



Introduction

- Defining habitus and how it works
- Linking habitus to class
- Television and habitus
- Representations and links to habitus
- A few critiques of the concept
- Learning Outcome 1: Summarise and communicate key terms and theoretical approaches to the study of Popular culture and media studies

Habitus

- ‘A set of dispositions which generate practices and perceptions’
- Class position determines habitus
- Lifestyle choices are signs of taste e.g. Clothes, music, food
- Habitus leads us to act, speak, gestures etc. [clip re taste](#) (2.20 mins)
- Some things perceived as good taste or in poor taste
 - Can you think of things perceived as good/poor taste?

Habitus informs the following

Types of capital (see clip in relation to class) (7.01 mins)

- Cultural (education/intellect)
- Economic (resources – cash/assets)
- Social (1.10 mins)(group membership/networks)
- Symbolic (prestige/honour/recognition)

Consumption

- Class identified by what we consume
- Different social groups have distinctive social practices
- News and newspaper
 - Images and stereotypes of someone who reads specific newspapers
 - Consumer choice
- Shops
 - Shops we visit are a product of habitus



Television and habitus

- Systems of domination (and power) related to class
- Habitus has been applied to television
- A field
 - System of social positions based on power relationships
 - Social differences such as class hierarchies and legitimised
- Television teaching habitus
 - Promote a sense of community and reinforce habitus
 - Teaching tool which influences us, suggesting class taste

Chavs and demonization

- Media – promotes middle class values and voices
- Chav or chavi – Romany word for child
- Caricature attributed to a whole class
- Comedy programmes reinforce stereotype and hatred of working class
- [Vicky Pollard on Trisha](#) (3.06 mins)
- Those without money/education find it harder to succeed
- Humour used to reinforce class distinctions



Music and habitus

- 60% of British artists in 2010 came from public school.
- 20% of British artists in 1990 came from public school
- Economic capital
- Oppositional music less evident
- Hip hop and grime and attitudes
- Habitus associated with power
- Increased admiration for 'posh' signifiers (Downton Abbey)



Habitus blurred

- Media can blur the taste boundaries
- Bauman
 - Consumption is characterised by choice
- Individuals construct self identity
- Choose to identify as horror film fans, football supporters, reality television watchers, news watchers, soap opera watchers, documentary watchers.
- Television can challenge structures of habitus
- Representations of class and taste – what dominates

Taste and Age

- Taste – highlights group membership, belonging, social identity and self
- Tastes change over time
- Taste may narrow as one ages
- Cultural capital – may be less important as one ages
- Music tastes may narrow as one ages
- Music used to invoke memories and emotion
 - Not for interaction
- Some music genres may be anti-cultural capital
- Habitus – importance may vary over one's life-course

Summary

- Can you define habitus
- Habitus is a set of dispositions which generate perceptions and practices
- What determines our habitus?
- Our family/circumstances may determine habitus
- How does habitus manifest itself?
- What we watch, read, listen to, how we act and behave, what we wear, how we speak, our life prospects
- How does popular culture relate to habitus
- What we consume in popular culture may influence us to think/ behave in certain ways and representations are present
- Hard to escape habitus

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