

Introduction from:

Distinction:

A Social Critique of the Judgement of Taste

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Introduction

You said it, my good knight! There ought to be laws to protect the body of acquired knowledge.

Take one of our good pupils, for example: modest and diligent, from his earliest grammar classes he's kept a little notebook full of phrases.

After hanging on the lips of his teachers for twenty years, he's managed to build up an intellectual stock in trade; doesn't it belong to him as if it were a house, or money?

Paul Claudel, *Le soulier de satin*, Day III, Scene ii

There is an economy of cultural goods, but it has a specific logic. Sociology endeavours to establish the conditions in which the consumers of cultural goods, and their taste for them, are produced, and at the same time to describe the different ways of appropriating such of these objects as are regarded at a particular moment as works of art, and the social conditions of the constitution of the mode of appropriation that is considered legitimate. But one cannot fully understand cultural practices unless 'culture', in the restricted, normative sense of ordinary usage, is brought back into 'culture' in the anthropological sense, and the elaborated taste for the most refined objects is reconnected with the elementary taste for the flavours of food.

Whereas the ideology of charisma regards taste in legitimate culture as a gift of nature, scientific observation shows that cultural needs are the product of upbringing and education: surveys establish that all cultural practices (museum visits, concert-going, reading etc.), and preferences in literature, painting or music, are closely linked to educational level (measured by qualifications or length of schooling) and secondarily to social origin.¹ The relative weight of home background and of formal education (the effectiveness and duration of which are closely dependent on social origin) varies according to the extent to which the different cultural practices are recognized and taught by the educational system, and the influence of social origin is strongest—other things being equal—in 'extra-curricular' and avant-garde culture. To the socially recognized hierarchy of the arts, and within each of them, of genres, schools or periods, corresponds a social hierarchy of the consumers. This predisposes tastes to function as markers of 'class'. The manner in which culture has been acquired lives on in the manner of using it: the importance attached to manners can be

¹ Bourdieu et al., *Un art moyen: essai sur les usages sociaux de la photographie* (Paris, Ed. de Minuit, 1965); P. Bourdieu and A. Darbel, *L'Amour de l'art: les musées et leur public* (Paris, Ed. de Minuit, 1966).

understood once it is seen that it is these imponderables of practice which distinguish the different—and ranked—modes of culture acquisition, early or late, domestic or scholastic, and the classes of individuals which they characterize (such as ‘pedants’ and *mondains*). Culture also has its titles of nobility—awarded by the educational system—and its pedigrees, measured by seniority in admission to the nobility.

The definition of cultural nobility is the stake in a struggle which has gone on unceasingly, from the seventeenth century to the present day, between groups differing in their ideas of culture and of the legitimate relation to culture and to works of art, and therefore differing in the conditions of acquisition of which these dispositions are the product² Even in the classroom, the dominant definition of the legitimate way of appropriating culture and works of art favours those who have had early access to legitimate culture, in a cultured household, outside of scholastic disciplines, since even within the educational system it devalues scholarly knowledge and interpretation as ‘scholastic’ or even ‘pedantic’ in favour of direct experience and simple delight.

The logic of what is sometimes called, in typically ‘pedantic’ language, the ‘reading’ of a work of art, offers an objective basis for this opposition. Consumption is, in this case, a stage in a process of communication, that is, an act of deciphering, decoding, which presupposes practical or explicit mastery of a cipher or code. In a sense, one can say that the capacity to see (*voir*) is a function of the knowledge (*savoir*), or concepts, that is, the words, that are available to name visible things, and which are, as it were, programmes for perception. A work of art has meaning and interest only for someone who possesses the cultural competence, that is, the code, into which it is encoded. The conscious or unconscious implementation of explicit or implicit schemes of perception and appreciation which constitutes pictorial or musical culture is the hidden condition for recognizing the styles characteristic of a period, a school or an author, and, more generally, for the familiarity with the internal logic of works that aesthetic enjoyment presupposes. A beholder who lacks the specific code feels lost in a chaos of sounds and rhythms, colours and lines, without rhyme or reason. Not having learnt to adopt the adequate disposition, he stops short at what Erwin Panofsky calls the ‘sensible properties’, perceiving a skin as downy or lace-work

² The word *disposition* seems particularly suited to express what is covered by the concept of habitus (defined as a system of dispositions)—used later in this chapter. It expresses first the *result of an organizing action*, with a meaning close to that of words such as structure; it also designates a way of being, a habitual state (especially of the body) and, in particular, a *predisposition, tendency, propensity or inclination*. [The semantic cluster of ‘disposition’ is rather wider in French than in English, but as this note—translated literally—shows, the equivalence is adequate. Translator.] P. Bourdieu, *Outline of a Theory of Practice* (Cambridge, Cambridge University Press, 1977), p. 214, n. 1.

as delicate, or at the emotional resonances aroused by these properties, referring to 'austere' colours or a 'joyful' melody. He cannot move from the 'primary stratum of the meaning we can grasp on the basis of our ordinary experience' to the 'stratum of secondary meanings', i.e., the 'level of the meaning of what is signified', unless he possesses the concepts which go beyond the sensible properties and which identify the specifically stylistic properties of the work.³ Thus the encounter with a work of art is not 'love at first sight' as is generally supposed, and the act of empathy, *Einfühlung*, which is the art-lover's pleasure, presupposes an act of cognition, a decoding operation, which implies the implementation of a cognitive acquirement, a cultural code.⁴

This typically intellectualist theory of artistic perception directly contradicts the experience of the art-lovers closest to the legitimate definition; acquisition of legitimate culture by insensible familiarization within the family circle tends to favour an enchanted experience of culture which implies forgetting the acquisition.⁵ The 'eye' is a product of history reproduced by education. This is true of the mode of artistic perception now accepted as legitimate, that is, the aesthetic disposition, the capacity to consider in and for themselves, as form rather than function, not only the works designated for such apprehension, i.e., legitimate works of art, but everything in the world, including cultural objects which are not yet consecrated—such as, at one time, primitive arts, or, nowadays,

³ E. Panofsky, 'Iconography and Iconology: An Introduction to the Study of Renaissance Art', *Meaning in the Visual Arts* (New York, Doubleday, 1955), p. 28.

⁴ It will be seen that this internalized code called culture functions as cultural capital owing to the fact that, being unequally distributed, it secures profits of distinction.

⁵ The sense of familiarity in no way excludes the ethnocentric misunderstanding which results from applying the wrong code. Thus, Michael Baxandall's work in historical ethnology enables us to measure all that separates the perceptual schemes that now tend to be applied to Quattrocento paintings and those which their immediate addressees applied. The 'moral and spiritual eye' of Quattrocento man, that is, the set of cognitive and evaluative dispositions which were the basis of his perception of the world and his perception of pictorial representation of the world, differs radically from the 'pure' gaze (purified, first of all, of reference to economic value) with which the modern cultivated spectator looks at works of art. As the contracts show, the clients of Filippo Lippi, Domenico Ghirlandaio or Piero della Francesca were concerned to get 'value for money'. They approached works of art with the mercantile dispositions of a businessman who can calculate quantities and prices at a glance, and they applied some surprising criteria of appreciation, such as the expense of the colours, which sets gold and ultramarine at the top of the hierarchy. The artists, who shared this world view, were led to include arithmetical and geometrical devices in their compositions so as to flatter this taste for measurement and calculation; and they tended to exhibit the technical virtuosity which, in this context, is the most visible evidence of the quantity and quality of the labour provided; M. Baxandall, *Painting and Experience in Fifteenth-Century Italy: A Primer in the Social History of Pictorial Style* (Oxford, Oxford University Press, 1972).

popular photography or kitsch—and natural objects. The ‘pure’ gaze is a historical invention linked to the emergence of an autonomous field of artistic production, that is, a field capable of imposing its own norms on both the production and the consumption of its products.⁶ An art which, like all Post-Impressionist painting, is the product of an artistic intention which asserts the primacy of the mode of representation over the object of representation demands categorically an attention to form which previous art only demanded conditionally.

The pure intention of the artist is that of a producer who aims to be autonomous, that is, entirely the master of his product, who tends to reject not only the ‘programmes’ imposed a priori by scholars and scribes, but also—following the old hierarchy of doing and saying—the interpretations superimposed a posteriori on his work. The production of an ‘open work’, intrinsically and deliberately polysemic, can thus be understood as the final stage in the conquest of artistic autonomy by poets and, following in their footsteps, by painters, who had long been reliant on writers and their work of ‘showing’ and ‘illustrating’. To assert the autonomy of production is to give primacy to that of which the artist is master, i.e., form, manner, style, rather than the ‘subject’, the external referent, which involves subordination to functions even if only the most elementary one, that of representing, signifying, saying something. It also means a refusal to recognize any necessity other than that inscribed in the specific tradition of the artistic discipline in question: the shift from an art which imitates nature to an art which imitates art, deriving from its own history the exclusive source of its experiments and even of its breaks with tradition. An art which ever increasingly contains reference to its own history demands to be perceived historically; it asks to be referred not to an external referent, the represented or designated ‘reality’, but to the universe of past and present works of art. Like artistic production, in that it is generated in a field, aesthetic perception is necessarily historical, inasmuch as it is differential, relational, attentive to the deviations (*écarts*) which make styles. Like the so-called naive painter who, operating outside the held and its specific traditions remains external to the history of the art, the ‘naive’ spectator cannot attain a specific grasp of works of art which only have meaning—or value—in relation to the specific history of an artistic tradition. The aesthetic disposition demanded by the products of a highly autonomous field of production is inseparable from a specific cultural competence. This historical culture functions as a principle of pertinence which enables one to identify, among the elements offered to the gaze, all the distinctive features and only these, by referring them, consciously or unconsciously, to the

⁶ See P. Bourdieu, ‘Le marché des biens symboliques’, *L’Année Sociologique*, 22 (1973), 49–126; and ‘Outline of a Sociological Theory of Art Perception’, *International Social Science Journal*, 20 (Winter 1968), 589–612.

universe of possible alternatives. This mastery is, for the most part, acquired simply by contact with works of art—that is, through an implicit learning analogous to that which makes it possible to recognize familiar faces without explicit rules or criteria—and it generally remains at a practical level; it is what makes it possible to identify styles, i.e., modes of expression characteristic of a period, a civilization or a school, without having to distinguish clearly, or state explicitly, the features which constitute their originality. Everything seems to suggest that even among professional valuers, the criteria which define the stylistic properties of the ‘typical works’ on which all their judgements are based usually remain implicit.

The pure gaze implies a break with the ordinary attitude towards the world, which, given the conditions in which it is performed, is also a social separation. Orteya y Gasset can be believed when he attributes to modern art a systematic refusal of all that is ‘human’, i.e., generic, common—as opposed to distinctive, or distinguished—namely, the passions, emotions and feelings which ‘ordinary’ people invest in their ‘ordinary’ lives. It is as if the ‘popular aesthetic’ (the quotation marks are there to indicate that this is an aesthetic ‘in itself’ not ‘for itself’) were based on the affirmation of the continuity between art and life, which implies the subordination of form to function. This is seen clearly in the case of the novel and especially the theatre, where the working-class audience refuses any sort of formal experimentation and all the effects which, by introducing a distance from the accepted conventions (as regards scenery, plot etc.), tend to distance the spectator, preventing him from getting involved and fully identifying with the characters (I am thinking of Brechtian ‘alienation’ or the disruption of plot in the *nouveau roman*). In contrast to the detachment and disinterestedness which aesthetic theory regards as the only way of recognizing the work of art for what it is, i.e., autonomous, *selbständig*, the ‘popular aesthetic’ ignores or refuses the refusal of ‘facile’ involvement and ‘vulgar’ enjoyment, a refusal which is the basis of the taste for formal experiment. And popular judgements of paintings or photographs spring from an ‘aesthetic’ (in fact it is an ethos) which is the exact opposite of the Kantian aesthetic. Whereas, in order to grasp the specificity of the aesthetic judgement, Kant strove to distinguish that which pleases from that which gratifies and, more generally, to distinguish disinterestedness, the sole guarantor of the specifically aesthetic quality of contemplation, from the interest of reason which defines the Good, working-class people expect every image to explicitly perform a function, if only that of a sign, and their judgements make reference, often explicitly, to the norms of morality or agreeableness. Whether rejecting or praising, their appreciation always has an ethical basis.

Popular taste applies the schemes of the ethos, which pertain in the ordinary circumstances of life, to legitimate works of art, and so performs a systematic reduction of the things of art to the things of life. The very seriousness (or

naivety) which this taste invests in fictions and representations demonstrates a contrario that pure taste performs a suspension of 'naive' involvement which is one dimension of a 'quasi-ludic' relationship with the necessities of the world. Intellectuals could be said to believe in the representation—literature, theatre, painting—more than in the things represented, whereas the people chiefly expect representations and the conventions which govern them to allow them to believe 'naively' in the things represented. The pure aesthetic is rooted in an ethic, or rather, an ethos of elective distance from the necessities of the natural and social world, which may take the form of moral agnosticism (visible when ethical transgression becomes an artistic *parti pris*) or of an aestheticism which presents the aesthetic disposition as a universally valid principle and takes the bourgeois denial of the social world to its limit. The detachment of the pure gaze cannot be dissociated from a general disposition towards the world which is the paradoxical product of conditioning by negative economic necessities—a life of ease—that tends to induce an active distance from necessity.

Although art obviously offers the greatest scope to the aesthetic disposition, there is no area of practice in which the aim of purifying, refining and sublimating primary needs and impulses cannot assert itself, no area in which the stylization of life, that is, the primacy of forms over function, of manner over matter, does not produce the same effects. And nothing is more distinctive, more distinguished, than the capacity to confer aesthetic status on objects that are banal or even 'common' (because the 'common' people make them their own, especially for aesthetic purposes), or the ability to apply the principles of a 'pure' aesthetic to the most everyday choices of everyday life, e.g., in cooking, clothing or decoration, completely reversing the popular disposition which annexes aesthetics to ethics.

In fact, through the economic and social conditions which they presuppose, the different ways of relating to realities and fictions, of believing in fictions and the realities they simulate, with more or less distance and detachment, are very closely linked to the different possible positions in social space and, consequently, bound up with the systems of dispositions (*habitus*) characteristic of the different classes and class fractions. Taste classifies, and it classifies the classifier. Social subjects, classified by their classifications, distinguish themselves by the distinctions they make, between the beautiful and the ugly, the distinguished and the vulgar, in which their position in the objective classifications is expressed or betrayed. And statistical analysis does indeed show that oppositions similar in structure to those found in cultural practices also appear in eating habits. The antithesis between quantity and quality, substance and form, corresponds to the opposition—linked to different distances from necessity—between the taste of necessity, which favours the most 'filling' and most economical foods, and the taste of liberty or luxury—which shifts the

emphasis to the manner (of presenting, serving, eating etc.) and tends to use stylized forms to deny function.

The science of taste and of cultural consumption begins with a transgression that is in no way aesthetic: it has to abolish the sacred frontier which makes legitimate culture a separate universe, in order to discover the intelligible relations which unite apparently incommensurable 'choices', such as preferences in music and food, painting and sport, literature and hairstyle. This barbarous reintegration of aesthetic consumption into the world of ordinary consumption abolishes the opposition, which has been the basis of high aesthetics since Kant, between the 'taste of sense' and the 'taste of reflection', and between facile pleasure, pleasure reduced to a pleasure of the senses, and pure pleasure, pleasure purified of pleasure, which is predisposed to become a symbol of moral excellence and a measure of the capacity for sublimation which defines the truly human man. The culture which results from this magical division is sacred. Cultural consecration does indeed confer on the objects, persons and situations it touches, a sort of ontological promotion akin to a transubstantiation. Proof enough of this is found in the two following quotations, which might almost have been written for the delight of the sociologist:

'What struck me most is this: nothing could be obscene on the stage of our premier theatre, and the ballerinas of the Opera, even as naked dancers, sylphs, sprites or Bacchae, retain an inviolable purity.'⁷

'There are obscene postures: the stimulated intercourse which offends the eye. Clearly, it is impossible to approve, although the interpolation of such gestures in dance routines does give them a symbolic and aesthetic quality which is absent from the intimate scenes the cinema daily flaunts before its spectators' eyes . . . As for the nude scene, what can one say, except that it is brief and theatrically not very effective? I will not say it is chaste or innocent, for nothing commercial can be so described. Let us say it is not shocking, and that the chief objection is that it serves as a box-office gimmick. . . . In *Hair*, the nakedness fails to be symbolic.'⁸

The denial of lower, coarse, vulgar, venal, servile—in a word, natural—enjoyment, which constitutes the sacred sphere of culture, implies an affirmation of the superiority of those who can be satisfied with the sublimated, refined, disinterested, gratuitous, distinguished pleasures forever closed to the profane. That is why art and cultural consumption are predisposed, consciously and deliberately or not, to fulfil a social function of legitimating social differences.

Translated by Richard Nice

⁷ O. Merlin, 'Mlle. Thibon dans la vision de Marguerite', *Le Monde*, 9 December 1965.

⁸ F. Chenique, 'Hair est-il immoral?' *Le Monde*, 28 January 1970.