CHAPTER TWO

LITERATURE REVIEW

In this chapter, the writer reviews several previous studies and relevant theories that help the writer to conduct this study. There are five previous studies which have relatable topics that could be the guideline for the writer to analyze the object of the analysis. Meanwhile, relevant theories and definitions help the writer to analyze the story in order to answer the formulated research question.

2.1 Previous Studies

The first previous study is social science journal written by Rima Dewi (2019) from Japanese Department Faculty Universitas Andalas as the proceeding of The 13th International Conference on Malaysia-Indonesia Relations, entitled *The Application of Bourdieu's Social Space in Analyzing Literary Works.* This study examines by using Bourdieu's theory to find how the characters appear in literary works occupy the position in their social space as dominant or dominated role of society. The object of this study is a novel *Kifujin A No Sensei* since the novel tells a story about the struggle of the protagonist who tried to construct a family in her new social space and obtains a dominant positions as a family head, The results of this study prove that economic capital is the main and essential capital that can move individuals to move from one position to another in social space. This study helps to give broader understanding about how to analyze Bourdieu's social in literary works.

The second previous study is written by Yuni Eliya Santy in (2017) entitled *Adam's*

Motivation in Reaching His Goal Depicted in "Upside Down" Movie in Universitas Brawijaya. This thesis examines Adam's motivation to reach his goal regarding to the different world he lived in. This thesis applied descriptive qualitative method with library research type. This thesis uses psychology of literature approach and human needs theory by Abraham Maslow. The results of this thesis show that Adam human needs are love and belonging needs as the greatest motivation in Adam character, the safety needs by proving that he made invention of Pink Bees, and the last is self-actualization needs after he successfully reach all his goals. This thesis helps the writer to find Bourdieu's social class by main character psychological condition that affected by the environment and condition in the narrative.

The third previous study is written by Muhammad Tomy Mahfudz in (2017) entitled *Class Struggle as Seen in "Upside Down" Movie* in Universitas Islam Negri Sunan Kalijaga Yogyakarta. This thesis examines the class struggle in *Upside Down* movie and the classification of the social class explained in the movie. This thesis aims to discover how bourgeois and proletariat are depicted the movie. This thesis used Marxist theory and Film Theory to answer the research question and this thesis is library research with descriptive qualitative research The results of this findings show that the parties of proletariat in the down planet will do class struggle for equality since their work for the transworld and serve to the upside planet therefore they are classified as proletariat. This thesis helps the writer to find the social class based on the economic aspect in the story.

The fourth previous study is written by Sirli Manitski in (2016) entitled *The Issue of*

Class in Zadie Smith's "NW" in University of Tartu. This thesis examines the representation of class belonging in *NW,* a 2012 movie by the contemporary British author Zadie Smith. The objective of this thesis is the writer focuses on a recent work of British fiction in order to see how the notion can be explored through the analysis of class-conscious perspective. This thesis used theoretical concepts proposed by the French sociologist Pierre Bourdieu about capitals; economic, social, cultural, and symbolic. The results of this thesis show that the characters are not the sole authors of their lives, as their social origin, location of social space and capital portfolios seem to have a significant impact upon their chances in life. The characters differing life trajectories can be explained through Bourdieu's belief that individuals are born into a stratified society, into a family that is either privileged or underprivileged, the circumstances of their social origin either give them advantage or a disadvantage. This thesis is useful to help the writer in understanding and applying the same theory in analyzing the object of the study.

The fifth previous study is written by Mufidah Ardani (2014) entitled *Gender and Racial-Based Power Relation in J.M. Coetzee's "Disgrace"* in State Islamic University Maulana Malik Ibrahim Malang. This study examines gender and racial-based power relation among four major characters in *Disgrace.* The objective of this research is to find power relation based on race and power from habitus in *Disgrace's* four major characters. This study uses primary theory of power relation by Foucault and secondary theory of cultural practice by Bourdieu. The result finds that each major character has different power and it influences in the power relation. In which David

Lurie character has knowledge power, Melanie Isaac character has feminine power. In the case of habitus, Lucy Lurie character has a symbolic power, and Petrus character has a strong cultural power. This thesis is useful to help the writer in giving supporting understanding of Bourdieu's theory on social class and how to analyze the story based on it.

2.2 Sociology Approach

Swingewood in Wahyudi (2013) described that sociology is a scientific and objective study of human in society. Sociology tries to answer the question of how society is enabled, how does it works, and why people survive. Meanwhile, unlike the pure of sociology, sociology literature is a social factor that produces literary works in certain times and communities. When it associated, the sociology of literature discusses how all the social order and social knowledge which called as sociology, can affect the things that occur in the literary work. Both in terms of themes, characters, settings and motives behind the making of literary works by the author.

According to Al-Salam and Morsy (2017) literature perceived as document that records or reflects the surroundings and changing within society. It can be a reflection of interest and ideology of the dominant and dominated classes (Al-Salam and Morsy, 2017). Besides, Dubey (2013) stated that the combination between literature and society could produce culture and other facets of society. Further, literature could reflect any palpable issues, such as history, politics and any other social facts.

In this term, Bourdieu develops theory of literary texts analysis in which it needs the

work space and transnational dimension of the world literary spaces (Ghica, 2013). In literary work, scientific analysis of certain social condition that contained production and reception of the artwork do not reduce or destroy it, but, the fact that it enhances the literary experience (Ghica, 2013). In Ghica, Bourdieu's also stated that sociological field are formed in a historical process of differentiation and autonomy in literary work. Bourdieu's believes that sociology is closely attached as an structure in literary work (Ghica, 2013). In this case, Bourdieu's sociology is highly optimistic about the ability of both literature and sociology to make a positive social impact. Bourdieu believes that literature and sociology could help people to understand their own experiences and others, it also could help them to counter-act a dominant ideology that was not in the interest of the common good. Literature also particularly could be a space in which to imagine and act out alternative futures, which may also even pictured real political struggles in society.

Therefore in this study, the explanation above from several sociology experts that broadly explained about literature and sociology encourage the writer choose sociology of literature as the best approach to conduct this study since the writer will analyze the society that happen in the movie which reflects the issue that still occurs until these days in the real life, which is the social classes.

2.3 Bourdieu's Social Class

Adopting the theory used in the first previous study by Sirli Manitski (2016), in this part will be explained broadly about Bourdieu's Social Class. Bourdieu has been considered as one of the famous social philosophers for previous century. He had

extensive work covered in various fields such as anthropology, philosophy, education, culture, economic, politic and history for more than five decades (Manitski, 2016). This theory used is mainly relying on Bourdieu's 2010 book entitled *Distinction: A Social Critique of the Judgement of Taste* published in England, which focuses on the analysis of French society on the basis of Bourdieu's empirical research.

Robbins in Manitski (2016) stated that *Distinction* is concerned on the way people's judgments taste that related to their social position, in this case, taste can function as a powerful form of cultural hegemony. According to Bourdieu (2010) that the determination of cultivated disposition and cultural competence could be done by revealing the nature of cultural goods consumed, the way they are consumed, which depend on the category of agents and areas they applied. Furthermore, Bourdieu focuses on the concepts of habitus, field and taste to explain individual practice undertaken in the social world. However, he rarely discussed the concept of social class directly in his works, but he more likely emphasis lies on culture and life style in explaining social hierarchies that related each other (Crossley in Manitski, 2016).

It is explained by Crossley in Manitski (2016) that Bourdieu never offer a concept of classes to compete on the academic market. Instead, his theory of social class remains implicit. The labels that we use to mark social classes derive their value from our willingness to use them so that there is no certain rules how to call certain social class based on him, but, based on personal preferences on the study (Crossley in Manitski, 2016). Therefore, from the previous explanation it is clearly understood that Bourdieu's concept of social class does not explicitly explained. But it is rather

depending on our own classification to name it by using fundamental understanding on Bourdieu's concepts of capitals.

By introducing the concepts of cultural, social, economic and symbolic capital, he distinguished himself from Marxism concepts of materialist understanding of inequality (Manitski, 2016). Bourdieu maintains that power and dominance in social space depend not only on economic resources but also on cultural and social resources, as he stated:

> Social class is not defined by a property (not even the most determinant one, such as the volume and composition of capital) nor by a collection of properties (of sex, age, social origin, ethnic origin, proportion of blacks and whites, for example, or native and immigrants, to each of them and to the effects they exert on practices (Bourdieu, 2010). income, educational level etc.), nor even by a chain of properties strung out from a fundamental property (position in the relations of production) in a relation of cause and effect, conditioner and conditioned; but by the structure of relations between all the pertinent properties which gives its specific value

From the previous quotation it could be concluded that Bourdieu provides a broader sense of understanding about social class. In which it is not limited by the ownership of property but broader to social, cultural even historical background of people. This becomes a reason of Bourdieu in believing that everything happens in social space is inevitably interrelated and an individual's position in society cannot be determined solely by one factor such as economic capital. Thus, Bourdieu's social capital cannot be limited discussion that only focuses on economic things such as property ownership, wealthy, and money. At another side, the amount of cultural capital someone has depends both on social origin and educational qualifications. Individual

who can successfully achieve in educational system depends on the cultural capital inculcated in them at an early stage of their age. It also cannot be separated from parents' economic capital owning and social surroundings. Therefore, this following explanation in this chapter will outline the concepts of capitals to elaborate upon Bourdieu's understanding to create class boundaries.

2.3.1 Economic Capital

Bourdieu said about economic theory as the thing that we cannot rely on, because it seems limited to people's purchasing power but further we have to look at other variables that influence people's social position (Manitski, 2016). Bourdieu (2010) stated that "economic power is first and foremost a power to keep economic necessity at arm's length." It means that economic capital does not solely determine people's social standing, but it has significant effect on people's chances in life to determine what kind of options that available to them (Manitski, 2016). In this definition, Bourdieu represents kinds of completeness that commonly owned by the domination group of society.

Furthermore, Manitski (2016) explained that economic necessity largely could be an aspect to determine people's individual life style. The definition of necessity itself is still depending on someone's condition and distance from economic necessity grants distance from material constraints and urgencies. Those who have high economic capital are free to shape their own lifestyles because commonly they do not have any worries related to money to buy their preference things although this definition is not

limited by money. Economic capital could remove limitation that set by economic necessity. As a result, the economic means that available become an integral part of the way they relate to the world surround them and the way they present themselves to that world (Manitski, 2016). Economic power according to Bourdieu in Huang (2015) could be consist of assets of many forms such as tangible and intangible property and cash under the control of an individual. These may be used for example to monopolize a market for personal wealth maximization and other money-making activities.

The thing that makes economic capital is important because it can be a mean used for the reproduction of social positions. Bourdieu (2010) emphasized that those who have social standing in the society which helped by their economic capital mostly attempt to maintain and reproduce that position for their descendants. It is because the dominant class is put that concern as priority to maintain their social position. It cannot be separated from the fact that individuals occupying position in the middle of strata of society form the most ambitious group. Interestingly, the possession of economic capital does not usually mean that individual is also rich in the other forms of capitals, and vice versa. This is because the different forms of capitals are not reducible to each other (Manitski, 2016). It means, to know individual's social position is not only limited by seeing their economic condition but also other aspects such as social and cultural.

2.3.2 Social Capital

Bourdieu defined social capital as a capital of social connections. People can either

inherit social capital such as name, family connection and any other relations includes social networks, friends and colleagues (Bourdieu, 2010). Bourdieu highlighted social capital as stated in statement:

> Educationally equivalent individuals (e.g., the students of the *grandes écoles*) may differ radically as regards bodily hexis, pronunciation, dress or familiarity with legitimate culture, not to mention the whole set of specific competences and capacities which function as admission tickets to the bourgeois world, such as dancing, the rare sports, or parlour games (especially bridge). These skills, through the encounters they provide and the social capital they helap to accumulate, no doubt explain subsequent differences in career.

From the previous quotations, we can infer that those people who have competence to get social activities could open people's chances that could help them to meet people who will help them in life. Therefore, social networks are important as it could open doors that probably closed before. Manitski (2016) further added that family background, social origin, skills and competence are also important to influence social networks. Since according to Cote & Kraus (2014) in *New York Times*, they conducted a study in collaboration with psychologists from University of California, Ursula Beerman, Paull Piff and Dacher Keltner, proves that people tend to interact with those who are coming from the same education background, histories, incomes and occupations.

Fortunately, becoming group members of cultivated people will give an advantage to life for certain competences and it would have further advantage if there is family connection that could introduce those people to other like-minded people (Manitski, 2016). Therefore, people's individual position in society could be determined not only

by their overall capital volume and composition but also by their social trajectory and social origin. It is supported by Huang (2015) social capital relates to social networks or social connections of individuals, and these may be used by an individual to advantage himself or herself over others. Those networks and social groups are particularly relevant to any professional market for employment, and discussed in relation to be accountant employment market.

2.3.3 Cultural Capital

Ardani (2014) stated that according to Bourdieu, cultural capital is a form of knowledge or cognitive acquisition which equips the social agent with empathy towards appreciation or competence in elaborate cultural relations. Manitski (2016) stated that cultural capital is accumulated through a long process of inculcation first in the family, later school, and continue to the entire individual's life. It is supported by Crossley in Manitski (2016) that cultural capital could divided into two differences in which the first is embodied cultural capital, it is the values inculcated in us and also institutionalized cultural capital, it is educational qualification.

According to Bourdieu (2010) that cultural needs are the product of upbringing and education. It can influence people's preference in literature, painting, music that closely linked to the qualification of education level. Those who grow up in wealthy and cultured family could give certain taste of bourgeois people approach legitimate works of art. It will be the same that bourgeois people might have ability in enjoying ballet and opera meanwhile those who born with disadvantaged background of family never be same because they lack of early learning about it (Manitski, 2016).

Cultural capital could be a modality of relationship to language and culture which it simultaneously tends to invested. It gives the self-certainty which accompanies the certainty of possessing cultural legitimacy. It also produce relationship to culture that made up with self-confident among ignorance, casualness among familiarity, which it is hand down by bourgeois family to their descendant as it is an heirloom. Therefore, it can be said that cultural capital is certain habits or values that continuously done by people whom actually descended from the family and continues to develop through the institution they choose. Related to this, Bourdieu (2010) has emphasized that fractions of cultural capital are often measured by their family tradition and educational qualification. Bourdieu according Weinenger (2003) even stated that cultural symbolic of his social class more familiar with tradition that derives from the substitution of the notion of social space, in which this space is the indicator of the economic and cultural capital of individuals clustered into broad occupational categories, as well as their family origins.

2.3.4 Symbolic Capital

Symbolic power refers to the authority that is derived from consecration and prestige. Symbolic capital generally can be used by an individual to compete with others in social field. Bourdieu uses this concept as social recognition accumulated by individuals. It could refer to prestige, celebrity, consecration or honor that founded by knowledge and recognition. Cultural capital is therefore signifies the power that is gained from individual social positions (Manitski, 2016).

Symbolic power could turn to become lead to symbolic violence when the power of the symbol is used by one individual against another in society (Manitski, 2016). From

the symbolic power, it creates social hierarchies and social inequality in order to produce and maintain the domination of certain people (Schubert in Manitski, 2016). Further, Schubert in Manitski (2016) stated that symbolic violence is inflicted, for example, in educational system, working-class children in which did not taught to have certain manner in language and behavior, they force to follow the normalized norms of modeled on upper and middle class communication and behavior, in which it seems to be strange for those working-class children.

In addition, Bourdieu (2010) considered that middle upper class more concern on symbolic forms of power; it is in the relationship between spending food, clothing or appearances. The middle classes, being in a better position to reach dominant class compared with the working class by using symbolic forms of power as strategy to improve their social standing in society. They also often to be seen more than what they are in the process of doing that (Manitski, 2016).

In Weinenger (2003) it is further explained that lifestyle are also part of *symbolic* capital in which it functioned as sign of class and indicators of the wealth of those who display them. However, for Bourdieu, symbolic which exists through life style amounts only to one of the modalities in which the symbolic operates (Weinenger, 2003). Those orientations for example are wine and clothing, art and leisure since it could be consumption practices, rule, and group boundaries as their theme. Further, symbolic division by Bourdieu according to Weinenger (2003), achieve its greater codification when they are showing into objectivity via institutionalization or the place where it should be shown such as education and work credentials.