

EXPLORING THE RELEVANCE OF CULTURAL CAPITAL THEORY FOR ARCHITECTURAL EDUCATION IN PAKISTAN

Mamuna Iqbal*, Usman Awan**, Roshana Zeenat Khizar***

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* Ph.D, Assistant Professor, Department of Architecture and Planning, UET Lahore.

** Ph.D, Assistant Professor, Department of Architecture and Planning, UET Lahore.

*** PG Student, Department of Architecture and Planning, UET Lahore.

ABSTRACT

Bourdieu's theory of cultural capital is used in literature for a wide range of investigations. However, most of these investigations are based in the context of western society. The current study attempts to explore the relevance of this theory in Pakistan's context. It attempts to do so by exploring students' cultural capital through the investigation of the factors used as indicators of it in the literature, and employing them in the context of Pakistan. In the next stage, this study attempts to understand students' learning experience shaped up by their cultural capital to understand the cultural relevance of the theory. This is a quantitative study conducted through a questionnaire survey with a total response of 1330 students from 14 architecture schools in Pakistan. Findings identified 4 cultural capital clusters in the data. A direct correlation was found between clusters and students' learning experience of Architecture, showing a strong relevance of cultural capital theory in the context of Pakistan.

Keywords: Cultural Capital, Pakistani Society, Cultural Relevance, Architectural Education, Quantitative Study

INTRODUCTION

In order to study social inequality and its long-term effects on education, Bourdieu's idea of cultural capital is widely used in literature. Cultural capital is the familiarity with the dominant culture in society. Bourdieu introduced this idea in his book (Distinction, 1984), where he discussed that how the acquisition of cultural capital is the defining factor for the legitimacy of taste. Meaning those who do not possess the cultural capital will have to follow the superiority of those who do. The acquisition of cultural capital is often associated with the social class, as by being part of a higher social class provides the opportunity to engage in cultural activities. Many times, these activities are part of school education as this is the time where young members of the

society learn about it. Bourdieu also identified that education is the system through which social elite pass on their cultural capital to the next generation and maintain their superiority in the society. This is identified as the system of cultural reproduction by Bourdieu (Nash, 1990).

This is the reason many studies have used early schooling as a means to investigate the cultural capital, and to understand its impacts on decisions individuals take in life, particularly in higher education. Explored cultural capital through involvement in cultural activities during early education, and explored how it impacted their choice of subjects in higher education. Used the idea of cultural reproduction and identified how schooling system contributes to social inequalities by impacting the higher education.

Multiple studies identified how parents' cultural capital guides younger generation in their early school years which dictates their achievements in higher education as well (De Graaf, et. al., 2000; Dimaggio, 1982). So, it is established through literature that cultural capital is investigated by exploring the participation in cultural activities during early education, there are some other factors as well that will be discussed in detail in the sections below.

The origin of cultural capital theory and its usage in understanding of educational achievement in literature is mostly exclusive to western society. Even though none of these studies claimed that their results are exclusive for any one culture, but it is important to be careful in the generalization of these ideas. Therefore, it is important to test the suitability and relevance of this theory in the context of Pakistan.

Using the theory of cultural capital in Pakistani context possess two potential benefits, 1st is that it provides an intellectual link of social stratification in Pakistan and its role in education with the rest of the world. This theory can be extremely useful in a highly stratified society like Pakistan, where even fundamental needs like food, shelter, health care, and education are determined by social class. It can provide insight into how access to cultural practices defines students' path to success in higher education.

The second potential benefit is that it enables the researchers to understand how the social stratification dictates the chances of success in higher education. Architectural education is used as a case study for higher education because of its close association and dependence on cultural familiarity or "cultural capital". Bourdieu claimed and later research supported that cultural capital plays a role in all subject areas of higher education. However, Stevens (2002) made a strong case that architecture being a form of art is impacted by students' social background and their familiarity with the culture more extensively, making it an appropriate choice to explore the impact of cultural capital. For this reason, this study explores the relevance of cultural capital in Pakistani society through its ability to produce diverse learning experiences in architectural education. It attempts to do so by exploring the cultural capital of students of architecture through their involvement in cultural activities in early schooling and then finding the relevance of this cultural capital with their architectural learning. This is important to investigate because students in the school of architecture come from vastly diverse social backgrounds. It will be helpful for teachers to understand this diversity impacting students' abilities to learn, which can lead them to provide more targeted guidance and support.

The hypothesis of this study is that "a direct correlation of cultural capital theory with architectural learning will suggest the relevance of the theory in Pakistani society".

SYMBOLIC POWER AND CULTURAL CAPITAL

According to Bourdieu, all civilizations are divided into several clusters and are constantly struggling to gain power. Certain groups are more successful than others in achieving their goals; since they have greater access to resources, they are better equipped to sway the public. They maintain control by making sure that their way of living, acting, thinking, and behaving is recognized as genuine, so they don't just have control in a specific moment but for generations. Cultural capital is the way to pass on these values to the next generations (Bourdieu, 1984).

Cultural capital is the set of abilities and knowledge that a person can utilize to make progress in their social life. A person's "Cultural capital," which is a reflection of their cultural values and encompasses characteristics like communication skills, dressing sense, posture, academic qualifications, and other things, is defined by their acquaintance with the dominant culture of society and is an indicator of a person's cultural values. These values eventually determine a person's identity and position within the larger social structure. In a stratified society, social class determines who has power over the resources and opportunities that are accessible to them, which determines their success. In order for a student to succeed, according to Bourdieu, they must possess a high cultural capital, which can only be achieved through exposure to the dominant culture in the society, often claimed by the social elite. This makes it very difficult for students from lower social classes to possess it.

This lack of cultural capital can impact their ability to learn in an educational setup. According to Bourdieu, this is particularly evident in campuses where students are more hesitant to acknowledge how ignorant they are. Because of this, it can be difficult for individuals to fit in within the educational system and later in society, which diminishes their chances of succeeding. As a result, the education system plays a crucial part in upholding the status quo.

It is important to understand the scenario of early education in Pakistan because this is the time when an individual's cultural capital is formed, as discussed through literature review in the section "cultural capital investigation". According to Naveed and Sutoris (2020), access to and the standard of education are impacted by poverty in South Asian nations. Pakistan's primary, middle, intermediate, and higher education systems are all incredibly segregated and

socially stratified (Khalid and Khan 2006). This split is based on a number of variables, including socioeconomic background, gender, place of schooling, and urban versus rural locations (Andrabi, Das, and Khwaja, 2006; Rahman, 2004).

As mentioned above Bourdieu (1984) claimed that a person's social class and family background define their cultural capital, that is shaped up by their early upbringing in life, and schooling has a big role to play. According to this claim, the stratified early education system in Pakistan must be playing a vital role in developing students' cultural capital that can impact their learning in higher education. According to literature, the learning system in Pakistan is focused on rote learning, with an emphasis on quantity rather than quality (Ishfaq, 2019; Raja, 2019). These institutions consequently fail to introduce their students to the cultural facets of society. These students frequently struggle to do effectively when they enrol in higher school, which makes their path to success challenging (Iqbal, et. al., 2022). Since architecture is a type of art, students are expected to think critically, reflect, and forge their own paths (Gross, and Do, 1997), this conflict is particularly noticeable in architectural education. Here, the lack of cultural familiarity has a far more significant effect on the odds of success since it shapes how students learn at architecture schools (Stevens, 2002). Therefore to investigate the effects of students' cultural capital on their academic success, architectural education is a suitable case study. Relationship of architectural education with cultural capital is further explored in the section below.

ARCHITECTURAL EDUCATION

Architectural education has a pedagogical approach based on studio model. Design studio that is the most dominant subject for five years of education is a problem-based learning environment that is focused on critical thinking (Barker, 1994). Students are given problems to stimulate the real-life scenarios and they evaluate these scenarios and provide interventions in the form of spatial designs (Lueth, 2008). This model of learning is often very unique for most students, particularly in Pakistan, where their early education does not prepare them for this model of learning (Iqbal, et. al., 2022). In this learning method, teacher students interactions and teaching styles become very important (Attoe and Mugerauer, 1991). Stevens (2002), makes a case through detailed discussion that students' social background becomes very important in architectural learning as it dictates their confidence among other things, this is in line with Bourdieu's claim of the impact of early life on higher education. Literature also talks extensively about the importance of review and

critique in architectural learning, identifying it as the single most important event in the school that impacts students' learning (Doidge, et. al., 2007) Webster (2005 and 2006) uses Bourdieu's theories and discussed how students' chances of success in reviews are often dictated by their habitus and cultural capital. Iqbal, et. al. (2022) claims that in Pakistan, often students joining architecture do not have an idea of the special requirements this profession holds. So, to understand the impact of students' cultural capital on their learning in architecture, five questions are asked in the second part of the data collection. This includes their reason to join architecture, their experience of new kind of learning in the school, their confidence in the beginning of a design project, their experience of interaction with teachers, and experience of design juries.

Cultural Capital and Pakistani Society

This section discusses the role of cultural capital in Pakistani society from two perspectives, first is its role in research on education, and second is the use of the theory for research on any other aspect of society.

In the literature, the application of the cultural capital theory to Pakistani education system is seldom ever discussed. Most of the research focused on education is based on empirical data or statistics as discussed in the section "Education in Pakistan", rather than linking it to some developed theoretical base. Moreover, literature is devoid of any examples of how the educational stratification in early life in Pakistan impacts individuals' abilities and decision making in the later part of their life. Moreover, the handful articles on Architectural education talks about some specific topics, for example the history of the subject in the country (Naz, 2010), the role of architectural education in the context of practice of the profession in the country (Brohi, et. al., 2020). But none of the research talks about students' learning experiences in the architectural design studio and how it might be impacted by their social background and early education.

Most of the sparse examples that we do discover that uses the notion of cultural capital only scratch the surface. A literature review investigating the use of cultural capital reveals very few examples. Muhammad, et. al. (2017) talked about social and cultural capital in relation to entrepreneurship, but they don't go into detail on how they looked into and evaluated the cultural capital of the families they interviewed. Instead, it is regarded as a given idea in the study. Khalid and Sunikka (2017) employed the idea of cultural capital to examine how it would impact the demand

for energy in Pakistan, but they did not really look at the participants' cultural capital. Farid, et. al. (2020) examine the role of cultural capital and use a number of questions to probe it as they evaluate the class reproduction theory in southern Pakistan. They did not, however, explain the motivations for these inquiries or how they are portraying Pakistani culture. The same is true of Uzair-ul-Hassan, et. al. (2019) who are investigating the effects of cultural capital on women's participation in higher education and social mobility. The above-mentioned examples used cultural capital as a theoretical approach without embedding the concept into the methodological approach. Reay (2004) has warned against this superficial use of the concepts of Bourdieu and made a point that the methodologies should be designed based on these ideas for an in-depth investigation of the ideas involved. The most relevant study is by Iqbal and Roberts (2019), where they explored the teachers' perception of students learning in architecture schools in Pakistan and used the idea of cultural capital as theoretical and methodological framework.

METHODOLOGY

This is a quantitative study that was investigated using a questionnaire survey; the justification for using this methodological approach is provided in the next section. The questionnaire is used to gather information for an inquiry into cultural capital as well as for the learning experiences of students. The survey's questions are based on a thorough assessment of the literature to examine how various studies have looked into cultural capital and how these characteristics may be applicable to Pakistani society. To prevent neutral answers, the survey uses a 4-point Likert scale.

The Welsh School of Architecture's ethical committee gave its approval for the study, which was carried out as part of PhD at Cardiff University. A total of 1330 replies were gathered from 14 architecture colleges across four locations in Pakistan. In the architecture schools, survey forms were issued, and ethical consent was obtained. After being gathered and prepared, the data is examined using the software Statistical Package for Social Sciences (SPSS). In order to explore cultural capital, exploratory factor analysis (EFA) is employed, and four clusters of cultural capital are produced. The association between freshly established cultural capital clusters and the learning experience of architecture is investigated in the following stage using cross-tabulation and the Chi-square test.

Cultural Capital Investigation

Bourdieu doesn't offer a conceptual framework or empirical techniques for analysing cultural capital. However, there are several examples in the literature where cultural capital is explored by investigating the participants' experiences in life.

The most popular and effective strategy for examining cultural capital has been recognised in the literature as looking at students' early participation in cultural activities. Additionally, it is acknowledged that the best way for gathering data to examine cultural capital in literature is a quantitative questionnaire survey. An extensive examination of the most relevant research on cultural capital is done in order to determine what questions should be added to the questionnaire survey. Sullivan (2001) discusses how the cultural capital plays a role in educational attainment, for this he investigated participants' involvement in cultural activities in early schooling, their knowledge of cultural activities in the society, and the fluency of the mode of expression. Bennet, et. Al. (2009) talk about the role of cultural capital for achieving success in life, for this the study explores the participation in the cultural activities, along with cultural taste, and parents' education. Noble, and Davies (2009) explored how cultural capital plays a role in the variation of participation in higher education, for this they investigated cultural capital of students through the involvement in cultural activities in early education, along with parents education. (Payne, 2015), explored the impact of cultural capital on the learning experiences and explored the cultural capital using students' cultural activities in early life, including the family and school's cultural activities as well as parents' education. Sortkaer (2019) explored how students' cultural capital impacts their perception of the feedback they receive in education and used involvement in cultural activities in early schooling and with family in early life as a measure for cultural capital.

Based on this literature review, the current study used three aspects for exploring students' cultural capital. First is students' involvement in the art and culture activities in early education, second is family cultural activities, and third is the parents' education level. A detail of these activities and their adaptation for Pakistani society is given (Table 1).

Table-1: Questions to Explore Cultural Capital and their Significance for Pakistani Society.

Cultural Activities in Early Education		
Questions asked in the questionnaire		Justification for asking this question.
1.	How often did you attend art class in school	Art is highly valued and seen as a sign of cultural sophistication. This is due to the subcontinent's extensive art history, which continued to develop after independence (Dadi, 2009).
2.	How often did you attend creative writing class in school	Another significant component of Pakistani culture is literary writing; This region has long been a hub for poets and writers and Lahore was formerly known as the "city of literary writers" of the Indian subcontinent. Literature continues to play a significant role in Pakistani art culture, making it a crucial gauge of the country's cultural capital (Hashmi, 1986).
3.	How often did you attend music/dance class in school	Different genres of music have always been a component of Hindu and Muslim religions, and music has always been a significant aspect of Indian sub-continent culture (Qureshi and Qureshi, 1986). Pakistan has given the world numerous well-known singers who have left their imprint on the global music scene making music a significant component of art and culture in Pakistan and a sign of the country's cultural capital. Dance, also recognized as a cultural activity is not very frequently taught and practiced due to society's disapproval of it as Pakistan is a Muslim nation. However, it is also a well-liked pastime in some circles, so this question is not dropped but instead included in the music activity.
4.	How often did you participate in extracurricular activities in school	Literature talks about the importance of extracurricular activities in schools (Massoni, 2011), for its positive impacts on health as well as social and cultural development. In Pakistan's most elite schools, extracurricular activities like sports and debate tournaments are included in the curriculum and are seen as a key measure of the country's cultural capital.
Family Cultural Activities		
5.	As a child how often you used to go to Public library	Reading is an important indicator of cultural capital as identified in the literature measuring it by finding how frequently people used to visit a public library as children and how frequently their parents encouraged them to read books other than textbooks. According to Dilshad et al. (2013), reading is significant and has cultural significance and parental support for reading is found to be crucial in the development of reading habits (Van Kleeck, et. Al., 2003).
6.	As a child how often you were encouraged to read (other than curriculum books) by your parents	
7.	As a child how often you attended cultural centers (Museum/ Theater/ play)?	Youth gain exposure to culture through visiting art galleries (Hooper-Greenhill, 2004). Although they are not extremely prevalent, Pakistan does have art centers, particularly in the major cities where this survey was undertaken. In order to determine how familiar students are with the culture, it is crucial to look into how frequently they visit these centers.
8.	As a child how frequently, you used to go for family holidays (Pakistan or abroad)?	Family vacations are not included in the literature as a measure of cultural capital, yet this study includes this question. The reason for this is that despite the fact that it is not extremely frequent or viewed as a luxury pastime in Pakistan, traveling and taking vacations are known to help people become more accustomed to other cultures (Osborne, 2000).
Parents Education Level		
9.	What is your father's education	Since parental education is one of the most significant elements in literature determining pupils' cultural capital, it is also examined by inquiring students about their parents' qualifications, ranging from high school to Doctorate.
10.	What is your Mother's education	

EXPLORATORY FACTOR ANALYSIS

Using SPSS, an exploratory factor analysis (EFA) is carried out to see whether the variables examining cultural capital are correlated. By combining the variables that have a high association, EFA combines a high number of components into manageable data sets, called factors (Moutinho, et. al., 2014). To create these factors, observed associated variables are divided into fewer variables. EFA accomplishes this by investigating how variables load together to form factors. EFA is based on the steps mentioned in the literature (Henson, and Roberts, 2006; Williams, et. al., 2010).

The first step is to determine the suitability of EFA for the study, a sample size of 200 to 1000 is considered suitable to ideal for this test. The 1300 responses of this study make it the ideal sample size for EFA. The statistical significance of the data is determined through the Bartlett test and the Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy. The results of both these tests identified that the data is suitable for EFA analysis. As the second step, the right extraction method was to be identified for the study, there are multiple extraction methods used in EFA, but since the sample size is large, the literature says that the sample size will not affect the integrity of the test, therefore, the default setting of extraction method in SPSS is used.

The analysis showed that there are two factors in the data, The component matrix (Table 2) shows the factor loading values. The First 8 items include cultural activities in early education and family life load together under component 1, and parents' education load together under component 2. These findings indicate that there are two elements influencing the data: one is parents' educational attainment, and the other is students' cultural involvement in early schooling and family life. These elements make sense given that they share common themes, cultural activities have a tendency to cluster together, and parental education tends to cluster together, these are in fact the two factors in the data.

The next step in the analysis is to place each student in a cultural capital category. The position of the student's responses on the Likert scale is used to code the data for this purpose. For instance, for the question, participation in art class at school twice a month or more receives four points, participation once a month receives three points, participation only seldom receives two points, and participation never receives one point. All data is coded in accordance with this guideline. The values of all the variables in the cultural activities and parents' education are added in two additional columns. Through this process, two new

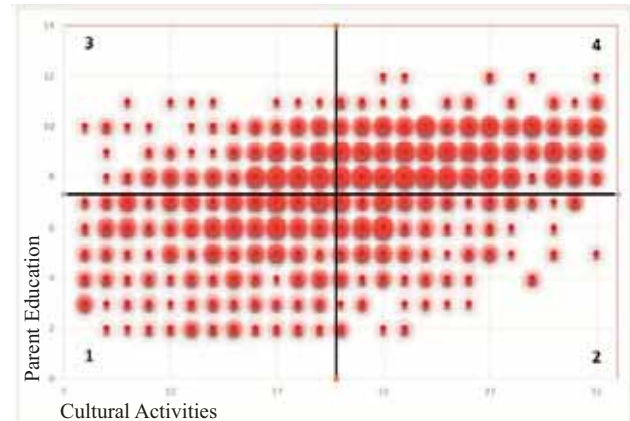


Figure-1: Scatterplot for Cultural Activities and Parents Education

variables are created that are cultural activities and parents' educational levels.

These two variables are plotted on the x- and y-axes to generate a scatterplot (Figure 1) and show each student's location in the two-dimensional plane according to their cultural pursuits and parents' educational backgrounds.

The placements of each student are represented by a dot; the more students a dot represents, the darker it is. Cultural activities on the x-axis have a mean value of twenty, while parents' education on the y-axis has a mean value of 7.32. These mean values are used to partition the axes (Table 3). This segmented the scatterplot into the four categories of cultural capital that are described below.

Cluster 1: Limited cultural engagement and less educated parents

Cluster 2: Engagement in a lot of cultural activities but less-educated parents

Cluster 3: Limited cultural engagement but highly educated parents

Cluster 4: Engagement in a lot of cultural activities and highly educated parents

Based on their position in the scatterplot, each student is assigned a cluster number indicating their cultural capital. (Table 4) identifies the number of students in each cluster.

Impact of Cultural Capital on Learning

As mentioned in the literature review, students are asked five questions to understand the influence of their cultural capital impacts their learning capabilities in architecture.

Table-2: Factor Analysis Result (Component Matrix)

Component Matrix		
	Component	
	1	2
Extracurricular Activities	.749	
Visit to Museums/Art Centres	.743	
Family Holidays	.690	
Creative Writing Class	.675	
Music/Dance Class	.669	
Public Library	.652	
Art Class	.645	
Encouraged to Read	.585	
Father's Education		.749
Mother's Education		.749

Table-3: Statistics for Cultural Activities and Parents' Education

Statistics		
	Cultural Activities	Parents Education
Mean	20.27	7.32
Median	20.00	8.00
Mode	20	8

Table-4: Cultural Capital Clusters and the Number of Respondents from each Cluster

Cultural Capital Clusters		
	Frequency	Percent
Cluster 1	385	28.9
Cluster 2	222	16.7
Cluster 3	210	15.8
Cluster 4	513	38.6

This includes "why did they choose to major in architecture", "is school a suitable place for learning", "are critiques respectful", "do they feel comfortable at the start of a new project" and "do instructors support divergent thinking". Cross-tabulating these questions with cultural capital clusters in SPSS enables the researcher to understand a direct relationship. Cross-tabulation is a test that is used to find the relationship of two variables. It has two benefits, first is that through chi square test it explains if two variables are co-dependent, and if they are not found co-dependent than the hypothesis is nulled. However, for this study, the

null hypothesis is rejected in all investigations because these cross-tabulations demonstrate a statistically extremely significant connection in chi-square results, indicating that here is a statistically significant correlation between cultural capital and students' educational experiences. The second benefit is that it provides a detail response of all variables in terms of percentages, for this study it provides a detail response of different cultural capital students to all five questions as percentages in the form of tables. For this study these tables are converted to pi and bar charts to make the data graphically comprehensible.

(Figure 2) shows students' responses to the question of their motivation to join the school of Architecture. Students who chose to major in architecture because they were drawn to the field tend to have done some background research and developed a grasp of it before being accepted into the programme. 49% of the students in cluster 4 got admission into the school of Architecture because they were drawn to the field of study. The proportion of students who choose this career is noticeably lower in the other 3 clusters. Furthermore, the distinction for admission based on the assigned merit by the university admission system is extremely obvious, and this denotes a very significant outcome that these students have little to no knowledge of architecture and its educational requirements. Only 8% of students from cluster 4 were admitted to architecture school on the basis of merit, compared to a maximum of 31% and 32% of students from clusters 1 and 2, respectively. The majority of students in cluster 3 chose architecture on the advice of their families. Very identical percentages for clusters 1, 2, 3, and 4 exist for the other two reasons for joining architecture, and they do not transmit any appreciable changes in the outcomes.

Figure 3 shows students' responses to the four questions investigating their experience of learning in the schools of Architecture. Cross-tabulation produces the response as tables showing percentage responses on 4-point Likert scale including strongly agree, agree, disagree, and strongly disagree. The percentage responses of strongly agree and agree are added, similarly disagree and strongly disagree are added and shown through bar charts in (Figure 3). This figure makes it clear that cultural capital has a significant

impact on students' learning experiences. Cluster 4 students responded much more favorably than the other three clusters to each of the four questions. Responses to these four questions show that students from cluster 1 are not having a positive educational experience in the school; they believe their ideas are not valued; they believe that the reviews are not respectful and are not assisting them in learning; and they believe instructors do not accept their way of thinking.

FINDINGS AND DISCUSSION

Exploratory factor analysis is a novel approach that has not been employed in the literature previously and is proven to be very effective in this study for the investigation of cultural capital. It draws attention to the factors that have the greatest impact on the parameters that represent the critical elements in enhancing people's cultural capital. This analysis approach is crucial since, as was already said, the literature does not go into enough detail on the relevance of these cultural factors in Pakistani culture. The discussion that follows focuses on the key elements of the study that have the greatest impact on how students learn and how cultural capital is developed.

Different cultural capital clusters signify the ownership of high to low cultural capital, according to the study's findings, which is the first obvious conclusion. Cluster 1 indicates students with lesser cultural activities and parents with lower educational levels, whereas cluster 4 represents students with higher cultural activities and parents with higher educational levels, as seen by the scatterplot. As a result, pupils in clusters 1 and 4 have little and high cultural capital,

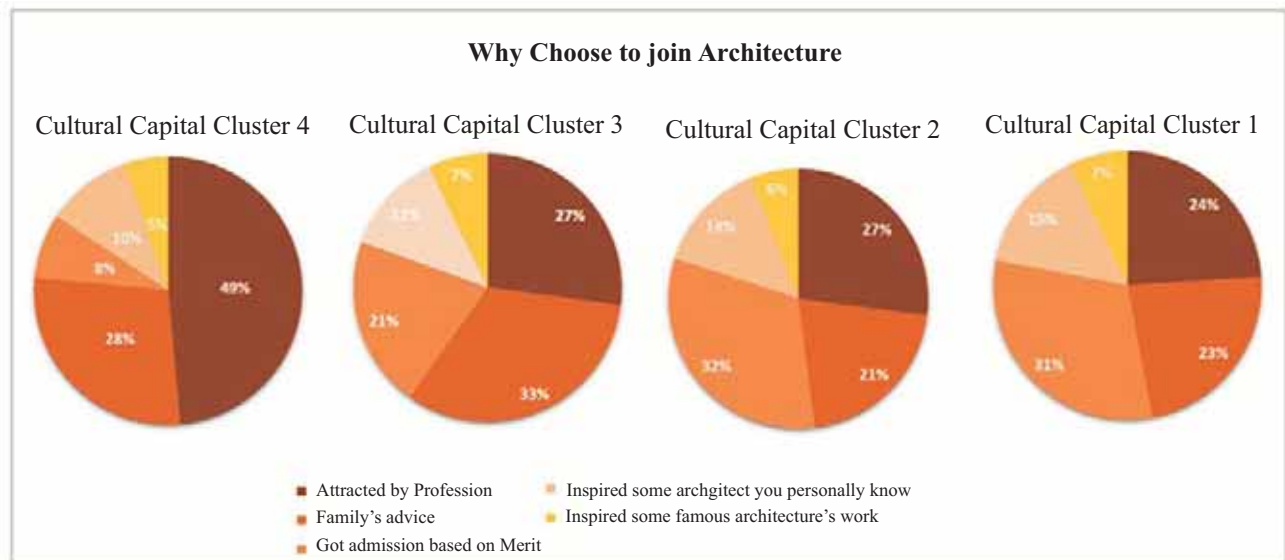


Figure-2: Cultural Capital to the Reasons for Joining Architecture

respectively. However, it is not immediately clear what clusters 2, and 3 stand for; but it becomes clear once their connections to students' learning experiences are examined.

As seen in Figure 3, students in clusters 1 and 4 responded extremely differently to each of the four questions as previously described, and cluster 4 students greatly outperformed cluster 1 in terms of positive responses. The replies from students in Clusters 2 and 3 fall somewhere in the middle, but more significantly, the outcomes for both of these clusters are remarkably similar. These students are classified as belonging to the intermediate cultural capital group in this study. It is crucial to emphasize that cultural capital itself does not have a high or low classification; rather, the term "high cultural capital" refers to the cultural capital of the high or higher socioeconomic class, etc.

It's intriguing to note that results from clusters 2 and 3 are remarkably comparable while having extremely distinct

characteristics. demonstrating the equivalent impact on pupils' cultural capital of parents' lack of education or involvement in cultural activities during their infancy. Both the EFA and cross-tabulation results demonstrate the significance of parents' education; this is also consistent with the literature, as Bourdieu (1979) highlighted parents' education as one of the most crucial determinants of cultural capital. This study demonstrates that participation in cultural events is equally significant, and its absence would diminish the significance of parental education. Another significant discovery is that cluster 3 (Table 4) has the fewest students, which suggests that when parents are educated, it is unlikely that children won't participate in cultural activities. Both the EFA and cross-tabulation results demonstrate the significance of parents' education; this is also consistent with the literature, as Bourdieu (1979) highlighted parents' education as one of the most crucial determinants of cultural capital. This study demonstrates that participation in cultural

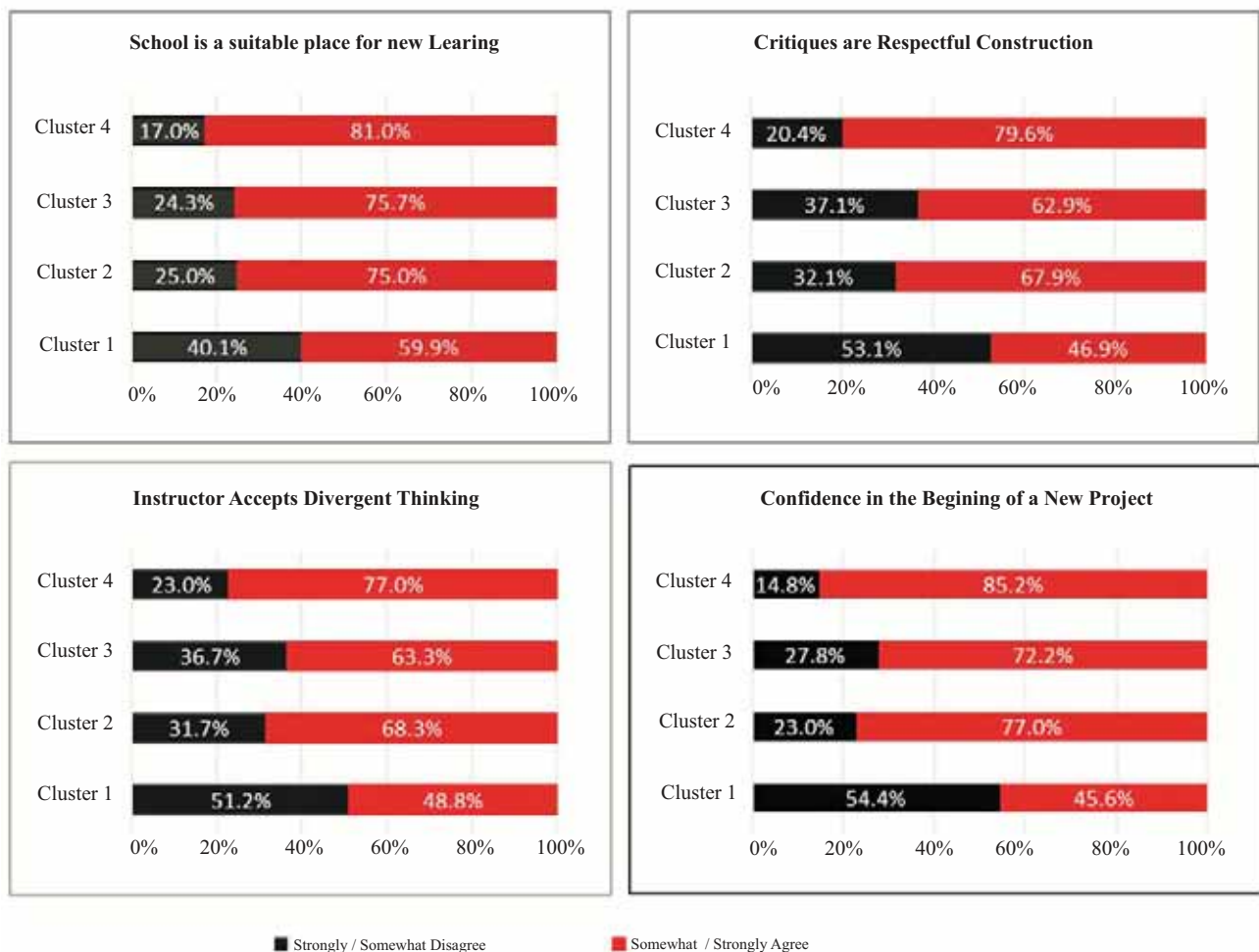


Figure-3: Cultural Capital Responses to Learning Experiences

events is equally significant, and its absence would diminish the significance of parental education. Another significant discovery is that cluster 3 (Table 4) has the fewest students, which suggests that when parents are educated, it is unlikely that children won't participate in cultural activities.

The motivation behind why students decide to pursue careers in architecture communicates several noteworthy findings that emphasize the need for parental education. The majority of students (33%) who pursue careers as a consequence of parental counsel belong to cluster 3, demonstrating that students who were not involved in extracurricular activities as children still rely on their parents' guidance. The most notable result based on this question is that 49% of students in cluster 4 were admitted to the school due to their interest in the profession. This demonstrates that while the number of students choosing to enroll in a school decrease in other clusters, a maximum number of pupils with high levels of cultural activities and parental education are aware of their career before attending the school. Furthermore, the distinction for admission based on the assigned merit by the university admission system is extremely obvious, and this denotes highly significant outcomes. It demonstrates that these students lack knowledge of the profession and its educational requirements and that they just entered this field because it was given to them. A maximum of 31% and 32% of students from clusters 1 and 2 respectively entered architecture school after receiving merit-based admission. Although just 8% of students from cluster 4 entered the school, for this reason, the ratio is still greater for students in cluster 3, at 21%. The conclusion of Van De Werfhorst, et. al. (2003) is supported by this study, which states that cultural capital influences career choice.

These findings show that good exposure to cultural activities and a high level of parental education enables the majority of cluster 4 students to have a working knowledge of the profession of architecture, and they are admitted to the school of their own free will and aptitude for the field. A student's motivation for pursuing a job shift from a knowledge of the profession to depending on others' opinions and adhering to merit-based allocation when the value of cultural activities and parents' education declines. Clusters of cultural capital have a significant influence on students' educational experiences.

CONCLUSIONS AND LIMITATIONS

The literature review on the theory of cultural capital, and on the methodology for investigating it has been extremely helpful for the current study. It helped to develop the

theoretical and methodological base, with the adaptation to the context of Pakistan (by designing the questions based on the dominant culture in Pakistani society shown in Table 1). This confirms the first potential benefit identified in the introduction and using Bourdieu's concepts provides an intellectual link of exploring the impact of social stratification on education in Pakistan with the world knowledge. This study helps to develop a framework for exploring the impact of social stratification embodied through cultural capital development in early life on higher education, proving the second potential benefit identified in the introduction to be true.

The key argument is based on the relevance of the cultural capital theory for understanding the impact of social background embodied through cultural capital on architectural education. The impact of social background on learning experience is a very sensitive issue, on one hand it may seem like a norm, something that is understood, but at the same time it is a very underexplored issue. It is not important to just claim that there is a relation of social background with learning which seems like a norm, but to dig deeper into this relationship and to see how exactly it affects the learning. This study attempted to do this and concluded that cultural capital affects students' motivations for studying architecture as well as their educational experiences. Students with high levels of cultural capital are already familiar with their chosen professions, making the road to success easier for them. The stark disparity in the experiences of the students seen in these clusters suggests that the cultural capital theory is very much applicable to the context of Pakistan, proving the hypothesis mentioned in introduction.

This is a significant discovery because it opens the door for further investigation, the current study was limited to architectural education, it might be important to see how cultural capital impacts other disciplines of higher education. This is a longitudinal study, exploring the impact of students' social background and cultural capital at one point in time, it did not explore how students cope with the difficulties they are facing in learning over a longer period of time. As Bourdieu (1984) claims that students cultural capital evolves with the time spent in the school, so it will be important to explore how the years spent in the school of Architecture might rectify or strengthen the impacts of social background. Also, it does not explore how the differences in learning experiences transforms into practice of architecture as these students graduate from the schools of architecture.

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