

## CULTURAL AND SYMBOLIC CAPITAL, AN ALTERNATIVE TO SOCIAL VULNERABILITY IN BOGOTA, COLOMBIA

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### Abstract

*Cultural capital is considered as an incident resource in the sustainable development of society, with immaterial characteristics that are created from the development of endogenous culture, which can be inherited, transferred, or acquired by citizens. Thus, influencing their social relations and, therefore, in the civic life of the environment. Symbolic capital is the form that capital takes in general and is recognized and legitimized in society. Cultural capital is a resource that can contribute to overcoming this problem of the Colombian population, where 19.6% is in multidimensional poverty in Bogota, according to DANE 2019. The objective of this research is to demonstrate whether this resource can influence the population to minimize its impacts. The accumulated cultural capital can be assumed as an alternative that transforms realities and allows favoring the generation of development alternatives that improve the quality of life. Under this hypothesis, this research was carried out with the purpose of identifying whether cultural capital has an impact on the vulnerable population in Bogota, Colombia. The overall results obtained showed weaknesses in the recognition and valuation of cultural and symbolic capital by the inhabitants of the poorest localities of Bogota, not substantially identifying its relevance in terms of their better quality of life.*

**Keywords:** culture, development, poverty, society.

### INTRODUCTION

Social relations in each conglomerate are shaped by individual factors of behavior and education, which are part of the cognitive sphere of the citizen, and influenced by exogenous variables such as economic income, quality of life, access to public services and information, factors that affect human development in general, as well as the generation of culture in a specific territory. In this sense, atomized social groups could directly influence the compartment of the whole society. It can converge with the power exercised by dominant groups that shape collective behavior. Under these characteristics, the development of social classes can be identified as the basis of the structure from the recognition of certain capitals and the economy, according to (Bourdieu, 2000).

Under this theory, individuals interact in the fields in two particular ways, objectivity and subjectivity; The first is related to the process of recognition and internalization of the rules imposed from outside in the area, the second alludes to the level of feeling and acceptance of these

rules as human beings expressed from their capacity for reasoning and discernment, in other words the "habitus" allows clarifying the dichotomy between objective and subjective as a way of acting, leading individuals to generate their practices from a process of internalization of their social structure, in which they were formed and educated, thus determining categories of understanding of social structures, identifying good and bad, fit and unfit, in this sense, the habitus can be transformed to greater movement between social structures promoting different practices and recognition of classes (Chiang et al., 2021).

The present research was developed from a documentary review for the realization of the theoretical support, secondly, field work was conducted in 1020 households in the localities of quartile one in Bogota, where the communities with the lowest income and high risk of vulnerability in multidimensional poverty are located, a study was conducted on their perception of cultural capital, related to socio-economic characteristics that condition the degree of poverty and access to new development options.

In this sense, the main objective of this article is to identify how the accumulated cultural capital of the vulnerable population studied may or may not have an impact on a possible reduction in the level of poverty in the population of quartile 1 in the city of Bogota, Colombia. Affect that it is an immaterial capital. Because it showed limitations that they have in access to economic, social, and material capital. Constructing a social representation validated from the perception of its inhabitants belonging to the least lucky social class in the city.

### **SYMBOLIC CAPITAL CULTURAL CAPITAL**

To approach and understand the scope of cultural capital and its representation as legitimate symbolic capital in a society, it is initially necessary to approach the notion of capital in general terms and identify its implications in the definition and construction of social structures. Bourdieu in the development of his writings addresses the concept of capital in a not very clear way, that is, his approach to the concept is ethereal in terms of (Bliuc et al., 2017)

The concept of symbolic capital is attributed to Bourdieu, (2000) who conceives it from a broad reality, constituted by the perception and use of *economic, social, and cultural* capitals. Making use of the concept of capital is related to all those resources accumulated and developed by social actors to exercise domination and appropriation of the set of opportunities. The previous theory showed that the entire population would have access to it. recognizing attributes to generate effects in terms of social ascent closely linked to the economy. generating a class environment. Where differentiated subjects are identified, who through productive or inherited processes acquire resources. That allows them to hold valuations without being limited to the material. But for example, to lifestyles and culture, titles and recognitions are shaped by the arbitrary valuation that can be made of the symbolic capital, and that society gives respect to those who possess it.

On the other hand, Cultural capital has a wide incidence on the result of the individual performance of the subjects. In each social context in the build of a particular space, which can be characterized by showing relevance to the stage of individual skills and competencies. These transform conditions of individual and collective social and human economic development. Symbolic capital is part of resources identified by sociology and economics. That has a significant impact on the development of the individual and collective social and human economic development. (Wacquant, 2017)

Cultural capital demands the use of territory for its materialization. In terms of Bourdieu, (2021)

territory becomes relevant in the construction of class, which enables the development of a specific social space that potentiates the approaches of the actors and the use and access to resources (economic, social, and cultural). Which determines its role, and at the same time creates symbolic capital in the social structure, enabling conglomerates that can create class mobility or on the contrary restrictions or limitations depending on the existing structures. In this sense, the symbolic and cultural capitals are highly incidental in the construction of class, where the dominant groups seek to continue with their interest in reinforcing their dominance, expressed in the ability to access specific cultural consumption that generates prestige, to project hegemony over other groups (Adler & Kwon, 2002)

Addressing the notion of cultural capital as a theoretical construct based on the knowledge and recognition of immaterial variables that, when developed in the same context, share a similar degree of acceptance and recognition prone to the construction of prestige and reputation in terms of Harvey (1998). Furthermore, this capital is closely related to the expression and legitimization of the use of power generated in the environment of symbolic violence, a concept proposed by Bourdieu (2021), which allows understanding how the dominator indirectly influences a social group.

Therefore, is not aware of such domination, or otherwise is socially accepted, turning the dominated into passive actors of the process with a certain degree of responsibility in this interaction of subtle subjugation propitiating symbolic violence (Gutierrez, 2004)

Under this perspective, cultural capital becomes a fundamental asset for the evolution of social classes or the consolidation of those considered privileged; cultural capital is expressed in three forms, which are:

**Objectified cultural capital:** this form is characterized by being represented through devices such as books, magazines, art articles. It can mobilize from person to person in its use and domain; that is, in terms of Bourdieu (2002), this form of symbolic capital can be objectified and considered a material possession and represents an asset from the economic perspective for its value. However, its symbolic value is what means in cultural terms the status it generates. The objectified status alludes to devices with particularities that promote, through their enjoyment, an educational effect on people for a long time.

**Incorporated cultural capital:** this type characterizes because it arises from the cognitive capacities and links to the subject's body, which potentiates its incorporation in educational and knowledge appropriation processes, which requires time for its incorporation, requires autonomous work by the person to become an integral part of the subject and be internalized in cognitive terms. This incorporated cultural capital cannot immediately transmit to another topic, and it cannot exist beyond the individual's capacities. It is impossible to inherit it because it extinguishes the physical dimension of the human being, i.e., its instrument of expression is the body (Bourdieu, 2021).

**Institutionalized cultural capital:** objectified form of cultural capital (Bourdieu, 2000) and expresses in the form of non-transferable qualifications obtained by the subject since it allows recognizing and certifying a measurable degree of possession capable of directly influencing

economic capital, which says in the relationship between the acquisition of qualifications and permitted levels of training and the ascent in the labor scale, based on the evidence of a specific group of exercise, it is accumulative in the person who possesses it and non-transferable.

### **SOCIAL REPRESENTATION OF CULTURAL CAPITAL**

These particularities of the social groups generate an identity specific to each of the social classes that make up the structure, which can interpret from different perspectives or social representations. This concept can conceive in (Potter & Litton, 2011)

For Jodelet (1996), social representations are created and materialized from recognizing characteristics in the economic, cultural, educational, religious dimensions and access to information media, constants that determine the characterization of a specific group, which show the individual behavior of the subjects, thus creating a system between a source and a receiver that allows generating information to capture an outline of reality that determines the correlation between reality and its representation.

Furthermore, social representations are linked to group interaction. Therefore, they must be associated with the communicative construct, added to the communication that facilitates the consolidation of the terms generated in society at a given moment (Villarroel, 2007).

Social representations obtain visibility scientifically in sociological terms from recognizing interdisciplinarity as one of its characteristics as a paradigm of study from various fields, such as psychology, sociology, politics, communication, education, allowing to recognize how people interact in their daily actions permeated by their experiences and perceived contributions of symbolic capital in the framework of the social environment where they develop, in other words, in terms of Bourdieu (2002) the consonance between culture, the body, the field, and the habitus. In terms of social representations, symbolic capital becomes a factor that directly influences the construction of an imaginary reality of a social group or collective since it allows to evidence perceptions of the value of the environment with greater objectivity than in a scenario where it is not present. Social representation consolidates when a new social fact materializes, external to the individual dynamics of the subject with which they are not familiar; in this way, the novelty begins to have significance and loses the wonder in the real scenario (Urbina & Ovalles G., 2018).

### **PROFILE OF LOW-INCOME LOCALITIES IN BOGOTA AS A CONTEXT**

Analyzing some of the socio-economic conditions of these localities that make up quartile 1 (low-income localities) allows us to understand the state of vulnerability in which their population finds itself. According to data provided by the Mayor's Office of Bogota through its report Expedient Distrital 2017, the localities under observation total 1,602,366 inhabitants, representing 19.8% of the total population, taking as a basis a projection 8,051,169 inhabitants in the capital.

However, poverty is evident in different social contexts, logically. For example, the localities with the lowest income Quartile 1 localities with low income in Bogota (Bosa, Ciudad Bolivar, San Cristobal, Sumapaz, Usme)

According to the measurement of social capital 2018, evidence concentrates a more significant number of households in vulnerability in different strata.

This population, according to their socioeconomic location according to stratum 1, 2 and 3, receive economic relief in terms of subsidies in public services, the other states pay total rate and contributions to subsidize those with lower income, under this model, it is not the people who are

classified according to stratum but their homes, as well as public places that symbolically relate to a class or social stratum according to (Sudarsky & Contraloria General de la Nación, 2018)

## METHODOLOGY

A descriptive methodology is proposed, mainly with quantitative analysis centered on the analysis of a phenomenon with delimited and a particular condition in a specific territorial context, identifying the five localities that make up the lowest income quartile in the city of Bogotá (Bosa, Ciudad Bolívar, San Cristóbal, Sumapaz, Usme). Statistical analyses were carried out using SPSS software.

A structured survey instrument was designed, with 34 questions distributed in 4 major categories: the social profile, economic, cultural capital, and symbolic violence in a population of 1020 respondents (Kerlinger & Lee, 2008)

Cultural capital is approached in its standardized form concerning the level of schooling attained, perception of symbolic violence (feeling of oppression), and ease of access to the educational system. Likewise, the objectified form of cultural capital is analyzed by inquiring about the acquisition of books, musical instruments, and the media and their corresponding access to cultural activities. Finally, the mode of embodied cultural capital is addressed, expressed in the degree of reading and promotion, valuation of knowledge, study habits, visits to libraries, and attendance to artistic events and vacations to recognize different idiosyncrasies.

## RELEVANT RESULTS AND ANALYSIS

**Table 1. Gender**

		Frequency	Percent	Acumulate percent
Valid	Male	502	49,2	49,2
	Female	505	49,5	98,7
	Do not know / No answer	13	1,3	100,0
	Total	1020	100,0	

Source: Own production.

**Table 2. Age range**

		Frequency	Percent	Acumulate percent
Valid	18 - 25	184	18,0	18,0
	26 - 36	328	32,2	50,2
	37 - 45	210	20,6	70,8
	46 - 55	184	18,0	88,8
	> 55	109	10,7	99,5
	Do not know / No answer	5	,5	100,0
	Total	1020	100,0	

Source: Own production.

**Table 3. Employment**

		Frequency	Percent	Acumulate percent
Valid	Employee	750	73,5	73,5
	Informal employment	163	16,0	89,5
	Unemployed	44	4,3	93,8
	Retiree	49	4,8	98,6

	Do not know / No answer	14	1,4	100,0
	Total	1020	100,0	

Source: Own production.

**Table 4. Total household income**

		Frequency	Percent	Percent Valid	Acumulate percent
Valid	< 1 SMLV	339	33,2	33,3	33,3
	2 - 3 SMLV	493	48,3	48,4	81,6
	4 - 6 SMLV	161	15,8	15,8	97,4
	> 7 SMLV	26	2,5	2,6	100,0
	Total	1019	99,9	100,0	
Lost	System	1	,1		
Total		1020	100,0		

Source: Own production.

**Table 5. Poverty**

		Frequency	Percent	Acumulate percent
Valid	Very low	147	14,4	14,4
	Low	92	9,0	23,4
	Middle	209	20,5	43,9
	High	407	39,9	83,8
	Very high	165	16,2	100,0
	Total	1020	100,0	

Source: Own production.

**Table 6. Recognition of cultural capital as symbolic (prestige)**

		Frequency	Percent	Percent Valid	Acumulate percent
Valid	Very low	142	13,9	13,9	13,9
	Low	222	21,8	21,8	35,7
	Middle	197	19,3	19,3	55,0
	High	253	24,8	24,8	79,8
	Very high	127	12,5	12,5	92,3
	Do not know / No answer	79	7,7	7,7	100,0
	Total	1020	100,0	100,0	

Source: Own production.

**Table 7. Education assessment**

		Frequency	Percent	Percent Valid	Acumulate percent
Valid	Very low	492	48,2	48,2	48,2
	Low	271	26,6	26,6	74,8
	Middle	165	16,2	16,2	91,0
	High	80	7,8	7,8	98,8
	Very high	10	1,0	1,0	99,8
	Do not know / No answer	2	,2	,2	100,0
	Total	1020	100,0	100,0	

Source: Own production.

**Table 8. Education and quality of life**

		Frecuency	Percent	Percent Valid	Acumulate percent
Valid	Very low	24	2,4	2,4	2,4
	Low	39	3,8	3,8	6,2
	Middle	234	22,9	22,9	29,1
	High	426	41,8	41,8	70,9
	Very high	296	29,0	29,0	99,9
	Do not know / No answer	1	,1	,1	100,0
	Total	1020	100,0	100,0	

Source: Own production.

**Table 9. Valuation of cultural tradition**

		Frecuency	Percent	Percent Valid	Acumulate percent
Valid	Very low	237	23,2	23,2	23,2
	Low	212	20,8	20,8	44,0
	Middle	302	29,6	29,6	73,6
	High	237	23,2	23,2	96,9
	Very high	8	,8	,8	97,6
	Do not know / No answer	13	1,3	1,3	98,9
	7	11	1,1	1,1	100,0
	Total	1020	100,0	100,0	

Source: Own production.

**Table 10. Statistical analysis**

		Gender	The age range	Employment relationship	Total household income	Perception of poverty
N	Valid	1020	1020	1020	1019	1020
	Lost	0	0	0	1	0
Mean		1,52	2,73	1,45	1,88	3,34
Mode		2	2	1	2	4
Deviation		,525	1,274	,887	,760	1,263

Source: Own production.

		Local culture*symbolic capital	Easier access to education	Income*education and quality of life	Importance of educational degrees	To what degree do you value local traditions and culture
N	Valid	1020	1020	1020	1020	1020
	Lost	0	0	0	0	0
Mean		3,23	1,87	3,92	4,28	2,66
Mode		4	1	4	5	3
Deviation		1,472	1,031	,939	,913	1,254

Source: Own production.

It observes that the age range that prevails is from 26 to 36 years. The employment relationship is the employee with an average of 73.5%.

This leads to having a fixed income without determining the type of contract, the households on average are made up of (4 to 6 persons), and the perception of poverty that prevails is high, the standard deviation is lower about gender, and the highest with the age range in correspondence with the average.

The income variable corroborates that, on average, the most common income range is between 1 and 2 minimum legal minimum wage (SMLV) followed by less than 1, categories that together represent 81.5% of the entire population.

On the other hand, in the community analyzed, the perception of poverty prevails at a high and very high level in 56.1%. People feel poor, which shapes their perception of quality of life and possibilities for social-economic development.

**Table 11. Cross-analysis Age\*perception of poverty**

			Perception of poverty					Total
			Very Low	Low	Middle	High	Very High	
The age range	18 - 25	Amount	18	10	38	80	38	184
		% age range group	9,8%	5,4%	20,7%	43,5%	20,7%	100,0%
	26 - 36	Amount	46	32	65	129	55	328
		% age range group	14,9%	9,8%	19,8%	39,3%	15,9%	100,0%
	37 - 45	Amount	32	20	41	85	32	210
		% age range group	15,2%	9,5%	19,5%	40,5%	15,2%	100,0%
	46 - 55	Amount	30	20	40	63	31	184
		% age range group	16,3%	10,9%	21,7%	34,2%	16,8%	100,0%
	> 55	Amount	16	10	23	48	12	109
		% age range group	14,7%	9,2%	21,1%	44,0%	11,0%	100,0%
	Nk/Na	Amount	0	0	2	2	1	5
		% age range group	0,0%	0,0%	40,0%	40,0%	20,0%	100,0%
	Total	Amount	147	92	209	407	165	1020
		% age range group	14,4%	9,0%	20,5%	39,9%	16,2%	100,0%

Source: Own production.

When crossing these two variables, it observes that 39.3% of people between 26 and 36 years of age have a high perception of poverty. In contrast, 9.8% in the same age range have a low perception. This correlation can consider critical since it is in this age range where the most significant productive force and higher education training in the community were found.

In the 18 to 25 age range, it is evident that 67.3% of young people express a very high and high perception of poverty.

A situation that leads them to say low opportunities for training and access to higher education and a discouraging outlook for the future; likewise, only 5.8% of people in this age range express a low perception of poverty out of a total of 184 people surveyed in this range.

In the over 55 age category, 44% of the respondents share feeling poor, and only 14.7% have a poor perception of poverty. On the other hand, people in the 46 to 55 age range show a uniform relative trend, with a high perception of poverty of 34.6%. In general terms, there is a high and very high perception of poverty equivalent to 56.1% of the total population of 1020 households in the localities that make up quartile 1 in Bogota.

**Table 12. Cross-analysis Training\*perceived oppression**



		Perceived oppression (Symbolic violence)						Total
		Very Low	Low	Middle	High	Muy High	No S / R	
Highest level of education	Primary Education	45	62	55	46	14	1	223
		20,2%	27,8%	24,7%	20,6%	6,3%	0,4%	100,0%
		4,4%	6,1%	5,4%	4,5%	1,4%	0,1%	21,9%
	Secondary Education	75	88	87	73	23	4	350
		21,4%	25,1%	24,9%	20,9%	6,6%	1,1%	100,0%
		7,4%	8,6%	8,5%	7,2%	2,3%	0,4%	34,3%
	Technical Education	76	91	81	77	14	4	343
		22,2%	23,5%	26,6%	22,4%	4,1%	1,2%	100,0%
		7,5%	7,9%	8,9%	7,5%	1,4%	0,4%	33,6%
	Professional	23	15	20	26	5	0	89
		25,8%	16,9%	22,5%	29,2%	5,6%	0,0%	100,0%
		2,3%	1,5%	2,0%	2,5%	0,5%	0,0%	8,7%
Graduate studies	2	4	4	3	1	0	14	
	14,3%	28,6%	28,6%	21,4%	7,1%	0,0%	100,0%	
	0,2%	0,4%	0,4%	0,3%	0,1%	0,0%	1,4%	
Total		222	260	248	224	57	9	1020
		21,8%	25,5%	24,3%	22,0%	5,6%	0,9%	100,0%

Source: Own production.

The result observed from the crossing of these two variables, *level of education and perception of symbolic violence*, shows that 21.9% of the population only has a primary education, whereas 27% express a low perception of oppression or symbolic violence.

The 34.3% with training in secondary education or high school, expressed in 25.1% also low perception, the level of technical and technological training, 26.6% manifest an average perception in which 33.6% located of the total population with this level. While at the professional there is a high perception of symbolic violence generated externally by the system or external agents in 29.2%, stating that this level of training is 8.7% of the studied conglomerate.

At the postgraduate level, only 1.4% of this population expressed that their highest perception of external oppression was at a Middle level 28.6%. In general terms, low and Middle perception of symbolic violence prevails among the population of the localities of *Bosa, Ciudad Bolívar, San Cristóbal, Sumapaz, Usme*.

**Table 13. Cross-analysis Local culture\*symbolic capital**

		Local culture symbolic capital (prestige)						Total
		Very Low	Low	Middle	High	Muy High	No S / R	
Appreciates local culture	Very Low	28	63	63	39	26	18	237
		11,8%	26,6%	26,6%	16,5%	11,0%	7,6%	100,0%
		2,7%	6,2%	6,2%	3,8%	2,5%	1,8%	23,2%
	Low	28	42	38	56	29	19	212
		13,2%	19,8%	17,9%	26,4%	13,7%	9,0%	100,0%
		2,7%	4,1%	3,7%	5,5%	2,8%	1,9%	20,8%
	Middle	40	58	51	90	39	24	302
		13,2%	19,2%	16,9%	29,8%	12,9%	7,9%	100,0%
		3,9%	5,7%	5,0%	8,8%	3,8%	2,4%	29,6%

	High	44	55	41	52	29	16	237	
		18,6%	23,2%	17,3%	21,9%	12,2%	6,8%	100,0%	
		4,3%	5,4%	4,0%	5,1%	2,8%	1,6%	23,2%	
	Muy High	1	2	1	4	0	0	8	
		12,5%	25,0%	12,5%	50,0%	0,0%	0,0%	100,0%	
		0,1%	0,2%	0,1%	0,4%	0,0%	0,0%	0,8%	
	No S / R	1	2	1	5	3	1	13	
		7,7%	15,4%	7,7%	38,5%	23,1%	7,7%	100,0%	
		0,1%	0,2%	0,1%	0,5%	0,3%	0,1%	1,3%	
Total			142	222	197	253	127	79	1020
			13,9%	21,8%	19,3%	24,8%	12,5%	7,7%	100,0%

Source: Own production.

It can observe that the analyzed social conglomerate shreds of evidence in terms of the cross between symbolic capital and cultural traditions a deficient perception expressed by only 11.8% who consider it as such.

While this perception makes 19.8% in a low perception, which means that 30.6% of the vulnerable population, in general, do not value this heritage positively, while 38.8% value it between Middle and high, recognizing the relevance of the local cultural heritage and evidencing that this generates a good level of symbolic capital, as expressed in the valuation generated.

This trend can be understood as a good behavior for developing and accumulating cultural capital. A population that recognizes its ancestry and cultural tradition tend to value its artistic expressions, favoring their transfer to new generations so that they do not become extinct.

**Table 14. Cross-analysis Income\*education and quality of life**

		Income education and quality of life						Total	
		Very Low	Low	Middle	High	Muy High	No S / R		
Total household income	< 1 SMLV	Amount	10	13	73	146	97	0	339
		%	2,9%	3,8%	21,5%	43,1%	28,6%	0,0%	100,0%
		% del total	1,0%	1,3%	7,2%	14,3%	9,5%	0,0%	33,3%
	1 - 2 SMLV	Amount	12	18	117	204	141	1	493
		%	2,4%	3,7%	23,7%	41,4%	28,6%	0,2%	100,0%
		% del total	1,2%	1,8%	11,5%	20,0%	13,8%	0,1%	48,4%
	2 - 3 SMLV	Amount	2	5	42	63	49	0	161
		%	1,2%	3,1%	26,1%	39,1%	30,4%	0,0%	100,0%
		% del total	0,2%	0,5%	4,1%	6,2%	4,8%	0,0%	15,8%
	3 - 4 SMLV	Amount	0	3	2	12	9	0	26
		%	0,0%	11,5%	7,7%	46,2%	34,6%	0,0%	100,0%
		% del total	0,0%	0,3%	0,2%	1,2%	0,9%	0,0%	2,6%
Total		Amount	24	39	234	425	296	1	1019
		% del total	2,4%	3,8%	23,0%	41,7%	29,0%	0,1%	100,0%

Source: Own production.

People in the poorest localities in Bogota, with incomes of less than 1 SMLV, state that they have a high perception of the impact of education on income, 43.1%, the same as those with high perceptions, this could be interpreted as an average of 28.6% of the total number of respondents who highly value that education can guarantee a better quality of life.

The very low valuation for those households with income between 1 and 2 SMLV in total is only equivalent to 2.4%, which can interpret as a manifestation of symbolic recognition of knowledge and the need for education to overcome the levels of economic, social vulnerability, this progress will allow the population to be much more receptive to possible alternatives of access to education in general, regardless of their income level. It is noteworthy that people with incomes between 1 and 2 SMLV show the highest percentage in the high and very high categories, with an average of 70%.

It observed that everyone understands the importance of education as a means of social transformation. A resource that would enhance a better quality of life or consolidate better income conditions and social and cultural development of their families as observed, only 0.1% opts for the Do not know / No answer, a percentage that shows that there is awareness of the need for transformation and evolution based on knowledge.

**Table 15. Cross-analysis symbolic capital\*importance of educational degrees.**

			Importance of educational degrees						Total
			Very Low	Low	Middle	High	Muy High	No S / R	
<b>Culture capital recognised symbolic capital (prestige)</b>	Very Low	Amount	1	6	24	36	74	1	142
		%	0,7%	4,2%	16,9%	25,4%	52,1%	0,7%	100,0%
		% del total	0,1%	0,6%	2,4%	3,5%	7,3%	0,1%	13,9%
	Low	Amount	4	3	30	70	114	1	222
		%	1,8%	1,4%	13,5%	31,5%	51,4%	0,5%	100,0%
		% del total	0,4%	0,3%	2,9%	6,9%	11,2%	0,1%	21,8%
	Middle	Amount	3	2	37	58	97	0	197
		%	1,5%	1,0%	18,8%	29,4%	49,2%	0,0%	100,0%
		% del total	0,3%	0,2%	3,6%	5,7%	9,5%	0,0%	19,3%
	High	Amount	3	9	32	74	135	0	253
		%	1,2%	3,6%	12,6%	29,2%	53,4%	0,0%	100,0%
		% del total	0,3%	0,9%	3,1%	7,3%	13,2%	0,0%	24,8%
	Muy High	Amount	4	5	14	39	65	0	127
		%	3,1%	3,9%	11,0%	30,7%	51,2%	0,0%	100,0%
		% del total	0,4%	0,5%	1,4%	3,8%	6,4%	0,0%	12,5%
No S / R	Amount	0	3	9	24	43	0	79	
	%	0,0%	3,8%	11,4%	30,4%	54,4%	0,0%	100,0%	
	% del total	0,0%	0,3%	0,9%	2,4%	4,2%	0,0%	7,7%	
Total		Amount	15	28	146	301	528	2	1020
		%	1,5%	2,7%	14,3%	29,5%	51,8%	0,2%	100,0%

Source: Own production.

The habitants of quartile 1 in Bogota, made up of the localities of *Bosa, Ciudad Bolivar, San Cristobal, Sumapaz, Usme*, show 81.6% in the high and very high perception of the relevance that educational degrees have in their social and professional development, expressing that these generate a level of individual prestige for them and their families in society, that is, they recognize that education and the degrees obtained to give a high degree of social value, thus, they seek alternatives to transform their economic reality and degree of vulnerability.

Likewise, the crossing of these two variables allows us to find a direct relationship between the generation of cultural capital in its institutionalized mode with the possession of symbolic capital that shows that there is a positive recognition of training in people with low income, a situation

that in many cases fosters and increases family cohesion, thus increasing support for the completion of some subsequent levels of training, being in many cases the first member of the current family who enjoys this possibility of access to education, unlike their relatives and previous generations.

**Table 16. Cross-analysis Cross-tabulation Gender\*Habit visits libraries and cultural centers.**

			Habit visits libraries and cultural centers				Total
			Yes	No	Do not know / No answer	4	
<b>Gender</b>	Male	Amount	207	270	25	0	502
		% dentro de Género	41,2%	53,8%	5,0%	0,0%	100,0%
	Female	Amount	184	298	22	1	505
		% dentro de Género	36,4%	59,0%	4,4%	0,2%	100,0%
	Do not know / No answer	Amount	4	6	3	0	13
		% dentro de Género	30,8%	46,2%	23,1%	0,0%	100,0%
Total		Amount	395	574	50	1	1020
		% dentro de Género	38,7%	56,3%	4,9%	0,1%	100,0%

Source: Own production.

On the other hand, participation in library visits and cultural activities shows a negative trend in recognition and participation, with 55.8% of both genders abstaining from participating in cultural activities. This reality reveals the low cultural level of the vulnerable population.

**Table 17. Pearson correlations**

Correlations Bivariate			
		Non-recognition of programs against poverty and impact on ODS	Perception of poverty
Non-recognition of programs against poverty and impact on ODS	Pearson correlation	1	,011
	Sig. (bilateral)		,716
	N	1020	1020
Perception of poverty	Pearson correlation	,011	1
	Sig. (bilateral)	,716	
	N	1020	1020

Correlations Bivariate			
		Total household income	Ease of access to education
Total household income	Pearson correlation	1	,014
	Sig. (bilateral)		,665
	N	1019	1019
Ease of access to education	Pearson correlation	,014	1
	Sig. (bilateral)	,665	
	N	1019	1020

Correlations Bivariate		
		Culture capital recognised symbolic capital (prestigio)
		Perceived oppression (Symbolic violence)

Perceived oppression (Symbolic violence)	Pearson correlation	1	,022
	Sig. (bilateral)		,481
	N	1020	1020
Culture capital recognised symbolic capital (prestigio)	Pearson correlation	,022	1
	Sig. (bilateral)	,481	
	N	1020	1020

Source: Own production.

The bivariate correlations show a statistical relationship, which is validated by the positive Pearson correlation, which offers a positive association between the two variables, expressing that as one variable increases, the other also increases, in the case of non-recognition of programs in the face of poverty, its relationship is optimistic with the perception of poverty, concerning income, if this increases the possibility of access to education, likewise, the greater the perception of symbolic violence, this is positively related to the construction of cultural capital.

## CONCLUSION

Every social group bases its relationships on individual and collective variables, which potentiate the generation of the social fact, understood as the external scenario constituted by acting, feeling outside the individual, collectively endorsed, which, in Durkheim's terms, shapes the behavior.

Social fact makes possible the generation of the field and habitus. But, on the other hand, the area understands as the space where the social interrelations of the subjects generate, spaces that are organized based on a social structure, expressed in dimensions such as the educational system, the productive system, the arts, among others.

The field generates the external norms that make social relations possible between subjects. That is to say, and it has an approach based on objectivity. The habitus is related to a subjective perspective. The cognitive dimension of the individual shapes his behavior based on the status he has in the social structure, considering his role in it.

The development of the habitus requires the use of capital, which potentiates the retention of opportunities, generating power relationships. However, in Bogota, it observed that the valuation of cultural capital generation is low in the city environment of the vulnerable population, a reality that also generates a typical accumulation of symbolic capital.

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