialized secondary schools and training colleges of Novosibirsk region. The author analyzes processes of youth educational and professional trajectories formation, accumulation of educational resources taking place during the 10-years period of independent life as well as its influence upon objective positions and subjective estimates of young people.

*Key words:* educational and professional trajectories, accumulation of educational resources, human capital, formal and additional education, socio-professional status.