

Lecture on Pierre Bourdieu

MaCE - online course - session 3

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Bourdieu was a *French sociologist* who lived from 1930-2002

In his studies he focused on many different themes - from sports, arts, gender, lifestyle to education. He also wrote a lot about *sociological methodology*...



...this talk is about educational sociology and the concepts of

social reproduction



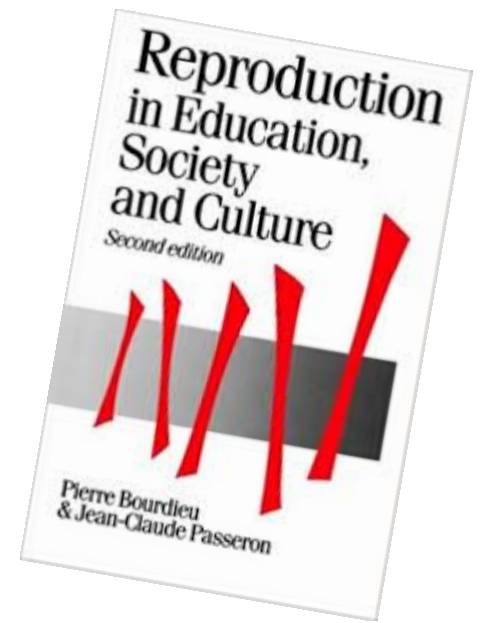
capital



habitus



In the book *Reproduction* (Bourdieu & Passeron, 2006) Bourdieu and his colleague Jean-Claude Passeron developed a theory of education in France

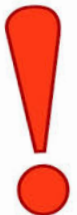


They describe how children from well-educated and privileged homes thrive and do better in the school and education system - and ultimately also achieve the best grades and results...

How?



... CULTURAL CAPITAL!



the family...

According to Bourdieu, *the family* is the most central place for capital being transferred and accordingly, the family upbringing is crucial to the individual's habitus



Habitus

...the accumulation of *experiences* that individuals make throughout their lifetime

the most paradoxical feature of the habitus – that it is the unselected principle for all the "choices"...

Laura Gilliam



"The disruptive Children and the Proper human being"



...some groups of students are considered troublemakers, while others are perceived as skilled and talented students

What are the underlying mechanisms



...the class differences in school



Laura Gilliam



"The disruptive Children and the Proper human being"



The teachers consolidate and form a middle class habitus, which favors privileged middle class children and discredit children of lower social classes.



...although they do not intend to...

Susanne Murning

...the relationships between the students social backgrounds and their position in high school

Murning finds that students from the working class or the lower middle class feel more unsafe in the high school class

...lack of confidence and self-esteem

"Sociolect"... ...the language of high school as a foreign language...



Jens Peter Thomsen

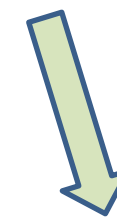
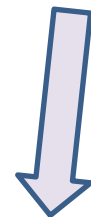
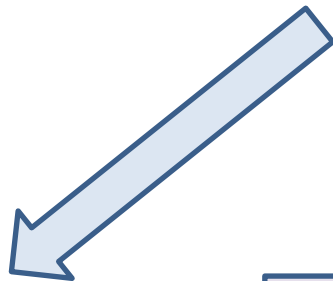


...”their own lonely project”





...three very different neighborhoods
– one very rich, one mixed and one quite poor



Why Bourdieu in the MaCE-project, then



...When we wish to study and understand marginalization, drop-out and vulnerable youth, the concepts from Bourdieu can be quite productive

...but we also need to rethink these concepts

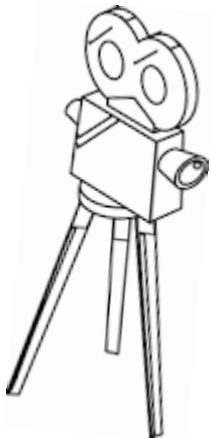
...in order to create more inclusive societies and inclusive educational systems, we have to reflect our own roles and how we allocate recognition and respect towards others, that might have another – or perhaps even totally different – background than ourselves...

after the lecture...



Read the literature:

- Bourdieu, Pierre (1986) “The forms of the capital” IN: Szeman, I. & Kaposy, T. (ed.) *Cultural Theory. An Anthology*. Wiley-Blackwell (attached pdf)
- For the Danish and norwegian students: read this as well: Gravesen, D.T. (2015) *Om betydningen af individuelle, sociale og kulturelle forskelle - i menneskers tilværelser og i pædagogisk praksis*. I: Gravesen, D.T. (red.) (2015) *Pædagogik. Introduktion til pædagogens grundfaglighed*. Systime (attached pdf)



See the movie:

Sociology is a Martial Art. Find it here: <https://vimeo.com/92709274>

This is a documentary on Bourdieu from 2001, directed by Pierre Carles.

Notice the talk on cultural capital between 05.54-17.40

12:25 TASK - Group discussion with one of us; Now move into three different group-room to discuss, (grouproom 1 UK, room 2 Denmark, room 3 Norway):

- Given your educational experiences captured in your maps, to what extent have these been equitable and equal or unequal and inequitable?
- To what extent are schools or families responsible for developing your cultural capital?
- What do you think is the most important thing to do, if we want to combat inequality in education? Use Bourdieu's concepts in your discussion. Provide 2-3 good ways to start combating inequality and strive for a more inclusive society?