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A Critique on the Philosophical Foundations of *Bourdieu's* Theory of Cultural Capital from the Perspectives of *Allameh Tabataba'i*

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ARTICLE INFO		ABSTRACT
<p>Article History: Received: 24 November 2023 Revised: 02 February 2024 Accepted: 11 February 2024</p>		<p>SUBJECT & OBJECTIVES: This research evaluates and critiques the philosophical foundations of <i>Bourdieu's</i> theory of Cultural Capital through the lens of <i>Allameh Tabataba'i</i>. Therefore, the goal is to examine the fundamental concepts and their interrelationships.</p> <p>METHOD & FINDING: Conducting a documentary study of the development of Cultural Capital theory and its dimensions in <i>Bourdieu's</i> works, the basic concepts are first explained concerning the term cultural capital and then evaluated from the perspective of <i>Tabataba'i's</i> philosophical foundations.</p> <p>CONCLUSION: Prior research conducted in the West has shown that the concept of Cultural Capital has been revised in each period according to the societal conditions of the time and place. However, domestic research has often used the concept of Cultural Capital in a format similar to <i>Bourdieu's</i> framework, without revision, and without taking into account local cultural foundations. The article argues that Cultural Capital represents the possession of human-divine capital, a concern that <i>Bourdieu's</i> literature does not address but deserves critical attention. By considering <i>Tabataba'i's</i> divine philosophical foundations including his theory of contingents, a reinterpretation of <i>Bourdieu's</i> theory of Cultural Capital takes on a new and native character. By removing certain philosophical underpinnings of <i>Bourdieu</i>, this theory can present a novel manifestation about the stability of thought in the realm of culture.</p>
<p>Key Words: <i>Philosophical Foundations</i> <i>Social Capital</i> <i>Cultural Capital</i> <i>Bourdieu</i> <i>Tabataba'i</i></p>		
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Introduction

The extensive theoretical background of cultural capital in modern sociology literature owes its conceptualization and theoretical development to the efforts of *Pierre Bourdieu*. (Kim & Kim, 2009)

The concept was introduced to the tradition of English-speaking sociology in the 1970s with the translation of the book *Reproduction* authored by *Bourdieu*. He used the phrase cultural capital to analyze the interaction between culture and education in social reproduction. This definition of Cultural Capital placed culture at the center of discussions on social stratification and social classes, which until then had been measured with merely economic categories influenced by eastern socialism.

This concept has been used in education more than any other field since it was proposed by *Bourdieu*; But with the expansion and

adjustment of the concept of Cultural Capital, it has been widely used in other fields as well.

Not only *Pierre Bourdieu*, but also *Colin Mercer*, *David Throsby*, *Bonnie Erikson*, *Paul DiMaggio*, and some socialist or Marxist sociologists can be counted among the theorists of Cultural Capital.

Cultural Capital is one of those multi-dimensional concepts in social sciences that is influential in many areas of society. (Majedi & Lehsaizadeh, 2006: 92)

Various titles have examined the relationship between Cultural Capital and other variables. The noteworthy point is that in foreign research, many interpretations and readings of the concept of Cultural Capital have been presented, which are close to the native cultures of those societies; But despite the many uses of a concept such as Cultural Capital in Iran, there is no consensus on how to use this

concept. (*Rezaei & Tashvigh, 2013: 10*)

Considering the importance of this concept, as well as the necessity of redefining this concept from a native perspective, the critique of *Bourdieu's* Cultural Capital theory is discussed emphasizing the philosophical foundations of *Allameh Tabataba'i*, including his theory of contingents.

Cultural Capital is a multidimensional concept in the social sciences that holds influence over various aspects of society. Numerous studies have explored the relationship between Cultural Capital and other variables. In global research, diverse interpretations and readings of Cultural Capital have been presented, which align with the native cultures of the respective societies.

Despite the extensive use of Cultural Capital in Iran, there is no clear understanding of how it is being used. Given the significance of Cultural

Capital and the need for a redefinition of this concept from a native perspective, this article criticizes the philosophical foundations of *Bourdieu's* Cultural Capital theory based on *Allameh Tabataba'i* viewpoints, including his theory of contingents.

Theoretical Foundations and Research Background

• Cultural Capital and Development

On the one hand, the purpose of development is to pay attention to the social position and dignity of human beings to move comprehensively in the existing structures of society toward the material and spiritual well-being of mankind.

On the other hand, according to development experts, Cultural Capital shows cultural development, which is why cultural policymakers must have complete knowledge of this capital and an estimate of its growth. (*Shari'pour & Khoshfar, 2002: 135*)

- **Cultural Capital and Economy**

all kinds of financial resources and monetary capital that are used in the form of personal ownership and human service are called economies. *Throsby* believes that the concept of Cultural Capital is close to the idea of human capital which is used in economics.

He believes that Cultural Capital creates both cultural value and economic value and can be divided into tangible and intangible cultural capital. (*Throsby, 2000*)

- **Cultural Capital and Social Capital**

Some scholars like *Gould* state that Cultural Capital is a part of social capital. However, *Putnam* has a more precise view and sees social and Cultural Capital in terms of belonging. (*Ref: Kavosi & Khorasani, 2010*)

Social capital can be considered as a set of values or informal norms shared by a group of people who cooperate

with together. (*Huntington & Harrison, 2001*)

Some consider Cultural Capital as another type of capital that exists in an organization. (*Alwani & Syed Naghvi, 2002*)

- **Cultural Capital and Cultural Management**

Cultural management is responsible for implementing cultural policies that may be clear and explicit or implied. Cultural managers, relying on scientific information and meritocracy, emphasizing macro strategies and citing the statistics obtained from the Cultural Capital model, have identified the intellectual and insight gaps of the current and desirable situation and with re-engineering and management, step in the direction of restoration and reproduction of cultural and native concepts.

- **Cultural Capital and Cultural Reproduction**

In the theory of reproduction, Cultural Capital includes education,

knowledge, tastes, and preferences of parents and their specific information from educational systems, (*Jaeger & Holm, 2007*) formal education, (*DiMaggio, 1982*) institutional interaction management, (*Lareau & Weininger, 2003*) and cultural interactions within the family atmosphere. (*Tramont & Williams, 2009*)

This form of capital may affect the academic success of children due to the activities of the family environment. (*Janalizadeh et al, 2012: 86*)

Bourdieu's Intellectual Foundations

Bourdieu found in 1964 that economic barriers seemed insufficient to explain and interpret experience and analyze the evident inequalities in the educational progress of children of social classes. *Bourdieu* emphasized that by creating and falsifying the concept of capital, he plays the role of the educational system in the reproduction of the social structure. (*Bourdieu, 1986*)

He considers Cultural Capital the complementary factor of the aforementioned inequalities and the reproduction of the structure of the social space, or in other words, the reproduction of the combination of social classes. (*Ibid, 1998*)

In conceptualizing cultural capital, *Bourdieu* opposed many of the traditional sociological definitions that viewed culture as a repository of shared values and norms or as a means of expressing shared desires.

He proposed Cultural Capital after breaking the conceptual limit of capital and its purely economic implications. The term capital was usually related to the economic space and financial exchange; But *Bourdieu's* use of this term is more extended. (*Bonnewitz, 2002*)

Bourdieu believes that capital appears in four forms, namely economic, cultural, social, and symbolic depending on the field in which it operates; But among the types of capital, Cultural

Capital has a very important role in *Bourdieu's* thought.

Cultural Capital is the skills and characteristics that a person acquires in the process of socialization. This term refers to non-financial social assets that promote social mobility beyond economic means. *Bourdieu* used Cultural Capital to refer to symbols, thoughts, tastes, and preferences that can be used strategically as social resources. (*Lopez & Scott, 2019*)

Based on the hypothesis of Cultural Capital inequality, *Bourdieu* in his research divides Cultural Capital into three following categories:

- Physical and individual capital
- Objective cultural capital
- Institutional and regulatory capital. (*Ref: Moayyid Hekmat, 2015*)

Although this issue has a general background, it lacks a specific background focused on this issue.

• **Ontological Assumptions**

In the ontological aspect, *Bourdieu* considers society a social space composed of an interconnected set of structures, and people having habits related to the fields, who act as actors in the form of rules governing social fields and according to their habits to achieve all kinds of capitals interact and compete with each other. Actors are effective in stabilizing or changing the social environment with their interactions and actions. Therefore, man is free and at the same time determined.

A person acquires habits in a social space in the form of a social field and acts under the influence of structural conditions and individual characteristics, whether psychological or mental. His/her action is the result of his environmental and personal characteristics.

With a unified and critical vision, *Bourdieu* discussed many of his favorite problems and

issues such as power, science, education, sports, art, and especially social action concerning the objective and subjective dimensions of social life, i.e., the fields and habits at macro, medium and micro levels have analyzed.

From *Bourdieu's* viewpoint, the social space community is composed of an interconnected set of fields and people who are located in the fabric of these fields and interact and compete with each other individually and socially to obtain the capital available in the fields, while they can change or reproduce this space through this interaction that. The social field is the place where social actors interact, and the social structure is history embodied in objects.

Bourdieu considers social class to include people who are in a similar position in terms of capital, taste, and lifestyle. From his viewpoint, capital is a capability that a

person benefits from in interaction with others.

According to *Bourdieu*, habit is after the symbolic dimension of social life and can be called narratives embodied in bodies. *Bourdieu* calls the value priority taste and uses lifestyle instead of the consumption model. Social function or praxis is also a flow that takes place and actualizes through action. (*Grenfell, 2014*)

Bourdieu does not mention the philosophical infrastructures and the foundations of metaphysical ontology. Although it can be concluded that his intellectual system is based on materialism, some researchers considered him a thinker in the field of dialectical materialism.

- **Epistemological Assumptions**

Bourdieu considers sociology a theoretical and practical knowledge that has both proof and interpretation aspects. He considers the task of sociology to plan and analyze

issues and provide solutions to help solve social problems, especially to prevent domination.

From *Bourdieu's* viewpoint, sociology has a formative nature, and habit while the field plays a key role within. Habit is both the producer and is produced of the social world. This feature of *Bourdieu*, i.e., his claim to avoid determinism, distinguishes him from structuralists.

Bourdieu believed that humans have a specific logic for action, and it is this logic of human action that connects humans to the social world around them.

People gain an understanding of the social world through their habits, understand and evaluate it. The mental structure is the result of occupying a special position in the social world, and it can be said that if this position changes, the mental structure will also change

Considering *Bourdieu's* emphasis on the variety of

fields and habits and their specific rules, he cannot be considered post-structuralist or post-modernist. He found out that if we want to move from specific levels to general levels and achieve more general principles and rules, we must bring the fields closer to each other so that people's habits, tastes, and lifestyles also find a kind of affinity with each other.

Bourdieu considers sociology to be dynamic and open-minded, following the developmental nature of society. To achieve this purpose, he tried to study social phenomena by avoiding dualisms of constructivism vs. individualism, objective vs. subjective, or quantitative vs. qualitative with an integrated vision and method so that he could describe the different dimensions and aspects of the phenomenon and its explanation should also consider objective and subjective factors.

Such knowledge can have significant scientific validity

and practical value, answer scientific questions, and help to solve social problems.

Considering and based on *Bourdieu's* ontological assumptions, which is a materialistic view, it is obvious that his epistemological basis was also based on scientism, and in terms of perceptual tools, only sensory tools were used.

Not only does *Bourdieu* have no opinion on the intellectual issues of revelation, holiness, and intuition; But his proposed reason is based only on rationalism, as minimum layers of reason, while he institutionalized his Cultural Capital on this basis.

• **Methodology**

According to his integrated vision, *Bourdieu* has used multiple quantitative and qualitative methods, seeking-cause and seeking-meaning. Therefore, we can talk about him as a methodical pluralist.

His unit of observation is both the individual and the social, and his level of analysis

is both micro and macro. According to *Bourdieu*, sociology is an empirical matter that is a dynamic combination of action and opinion, experience, and reasoning.

Bourdieu's methodology consists of certain characteristics including that the insight and method are more compatible with the subject that should be used.

On the other hand, the results obtained by using different methods should be compared together to finally get a correct and logical understanding of it.

Additionally, *Bourdieu* believes that after finding a certain result, the social researcher should go back to the past and look carefully at the process through which he reached this conclusion to minimize possible errors.

Bourdieu also believed that if the sociologist has a scholastic approach detached from reality, s/he will suffer from some kind of prejudice

and the results s/he obtains will be far from the existing realities.

Philosophical Foundations based on *Tabataba'i* Viewpoint

• Ontological Foundations

Rezaei (2019) Existential truths and all human beings descended in a hierarchical chain of worlds and successive truths from the Almighty Allah to this material world, which is the lowest order of the worlds of existence, and will ascend to Him again. In this respect, Almighty Allah said:

“Indeed we belong to Allah and Him do we indeed return”. (The Qur’an, 2: 156)

In this hierarchical series, higher and greater truths are the mediator and channel of the grace of existence and the grace of divine guidance and lordship of creation and legislation for other beings, especially humans, in the two arcs of descent and ascent, and the greatest truth is the

mediator of the grace of all beings is the truth of perfect human being as the successor of God on earth; Of course, a minimal attitude towards the world and existence will have a tremendous impact on other fields, including the value system or culture.

Thus, a person who believes in the monopoly of the world by matter and materials and denies metaphysics and the superior layers of existence cannot have a broad perspective towards the world and considers the values and causes of values and capitals as exclusive to things that only have a material dimension.

Therefore, considering the Cultural Capital to be narrow according to his/her ontological view, s/he deprived himself/herself of a wide and broad view.

• Epistemological Foundations

Tabataba'i is a realist both in epistemology and ontology i.e., he believes in ontology

that truth and reality exist completely independent of the mind, and in epistemology that is possible to know reality and the objective world. (Ref: *Tabataba'i, 1985: 52-134*)

Epistemological realism is the origin and root of ontological realism i.e., a person who accepts the possibility of knowing reality can accept that there is truth and reality independent of the mind; But if that possibility is denied, the principle of the existence of reality cannot be accepted.

According to *Tabataba'i*, science, and knowledge mean a valid and certain perception following reality. (Ref: *Ibid: 63-175*)

Certainty is one of the pillars for the definition of true knowledge, and if someone considers science and certainty unattainable, like the skeptics, s/he has considered true knowledge unattainable.

The *Tabataba'i* considers skepticism invalid but science and certainty possible since he considers knowledge-by-presence and all obvious extensions of acquired knowledge as complete examples of knowledge and certainty. He mentions sense, intellect, and heart as ways to achieve knowledge.

Hence, he considers the sources of knowledge as sense, experience, intellect, meta-intellect, intuition, and revelation, and believes the limiting of knowledge to sense is the closure of the chapter of superior knowledge.

One who reaches this position will have a different attitude towards values, culture, and new cultural capitals such as faith, righteous action, and *Jihad* (holy war) in the way of God. In this case, *Bourdieu's* term Cultural Capital is developed surprisingly.

- **Anthropological Foundations**

Considering that all beings, including humans, are the

creatures of Almighty Allah, dependent and poor toward their Creator in their existence and all their affairs, they are also merely related and dependent on Him.

Thus, the owner of the creatures is the owner of planning and guiding them to their desired perfection, and in other words, He is their Lord and manager, there is no one but Almighty God, and no one is able and has no right to lead and guide people, whether in the individual or social aspect.

On the other hand, *Tabataba'i* believes that mankind can reach the position of close ones by ascending to the world of divine Names, realizing the Names in his/her existence, by *Fana* (annihilation) of the material dimension and the survival of the divine direction in his/her actions, attributes, and essence, and become the divine caliph on earth; But the first tendency of human beings in terms of

material addiction is to enmity and employ each other for their interests, which not only prevents them from reaching superior human and divine positions but also prevents them from living a safe and healthy life free from quarrels and enmity.

Therefore, human beings in the next step and in the secondary natural tendency to get rid of this difference find a desire and inclination to the community, and it is clear that the only way to eliminate the difference and corruption between people and society is to establish a community based on religion and to implement divine decrees and commands, whose leader is a perfect human being.

Furthermore, he considers mankind free in his intellectual and practical actions and completely negates *Jabr* (predestination), without falling into the domain of *Tafwid* (free will). (*Ref: Tabataba'i, 1996, Vol. 21: 7-36*)

• **Theory Of Contingents**

Due to the expansion of social relations and the necessity of social laws, contingent sciences were proposed in front of real sciences that have their self.

Explaining contingents in a separate chapter and introducing its instances including humanities and social sciences in the contemporary era, *Tabataba'i* caused more serious attention to be paid to this part of contingent sciences, which can be seen in a sense in the works of old philosophers, including *Avicenna*. (Ref: *Avicenna, 1984: 7*)

Tabataba'i believes that a group of contingents are concepts that human creates to meet their interests and needs in their daily and material lives. (*Tabataba'i, 2009a: 127*)

He divides acquired sciences into true and valid ones in the general sense i.e., philosophical and logical

intelligible sciences and other contingents. (*Ibid, 1994: 151-152*)

The *Tabataba'i* believes that social contingent sciences are *Fact (Nafs al-Amr)* i.e., they do not have any base and do not indicate reality. Additionally, limits and proofs cannot be established for them, and the container for their realization is contingent, which is achieved by practical intellect with reflection; (*Ibid, 1995: 122-124*) Of course, he considers some of the beliefs, created by the mind, as divine and religious practical instructions, having a base within themselves. (*Ibid, 1999: 101*)

According to *Tabataba'i*, the only valid and authentic practical and valid rulings are those that were formed after knowing the truth and the real happiness of mankind and based on the power of realistic reason. (*Ibid, 2009b: 195*)

Valid cases, whose predicates are valid, are unreal i.e., their predicates do not correspond externally, except according

to validity and not external, regardless of whether their subjects are real or objectively external. Credentials are not provable. (*Mulla Sadra, 1981, Vol. 1: 30*)

The *Tabataba'i* believes that although most of the contingent sciences are not self-evident but useful in human social life. These sciences are valid throughout life and are made based on the interests and needs of individuals and social life.

These sciences alone do not lead to the true perfection of the soul and are useless after the separation of the soul from the body. Although the revealed contingent sciences, which we call real contingent sciences, are based on knowledge and cause the real perfection of the soul, they exist even after the separation of the soul from the body.

Tabatabai's Critiques of Bourdieu's Cultural Capital
Based on the intellectual foundations of *Tabataba'i*,

some following considerations seem to be taken on the presuppositions and philosophical foundations of *Bourdieu's* theory.

From the perspective of cognitive knowledge, the discussion of the possibility of knowledge, its means, its degrees, its application or relativity, and its validation of types is one of the fundamental philosophical issues that every theory must evaluate itself in the mentioned scale and framework.

Bourdieu's theory of Cultural Capital is not exempt from this rule; Because based on the principles of *Tabataba'i's* epistemology, which does not consider science as limited to empirical science, knowledge is treated to its true and real extent, wide and deep.

In that case, the theory of Cultural Capital can be evaluated on that horizon and increase its influence much more; Of course, in case of limiting the knowledge to inferior

and empirical ones and a minimal view, it will be an incomplete theory and its impact will be on a lesser horizon.

Since the Cultural Capital was proposed for humans, in the anthropological dimension and anthropological foundations, it should be known first of all the considered person for whom the Cultural Capital was regarded. Its definition, limits, and bounds should be clarified.

Is mankind the super animal or a divine being and the caliph of God in the universe, in which case the Cultural Capital of this mankind, should be cared for in a small way, in proportion to this mankind, and a minimal view should be avoided.

In axiology, the theory of *Bourdieu*, which had rightly passed the economic capital proposed in the ideological field of eastern socialism, will reach its original and honorable position if the criterion

of values and prices is in worldly happiness and the mortal world of matter should not mean; Because original intellectual, spiritual and divine values can bring the Cultural Capital to its proper horizon, widen the field and offer a serious and valuable redefinition in this direction.

According to the mentioned content, it seems:

Looking at *Bourdieu's* philosophical foundations, in which a kind of structuralism considering the concept of the field, can be seen, this question can follow that since structuralism, according to him, is based on the concept of connection or the truth of connection, and no relation without a relative cannot have any reality. How can there be a relation without a relative subjectively or objectively?

From the philosophical viewpoint of *Tabataba'i*, a relevant attitude to the world and mankind is not possible without considering an independent

being. The universe is related to the Supreme Being and there is no independent entity in the universe. (*Tabataba'i, 1995: 157*)

The entities of the world are the emergence and manifestation of the truth of Almighty Allah; But from the viewpoint of *Bourdieu*, who in a way has a Marxian comprehension of existence, the relation without related one must be interpreted in a certain way.

Looking at his thoughts, it is required to answer and interpret since the existence of a relation without a relative is like a conjunction in propositions, without the proposition.

It is necessary to clarify from a philosophical viewpoint what independent existence these relationship-oriented matters depend on according to *Bourdieu*. This is something that *Bourdieu's* proponents should answer appropriately.

Bourdieu uses the dialectic element in presenting his

theory and proposes a type of dialectic between individual characteristics and the cultural and social environment.

Based on the philosophical attitude of *Allameh Tabataba'i*, that sequence in the formation of phenomena is impossible. (*Ibid: 168*)

Hence, it is necessary to explain where the first step in this dialectic rotation begins. Is it based on individual characteristics or is it the social environment that is the beginning of shaping individual characteristics?

According to the philosophical view of *Allameh Tabataba'i*, preponderance without prepondering cause is impossible. (*Ibid: 60*)

Thus, the preponderance of social cultural space over individual affairs is one of the instances of without prepondering cause, and in case of preponderance over another, the criterion of preponderance should be mentioned. (*Ref: Ibid: 302-305*)

Furthermore, since dialectical materialists consider themselves realists and others who believe in metaphysics as idealists, they consider divine affairs and metaphysical beliefs apart from reality, whereas this claim itself is a kind of begging the question or assuming the conclusion.

The world's monopoly on matter and materials requires proof unless it will be a claim without reason. Despite *Tabataba'i* works, the monopoly of the world on matter is negated, we believe in metaphysics in the realm of existence and revelation, intuition, and reason in the realm of epistemology.

Boudreau, like many social and cultural thinkers, has been captured by the dualism of rotten rope (Complex question fallacy). That is, creating an unrealistic contrast between two things, which is not a real contrast between the two so that the audience is limited to choose one of them,

while there is another option or a third way for it.

For example, man emphasizes the opposition of mental structure/position in the social world and believes that changing the position in the social world leads to a change in the mental structure, and also based on this philosophical attitude, including *Tabataba'i's* perspectives, there is no contradiction between the mental structure and position in the social world and between the two concepts of mental structure and position in the social world, one is not the complete cause of the other.

The question is whether it is impossible to change the attitude and mental structure of people to lead to changing the social position. If yes, in this case, *Bourdieu* has committed himself to a form of social determinism despite his desire to emphasize human freedom. If not, then he should acknowledge this

fact in his social theory that it is not always the case that changing a person's position in the social world leads to a change in his mental structure.

As we mentioned in the example, we should not see ourselves confined in these two pseudo-contradictory options; Because first of all, not only are these two not contradictory; But the mental structure, attitude, and thought have a causal relationship with the social-cultural world.

Based on thought and the epistemological foundations of *Tabataba'i*, this mental structure and thought that pursues social cultural action, and this way of thinking of *Bourdieu* is reminiscent of Marxism, which considered the economy the root of everything, including thought, and *Bourdieu* called cultural and social capital instead of economic capital as the infrastructure of everything, including thoughts and mental structures. (Ref: *Motahhari, 1995, Vol. 6: 651-661*)

If *Bourdieu's* statement is true that the social-cultural position is the root of the mental and intellectual structure, he should consider human freedom in the field of social thought and action impossible, while he emphasizes human freedom in most of his works, although it is fair that he accepted the influence of the social and cultural world on the thought, not as a whole cause, as a part of the whole or preparing cause, in the end, it is the thought and structure of knowledge that pursues cultural and social action.

According to the anthropological foundations of *Tabataba'i*, mankind is a free existent not in words and slogans; But in external and constructive reality. To achieve happiness, programs have been sent to man by revelation, even in this complicated path, s/he can pave the path more easily. (Ref: *Ibid: 302-305*)

From a methodological viewpoint, *Bourdieu* has

endeavored to take a step between methodological individualism and methodological collectivism in the third path, and based on that, he should pay attention to both individual characteristics and the role of society. However, it seems that based on a philosophical principle, as well as the perspective of *Tabataba'i*, the existence of contradictions and inconsistencies in a viewpoint is clear evidence of the existence of basic objection.

His method is eclectic of *Durkheim* and *Weber* rather than a coherent and innovative method. This eclecticism lacks the necessary coherence and synergy, and therefore sometimes challenges *Bourdieu's* thoughts.

For example, it is not clear what the concept of habitual has to do with the freedom of the doer. Is the influence of the habitual to the extent that it forces a person to perform certain actions in such a way that it deprives him of free

will, or does the habitual simply smooth the ground for performing certain actions, without changing the individual's free will in changing habit.

Bourdieu believed that if a sociologist has a scholastic approach detached from reality, he will suffer from some kind of prejudice and the results he obtains will be far from the existing realities. The mentioned word deserves serious critique since the word firstly itself comes from a certain intellectual and knowledge base; whether we consider the name of that intellectual base as a school or this action as scholastic or not. On the other hand, a person never thinks in a vacuum, rather every thought has a prior intellectual base and context.

Secondly, the researcher must free himself as much as possible from the prejudices based on previous beliefs to draw a necessary conclusion.

Thirdly, if the school of thought that the researcher

relies on and thinks based on is revelatory or rational, why cannot s/he rely on it?

This is while *Bourdieu* approaches the problem based on naturalism and a scientific epistemological attitude. His materialistic and socialist thoughts sometimes shadow on his intellectual lines.

According to the previous content, as long as contingents are built by practical reason, culture, which is formed based on human relationships, is a product of human social actions and it also comes from practical reason.

Here, the Cultural Capital should also be considered based on the real needs of human beings. A human being, who is in the vastness of existence and with an epistemic attitude and divine existential scope, is the center of gravity of culture and cultural capital, and in case of not paying attention to each of the aforementioned components and reducing each

of the mentioned foundations, the huge building of culture and Cultural Capital based on a weak and unnecessary foundation, in which case it will not have a strategy for human evolution.

Accordingly, considering the theory of *Tabataba'i* contingents and his foundations, *Bourdieu's* theory of Cultural Capital can be localized if the aforementioned foundations from *Tabataba'i* viewpoint are embedded in its spirit and we present its localized version.

Table 1. Philosophical Foundations of Bourdieu and Tabataba'i

<i>Bourdieu</i>	<i>Tabataba'i</i>	Philosophical Foundations
Not considering the independent entity in the world (God) the materialistic attitude and the exclusiveness of the world to physics and the denial of metaphysics.	The existence of the relation of the world of possibilities from the universe and Adam to the independent existence of God and the layered existence of the system of creation and belief in physics and metaphysics.	Ontology
<ul style="list-style-type: none"> - Adherence to the principle of dialectics - Materialism and the claim of realism that leads to inherent relativity - Confining perception and perceptual tools to sense and experience and minimal rationalism and epistemological relativism and exclusivity of cognitive facts to physical knowledge and denial of metaphysical knowledge 	<ul style="list-style-type: none"> - The impossibility of absolute preference - Extensive epistemological realism from sense to intellect and light and revelation of reason 	Epistemology
Marxist historical determinism ruling over man. And a man without a unique and minimal creator without deep divine layers	The possessor of authority and will with the permission of God and creation, with existential layers of support until God's successor	Anthropology
Eclectic	Rational and analytical	Methodology

Conclusion

Although *Bourdieu's* theory of Cultural Capital, despite its many advantages compared to its predecessor, considered capital to be exclusive to economic capital, was able to be reread with a new plan and create a conceptual scope and redefinition of the term capital and remove some of the existing shortcomings that it suffers from, it has other shortcomings, some of which were pointed out in this article; Because being limited to material and empirical knowledge and a minimal view of science can reduce the radius of vision and attitude, leave out a huge and important part of knowledge and deprive mankind of metaphysical, divine, and revelatory truths.

Contrary to *Tabataba'i* epistemology, which is concerned with the wide and true dimensions of knowledge, it is possible to benefit from the huge capital of revealed

knowledge in addition to empirical and experimental tools and intellectual knowledge with its wide layers, and on this basis, Cultural Capital in addition to the cases *Bourdieu's* emphasis, in *Tabataba'i* view, the possession of human-divine capital, and original intellectual and spiritual values are also taken care of and will be freed from internal and external consistency and validity.

This article is the beginning of an activity to criticize the philosophical foundations of Cultural Capital from the perspective of Islamic philosophers, especially *Allameh Tabataba'i*. On the other hand, his minimal view of existence his limitation to the world of matter and materials, and his negation of metaphysics will have a great impact on the concepts and ultimately the presented theories.

Therefore, the Cultural Capital that is built on his

philosophical attitude neglects the scientific facts that can have an important contribution to the realization of cultural capital.

Since Cultural Capital based on minimal ontology will be minimal itself and the center of Cultural Capital is human, mankind defined in *Bourdieu's* anthropological foundations can only realize the material dimensions of mankind and Cultural Capital realizing the minimal layers of mankind and deprive them of noble human affairs and the realization of their capitals.

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