The turn towards Bourdieu

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Introduction

The societal view towards the capital and specific measures of wealth and prosperity differs based on the interpretation that each community shows (Januškaitė & Užienė, 2018). The three forms of capital, embodied, institutionalized, and objectified capital, is responsible for growth and acceptance in the unit. Different approaches aim at explaining the ways of life of different people in a community and the strategies they need to follow to make it easy for the living standards to fit those who may be affected by a specific issue. Pierre Bourdieu focuses on the habitus and argues that it is a point of view that allows one to interpret their actions and other members of the society. There are specific categories of repertories that offers specific sets of things that could impact how the community views things. The habitus, as Pierre suggests, is responsible for the creation of structures that given the operations within the society. For instance, a father's education levels and occupational choice could determine the child's education and approach in the respective society. According to Pierre, the embodied capital, which is one of the features affecting the general community, is the formal objects that the community see. Although the influence of this capital can easily translate to the approaches used in attaining a specific position, the attitude towards attaining a specific position is further challenged, which makes some find it challenging to accept some ideologies. Class and struggles are by far the most significant aspects that define the position that one gets within the society and the strategies used in defining one's position. The following section argues in support of the ideologies that view the class and struggles.

Bourdieu’s theory

Social reproduction is a concept that defines the power and position that one has in the community and how society views one's position about the intended roles one can play to facilitate the growth of the community (Bonanno, 2018). Social inequalities further define social inequalities in many generations and the impact of economic differences between individuals from different social classes. A more stable financial background equips one with the resources and abilities to make more resources to go ahead with their daily activities. The opposite is also true as those with fewer financial strength have fewer resources for meeting ends meet. The issue of symbolic power and social reproduction are the main foundations of the theory as proposed by Pierre Bourdieu. Social dominance and injustices are associated with creating wealth for some groups and individuals within the society. With some participants in the society coming from successful family background and with specific ways that assist them when they oppress the less fortunate, their chances of remaining in power tend to improve compared to the less fortunate groups. Bourdieu's conceptualization was grounded in the ways used in financial and power creation and how lack of power has influenced the less fortunate groups. In his work, Bourdieu emphasizes structural constraints as the main problem that leads to barriers that hinder some from realizing the subsequent social and economic class. The institutional resources meant to change one's social class are hindered by gender, class and racial differences.

Concerning the conceptualization and issues leading to the social differences, one may argue that the theory suggested by Bourdieu does not prove to have more effectiveness as power is not a separate order. The above is true since status groups and classes are, on most occasions, concerned with power and measures that may promote power and position in the social community. The level of analysis that the society relies on when assessing power is the leading issue resulting in power and arguments that parties with the different suggestion give. The organizations with a specific suggestion are the parties, while the classes and status groups refer to people with different views towards power. Family and structural background, as Bourbeau suggests, is transferred within the society through wealth creation and also the teachings concerning the attitude that the community needs to show towards those in power (Atkinson, 2019). Although he seems to be more aligned to one side in his suggestions, he aims to distinguish between social class and status. As it appears to be finally graded, the social status calls for implementing linear variables that may promote the scores levels and acceptance within the respective society.

The economic and cultural aspects associated with social stratification are, in most cases, an important way for determining the attitude that the community may show towards people from different categories. There have been numerous attempts to address the problems created with the Bourdieusian approach and the class status distinction he created in his work. Creating a stable way to understand the relationship between economic and cultural relationships is one aspect that determines the sociology of stratification and the problems that the community faces based on contemporary stratification. Although Weber and Bourbeau see social class and attitude towards class in a similar perspective, there are several ways in which their attitude towards the issue seems different. Bourdieu's theories concerning social aspects of culture and class were relatively complex about weber's position (Atkinson, 2019). The above resulted in several researchers focusing on measures to rethink the validity of Max Weber's oppositions and suggestions towards this issue. As one of the leading points of focus by the two, the issue of class status distinction shows a notable difference in the way of life in a community based on the level of attained education and the family background. Addressing the problems associated with these differences could put the communities better positioned to elevate the dominance of the other factors that were not perceived as effective and whose influence in determining an individual's social class remained unaddressed for a relatively long time.

The work that Bourdieu presented has for a long time served as equally important since the assessment of the existing relationship between the consumption practices and social class involves the creation of better approaches to analyze what makes a specific group tend to purchase a particular good compared to the others. Some argue that it is this approach that brings about significant problems within the society and needs to broaden the assessment of consumption in a way to consider the issues experienced in the day to day life. The other way that one may argue and associate with the failure of the suggestions as offered by Bourdieu is that it fails to offer some of the concepts that could offer a notable change in the way the community performs and addresses the social differences that the community believes in influencing how they work. One of the issues that make the work of Bureau and Webber differ is that as opposed to Marx Webber, who initially assessed the possible effects of a given initiative and how the community could perceive it, Pierre failed to trace through the conceptual consequences. Through this, it was relatively challenging for some group members to understand some of the differences that forced some communities to believe in the effectiveness of a given concept and what could have been considered to resolve some of society's problems.

Institutionalized capital is one of the considerably essential tools in the modern-day community that determines the position that one is offered and the mentality that the others may develop about the acquisition of habits (Bauman & May 2019). Education levels in the modern-day world and the concrete approaches meant to improve the learning process are notable features that assist the learners in objectifying the title they want the community to offer them and work to attain a higher and more meaningful title. According to his argument, prestige and status are among the factors that drive people to search for how they can attain a higher position constantly. Concerning distinction, making oneself unique is primarily dependent on the interpretation that one develops concerning the issues happening in the community and creating the best strategies that may put them at a higher position for growth and increase the level. Although the two theorists argue that having prestige is among the best ways to facilitate the class in society, charisma is among the features that Bourdieu argues for bringing about a positive social class instead of the adoration and emulation that Webber argued in support.

It is also worth noting that most people will surrender uniqueness to the other individuals within the same community they perceive to have prestige. Additionally, since most people desire others, they believe in having prestige, the tendency to analyze class has tended to affect the status negatively over the recent past. For some, having a regular social class and relating with others is among the problems that make it challenging for them to interact with others perceived in the same community as socially low. The support towards the effectiveness of the theory as suggested by Pierre Bourdieu can further be promoted due to the failure and ineffectiveness of the concepts that Weber suggested concerning status and means of acquiring a positive social status. For this reason, it is worth noting that replacing the concept as mentioned above with the effectiveness of disruptive groupings in the aim of saturating class. To attain this, focusing on the way classes appear to be similar is among the best approaches that will resolve the barriers that hinder people from attaining a certain level.

References

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