

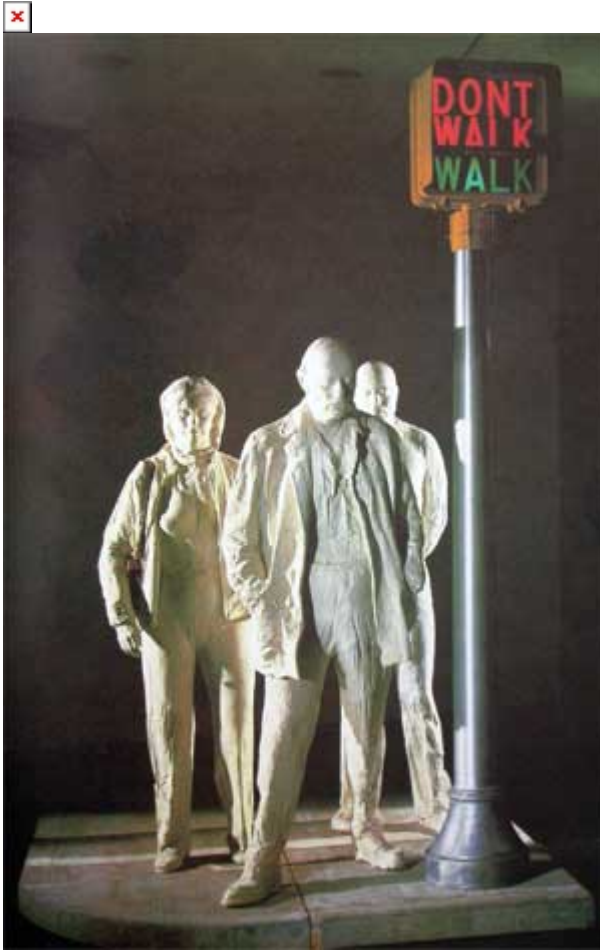
BOURDIEU'S HABITUS



I finished a short piece last night on Bourdieu and his concept of habitus – for the new Routledge *Key Concepts in Archaeology*. OK a key concept, in some ways, for recent social archaeology. (*In some ways*, because many don't make open reference to the concept, though they are influenced by it and its relation to theories of social practice.)

I struggled a bit to get the meaning across, with some examples. Not least because archaeology is just now getting to grips with the emphasis in habitus upon embodied understanding. (Mike Pearson and I did try this on a big scale in Theatre/Archaeology though).

Anyway, Colin Renfrew has got it spot on when he describes George Segal's sculpture as precisely about habitus: "permanent disposition, embodied, schemes of perception and thought, at a deeper level, in the form of bodily postures and stances, ways of standing, sitting, looking, speaking and walking".



We have a Segal at Stanford (and much more 'archaeological art'). Maybe I could run a course on archaeology that tours a different work each session. George Segal – habitus. Andy Goldsworthy – site and monument ...