A highly welcome addition to the already cluttered world of handbooks, companions and encyclopedias devoted to sociology. This handbook is unique in shifting away from entries written largely by, and of primary interest to, Americans. It accords European sociologies and sociologists their rightful place at the center of what is now a global discipline. However, it also makes it clear that no single part of the world can encompass the fields' great and growing richness and diversity.

George Ritzer, Distinguished University Professor, University of Maryland

The Routledge Handbook of European Sociology explores the main aspects of the work and scholarship of European sociologists during the last 60 years (1950–2010), a period that has shaped the methods and identity of the sociological craft. European social theory has produced a vast constellation of theoretical landscapes with a far-reaching impact. At the same time there has been diversity and fragmentation, the influence of American sociology, and the effects of social practice and transformations. The guiding question is: does European sociology really exist today, and if the answer is positive, what does this really mean?

Divided into three parts, the Handbook investigates:

- intellectual and institutional settings;
- thematic variations; and
- regional variations.

The Handbook provides a set of state-of-the-art accounts that break new ground, each contribution teasing out the distinctive European features of the sociological theme it explores. It will be of interest to students and scholars across the social sciences and humanities.

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Routledge Handbook of European Sociology

Edited by Sokratis Koniodos and Alexandros-Andreas Kyrtsis
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Portuguese sociology
A non-cesural perspective
José Luís Garcia, João Carlos Graça, Helena Mateus Jerónimo and Rafael Marques

The historiography of Portuguese Sociology has predominantly assumed a delayed development, mostly occurring after the launch of this academic field following the advent of democracy in 1974. According to several specialists (Almeida 1991; Fernandes 1996; Pais and Cabral 2006; Pinto 2007; Machado 2009; Pereira 2009), the long period of military dictatorship and Estado Novo or "New State" (1926–1974) would seem to have enforced a sociological research development vacuum.

Underlying the aforementioned studies is the notion of an interrupted process duly reflecting a history of science attitude and position described as "cesurism" by Martins (1974). This assumption has tended to preclude any search of the worlds of education and culture for modes of thought, initiatives or figures that might be granted the status as precursors or practitioners of Portuguese sociology. Moreover, any analysis of Portuguese sociology through analogy with the ways the field took shape in preeminent countries merely serves to confirm the discontinuity thesis. In this chapter, we explore the scope for a different hypothesis, tracking a long and complex academic-institutional journey in universities and beyond and which culminated in the academy's full recognition of sociology.

1 Precursors at the turning of the twentieth century

Although no nineteenth-century Portuguese thinker played any major role in the founding of sociology as a scientific domain, there are nevertheless clear signs of the global shift in worldviews that corresponded with its emergence. First, the actual word crops up abundantly in the works of the literary critic Teófilo Braga. Alongside the poet Antero de Quental and the polymath Oliveira Martins, Braga was a leading figure in the "1870s Generation," who are perceived as responsible for spreading positivist and socialist doctrines, literary Realism as well as engaging in contacts with various mutually conflicting systems of "classical German philosophy" and schools of political economy, Darwinian ideas and, more generally, assuming what should be deemed the core problems of Portuguese society: backwardness, or in a somewhat diverse formulation the country's "decadency" across multiple dimensions (economic, demographic, educational, medical, etc.); the "social question," that is, class struggles and social inequalities; and the "republican question," and hence the monarchic-confessional nature of the political regime.