

CHAPTER III

EXTRINSIC THEORETICAL FRAMEWORKS

3.1 Extrinsic Aspect

3.1.1. Pierre Bourdieu's Capital Theory

Pierre Bourdieu's theory of capital builds upon conventional economic concepts by introducing various forms of capital that impact social dynamics and power structures.

The French anthropologist and sociologist Pierre Bourdieu created his theory of capital as a component of a larger framework to comprehend power relations, social inequality, and the generational reproduction of these issues. His fieldwork in Algeria and his criticisms of Marxism and structuralism shaped his ideas in the 1960s and 1970s (Bourdieu, 1986:241).

Bourdieu's capital theory is foundational to his concepts of habitus and field. These concepts work together to explain how social hierarchies are maintained, not only through money but through cultural knowledge, social networks, and symbolic recognition. His theory revolutionized sociology by revealing that power is distributed in multiple, often subtle ways, not just economically but also socially and culturally.

3.1.1.1. Economic Capital

Material wealth and financial resources items that have monetary value or can be instantly exchanged for cash are referred to as economic capital (Bourdieu, 1984:39). Assets like stocks, real estate, and other financial holdings

are included in addition to income and property.

Social hierarchies are largely structured by economic capital, which is the most palpable and quantifiable type of capital. More economic capital usually translates into more access to social opportunities, cultural goods, leisure activities, and education. Bourdieu argues that because economic capital enables the acquisition of education, the development of tastes, and the formation of powerful social networks, it also affects the accumulation of other forms of capital, including cultural and social capital (Bourdieu, 1984:39).

Bourdieu also highlights how economic capital is frequently masked or transformed into other types of capital, which can support class divisions in more covert ways. For instance, wealthy families may provide their kids with a top-notch education (cultural capital), guaranteeing their privileged social standing even in the absence of overt displays of wealth. In conclusion, according to Bourdieu's framework, economic capital is more than just money; it is a potent instrument that reproduces social inequality, shapes life chances, and interacts with other types of capital to structure the social world.

3.1.1.2. Cultural Capital

Cultural capital encompasses non-financial assets that promote social mobility. It encompasses knowledge, abilities, education, language use, preferences, and cultural sensitivity that are valued by society, particularly by educational institutions and the labor market. Because people from privileged backgrounds are more likely to inherit and accumulate cultural capital, which

gives them advantages in educational and professional settings, he contended that cultural capital contributes to the maintenance of social inequality. Therefore, cultural capital is essential to the generational reproduction of class structures (Bourdieu, 1984:39).

There are three types of cultural capital, namely embodied cultural capital, objectified cultural capital, and institutionalized cultural capital. Embodied cultural capital refers to the knowledge, skills, tastes, mannerisms, and behaviors that a person acquires over time, often through socialization and education. Objectified cultural capital refers to physical objects that have cultural value and can be owned or traded. While institutionalized cultural capital refers to formal recognition of cultural competence, usually through academic qualifications or credentials (Bourdieu, 1984:39).

3.1.1.3. Social Capital

The resources and advantages a person obtains from their social networks and relationships are referred to as social capital by Pierre Bourdieu. Social capital includes the relationships, affiliations, and social responsibilities that allow an individual to obtain opportunities, information, and support. It involves more than just getting to know people; it involves forming connections that have real or potential worth in a particular social setting (Bourdieu, 1984:91).

According to Bourdieu, social capital is based on members of a group or network recognizing and trusting one another. These networks can be informal, like friendships and family relationships, or formal, like professional

associations. One's level of social capital is influenced by the number of connections and reputation of these networks. Access to exclusive employment opportunities, cultural experiences, or influence, for instance, can be gained by belonging to an elite social circle. These advantages can then be transformed into other types of capital, such as cultural or economic capital (Bourdieu, 1984:91).

Importantly, Bourdieu emphasizes that social capital plays a role in perpetuating social inequality, just like other types of capital. People who are born into privileged networks tend to have more social capital from birth, which makes it easier for them to hold onto or improve their social standing than people from less connected backgrounds. In this sense, social capital is a crucial tool for preserving privilege and power across generations, frequently in covert and imperceptible ways. According to Bourdieu, social capital is therefore an important component of class and social stratification dynamics and goes beyond social life.

3.1.1.4. Symbolic Capital

According to Pierre Bourdieu, symbolic capital is any type of capital that is acknowledged and validated as valuable in a specific social context, including economic, social, and cultural capital. In contrast to social and cultural capital, which are networks and knowledge, or economic capital, which is material, symbolic capital is about perceived honor, recognition, and prestige (Bourdieu, 1984:172). It is the ability to be respected or regarded as authoritative, and it only manifests when other people recognize it.

Symbolic capital functions by means of social recognition mechanisms. Even though they may be based on underlying economic or cultural capital, a distinguished academic title, a well-known family name, or a reputation for moral rectitude are all examples of symbolic capital. People or organizations gain status and influence from this recognition that goes beyond the tangible worth of their possessions. Bourdieu asserts that symbolic capital can conceal the social or economic underpinnings of power, giving the impression that social injustices are normal or acceptable (Bourdieu, 1984:172).

3.1.2. Pierre Bourdieu's Habitus

A key concept in Pierre Bourdieu's sociological theory is habitus, which is especially important for comprehending how social structures affect people's behavior. Simply put, habitus refers to the deeply rooted tendencies, routines, thought processes, and behavioral patterns that people acquire as a result of their experiences in life, particularly those influenced by their social background (Bourdieu, 1984:172). People acquire it gradually and frequently, unconsciously through social interactions, education, and family upbringing rather than being born with it. Therefore, the values, customs, and expectations of the social group that an individual belongs to are reflected in their habitus.

Importantly, habitus is structuring as well as structured. Because it is influenced by the objective circumstances of one's surroundings, including class, education, and cultural background, it is structured. In addition, it is structuring because it shapes people's perceptions of the world and their behavior within it, frequently replicating the very social structures that gave rise to it. A person who

grows up in an upper-class household, for instance, might acquire preferences, etiquette, and self-assurance that are inherently consistent with preserving their social standing. On the other hand, people from less fortunate backgrounds might unintentionally engage in habits that restrict their prospects for career advancement.

Because habitus causes people to behave in ways that support their current positions within the social hierarchy, Bourdieu contends that habitus is a major factor in the persistence of social inequality. Despite the fact that people may think they are making their own decisions, the invisible hand of habit frequently influences these decisions. Thus, habitus provides a compelling explanation for how societal patterns are sustained over time, bridging the gap between individual agency and social structure.