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Habitus

last edited by   Lou Herman 1 year, 8 months ago   Page history

Habitus

Habitus From Bourdieu:

Definition (PG 51) – (From "Pierre Bourdieu: Key Concepts" – Maton, Karl. "Habitus." *Pierre Bourdieu: Key Concepts,* ed. Michael Grenfell. Durham: Acumen, 2011. Pgs 49–66. Print.) Formally, Bourdieu defines habitus as a property of social agents (whether individuals, groups or instructions) that comprises a "structure and structuring structure. It is 'structured' by ones past and present circumstances, such as family upbringing and education experiences. It is structuring in that one's habitus helps to shape ones present and future practices. It is a structure in that it is systematically ordered rather than random or unpatterned. This structure comprises a system of dispositions which generate perceptions for Bourdieu, crucial for bringing together these ideas of structure and tendency"

How Habitus works – ("Key Concepts" PG 45) However, these structures have defining principles which are both preconstructed and evolving according to the logic of differentiations found within the social universe. In other words, such principles do not exist in some value free Platonic realm; rather they are the product and process of what already has been – values which serve the status quo and or emerging social forms.

Purpose of Habitus – ("Key Concepts" PG 49) Habitus is intended to transcend a series of deep seated dichotomies structuring ways of thinking about the social world. ..However, the concept is also intended to provide a means of analyzing the workings of the social world through empirical investigations.

PG 51 – [(habitus)(capital)] + field = practice

Habitus AT work – ("Key Concepts" PG 57) Central to how habitus works as an explanatory toll is the relationship between habitus and field. As outlined both habitus and field are relational structure and it is the relation between these relation structures that provides the key for understanding practices. The two structures are homologous – they represent objective and subjective relations of the same underlying social logic – and mutual constituting, in that each helps shape the other.

Habitus Elsewhere: Appadurai

Appadurai, Arjun. "Modernity at Large: Cultural Dimensions of Globalization." Minneapolis: University of Minnesota Press, 1996. Print.

PG 19 – This system (**structuring structure**) – even when seen as a system of differences – appears poorly equipped to deal with the interlinked diasporas of people and images that mark the here and now. Nation-states, as units in a complex interactive system, are not very likely to be the long–term arbiters of the relationship between globality and modernity. That is, why in my title, I imply that modernity is at large.

PG 48 – The landscapes of group identity – the ethnoscapes – around the world are no longer familiar anthropological objects, insofar as groups are no longer tightly territorialized, spatially bounded, historically self–conscious or culturally homogeneous.

PG 67 – It is worth noting that eating – unlike say, tattooing – calls for habituation, even in the most upscale environments where food has become largely dominated by ideas of bodily beauty and comportment rather than by ideas of energy and sufficiency.

PG 90 – One reason that cricket is not easily susceptible to reinterpretation as it crosses social boundaries is that the values it represents are, at their hear, puritan ones, in which rigid adherence to external codes is part of the discipline of internal moral development.

PG 140 – … all group sentiments that involve a strong sense of group identity of we–ness, draw on those attachments that bind small intimate collectivities usually those based on kinship or its extensions. Ideas of collective identity based on shared claims to blood, soil or language (**Villineuva**) draw their affective force

from the sentiments that bind small groups…The other pole is constituted by any form of behavior that appears anti-modern, whether it involves sluggish participation in elections, corruption in bureaucracy, resistance to modern educational techniques, or refusal to comply with modern state policies ranging from birth control to monolingualism. Modernization theory especially as it was applied to the new postcolonial nations by American political scientists was largely responsible for defining this anti-modern symptom of primordialism.

From Villanueva "Bootstraps"

Villanueva, Victor. "Bootstraps: From an American Academic of Color." Urbana: National Council of Teachers of English, 1993. Print.

PG 9-10 – …Bernstien saw that home environments reinforced particular speech patterns, and tha the speech patterns of home reinforced social class stratification. That is, Bernstein believed that the middle class and the working class utilized certain speech codes. And since schools are most representative of the middle class, the language of working class kids placed the working class students at a disadvantage in school Bernstien's earlier work was fraught with problems, among them a rather obvious middle class bias – that the middle class and its language are superior. But the biggest problem with Bernstien was how got interpreted in the United States…Since there was no such thing in America (sarcasim from V – vocational schools of which V attended in Brooklyn) class became interpreted as color. There are overlaps, but there are also differences.

PG 54 – His [Walter Myles] was based on Paulo Freire's ideas. At the heart of Freire's work is conscientizacao, "Critical consciousness". Critical consciousness in the recognition that society contains social , political, and economic conditions (Habitus or System) which are at odds with the individual will to freedom.

PG 111 – With Edita's and Amo's talk to Diana, however, comes a twist to Bernstien's theory. Members of the position-centered move away from the restricted code when they perceive themselves as no longer within their more familiar place within the class system. More elaboration became necessary for the instructors sake. They assumed he was from the middle class.

PG 113 – Consensus would mean agreeing to recognize differences and similarities in worldviews, difference and similarities in individual and social experiences. In Utopian consensus, the social and the political would be recognized. Individualism, an ideological matter, could be countered. The individual (without the ism), a human, subjective matter, would not be suppressed.

Comments (1)

Judith Rice said
at 3:01 pm on May 30, 2013
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a) habitus: the socially acceptable, socially and historically proven behaviors for any group of people on/in a field.
a. Bourdieu
b. Villanueva – "Race and a history of subservience to those who remain dominant makes for the castelike minority" (p. 31).
Villanueva –
"Racelessness, then, is the decision to go it alone" (p. 40)
"Choosing to speak the language of the dominant, choosing racelessness, bears a price, however. And that price is alienation – the loss of fictive kinships without being fully adopted by the white Judith:

community" (p. 40).
"It is not enough to recognize and make explicit our cultures. We need to recognize cultures in the context of other cultures, since none of us can be mono-cultural in America" (p. 57)

c. Pennycook –performativity – a way of inscribing and rescribing
d. West, T – mentions "Bhabha refers to 'anteriority'

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