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# Cultural capital: objective probability and the cultural arbitrary

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# Notes

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Bourdieu and Passeron ([1977](#)), *Reproduction in Education, Society and Culture*, will be taken as the major point of reference in this paper because of its influence in the sociology of education. For the general theory of exchange, the unusually accessible Bourdieu ([1997](#)) is the major source.

See, for instance, Bourdieu and Passeron ([1977](#), Book I) and the systematic manner in which the terms ‘arbitrary’ and ‘objective’ and their cognates are used in consistently different ways associated with contrasting logics of description and explanation.

An excellent short introduction to Spinoza is to be found in Scruton ([1999](#); see in particular pp. 15–20). A major historical study concerning his place and influence in early Enlightenment thinking is provided by Israel ([2001](#), see chapter 13). Spinoza's principle work is *Ethics* (Spinoza, [1996](#)).

See, here, Bourdieu and Passeron ([1977](#), p. 119): ‘The opposition between these two types of relation to language stems from the opposition between the two modes of acquiring it. In the first, the child acquires the language through the medium of the mother, who is the worker of the language. In the second, the child acquires the language through the medium of the school, which is the worker of the language. The former mode of acquisition is the mode of ‘scholarship’ and the latter is the mode of ‘acquisition’ that is the mode of ‘scholarship’ that is the mode of ‘scholarship’.



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