DOI: 10.2478/jtes-2024-0018

Journal of Teacher Education for Sustainability,
vol. 26, no. 2, pp. 105–120, 2024

An Application of Pierre Bourdieu's Key Concepts to the Domain of Climate Change Education

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Abstract

Bourdieu's framework underscores the profound influence of cultural norms and social structures on human behavior, offering theoretical and methodological approaches to understanding human practices and their underlying rationale. This perspective is crucial for sociological inquiries of climate change, as the phenomenon is deeply intertwined with how individuals live and behave in their social context. Climate action, involving adaptive capacity, building resilient communities, and limiting future climate change, is inherently linked to human practices. Bourdieu's theory provides a lens for comprehending how schools engage in climate change adaptation and mitigation efforts, analyzing the relationships among school leaders, teachers, social structures, and mechanisms driving social change. This paper introduces Bourdieu's key theoretical concepts – habitus, field, capital, and practices – and explores their potential application in schools' climate responses, highlighting their relevance to a relational approach of analysis.

Keywords: Bourdieu, climate change, capital, field, habitus, practices, school climate action.

Introduction

Climate change is accelerating, and it is becoming clearer that schools and the education sector in countries around the world will bear the brunt of the effects (Intergovernmental Panel on Climate Change [IPCC], 2021; UNICEF, 2019). Responding to this crisis requires enhancing the adaptive capacity of education

systems and learners to reduce vulnerabilities, build resilient communities, and contribute to emissions reduction efforts through pursuing sustainable development strategies (Anderson, 2010; Mochizuki & Bryan, 2015; Lutz et al., 2014). Climate change responses are situated within the framework of practices at the individual, collective, and institutional levels (Kapranov, 2022; Gibb, 2016; UNESCO, 2023). Therefore, one valuable sociological lens to delve into school practices for climate change response can be Bourdieu's conceptualization of practice. The main aim of this paper is to introduce Bourdieu's key concepts, outline their potential utility, and design a study to investigate school responses to climate change challenges. The proposed project is centered on the key query of how Bourdieu's sociological framework can elucidate the ways schools conceptualize and respond to climate change threats.

Pierre Bourdieu (1930–2002), a prominent French sociologist made significant contributions to the theory of the social field. He developed the Theory of Practice using a set of "thinking tools" (Grenfell, 2008, p. 51) to examine how social structures and relationships influence changes in an individual's practices (Bourdieu, 1990a; Apps et al., 2019). Bourdieu's work goes beyond merely stressing the role of human agency, social structures, and how they impact each other; he sought to understand practices through the combined influence of social action, objective conditions, and subjective interpretations (Raedeke et al., 2003). Using his concepts, Bourdieu often sought to learn, describe, and reveal disparities in various levels of society (Costa & Murphy, 2015). He dedicated much of his intellectual efforts to bridging the gap between theory and empirical social practices.

Central to Bourdieu's field theory is the use of three major concepts: *field* (social arena), *habitus* (embodied habits, skills, and dispositions), and *capital* (resources and power) (Bourdieu, 1990a). Bourdieu insists that in understanding practices, these thinking tools must be engaged. The three concepts operate fully in conjunction with each other, thereby generating practices. Bourdieu reflects this relationship in the form of a sociological equation "[(habitus)(capital)] + field = practice" (Bourdieu, 1984, p. 101). The equation sums up that social practices are the result of an interplay of a person's habitus, capital, and field. The intrinsic interlinking of these "thinking tools" evolved into the "theory of practice", by which Bourdieu also pursued to resolve the tensions between subjectivism and objectivism (Bourdieu, 1977). Bourdieu asserts that practices do not necessarily display clear cognitive intention as they are performed routinely and unintentionally, and they are not entirely conscious nor random but constitute practical logic that allows the actors to fit into the social space (Bourdieu, 1990a). Such practical logic makes it possible for actors to make decisions and take action without being conscious of the legislation and anticipations. Practices are viewed to be social, and cultural, and reflect a pattern of behavior established

in and between agents and institutions (Webb et al., 2017). Bourdieu's concepts have been considered most influential in making significant contributions to understanding the relationship between social structures (institutions, ideologies) and daily practices like people's actions and rationale for doing them (Webb et al., 2002). This suggests that Bourdieu's "thinking tools" can offer a powerful lens for a study seeking to analyze the social change process towards exploring the perception of climate change threats, and how structure and agency interact within the field of school education to facilitate practices, i.e., examine both "the experience of social agents and…the objective structures which make this experience possible" (Bourdieu, 1988, p. 782). More importantly, unlike many other available conceptual frameworks, Bourdieu's work provides both theoretical and methodological foundations, making it particularly well suited for exploring complex processes such as responses to climate change. Bourdieu's key concepts of field, habitus, and capital are briefly discussed below.

Field

Bourdieu asserted that to understand people and their practices, it was necessary to "examine the social space in which interactions, transactions and events occur[red]" (Thomson, 2008, p. 65). A *field,* unlike a physical space, corresponds to a set of relations, rules, and regularities (Godec et al., 2018). Bourdieu described field as "a network, or configuration, of objective relations between positions" (Bourdieu & Wacquant, 1992, p. 97). As a bounded space, in the field, individuals hold certain positions representing their habitus and capital. Every field (e.g., economic, scientific, political, etc.) has its own specific rules and boundaries and is established according to criteria of resource volume and resource structure. In the field, individuals struggle, interact, and manoeuver for the acquisition of capital to maintain their position. In this arena, the foundation of individual distinctiveness and hierarchy are continually contested (Thomson, 2008; Wacquant, 1998), and dominant actors and institutions who occupy an advantageous position have a substantial influence over others. The field as a social space, where individual lives, structures the habitus, and habitus, on the other hand, becomes the foundation for understanding the lives both in the internal world and in the external one (Bourdieu & Wacquant, 1992). In the proposed research, the notion of the field is fundamental to gaining insights into various forms of capital and habitus employed within the social arena of schools for climate action (school field of climate response and structure). Schools are not only physical locations, but they are also defined by social relations, policies and rules (system), and teachers and principals as authorities (positions) (Beckman et al., 2018). The delineated social space of a school is occupied hierarchically, with principals as the school heads, followed by teachers, staff, students, and other stakeholders who are then endowed with various forms of capital. In

schools, principals and teachers have a stake in the operation of the field. These agencies act or function in accordance with the "rules of the game" (a set of norms/behaviors, school climate strategies) within the school. The school field enables an understanding of the organizational structure of the school, personal, professional, and environmental factors that influence school engagement in climate change adaptation and mitigation initiatives. Examining the school field will be key to understanding how the interaction between these school actors and the structure of the field could change the direction of the field.

Habitus

The concept of habitus remains central to Bourdieu's theoretical framework. *Habitus* is referred to as a system of "durable and transposable dispositions" through which a person sees the social world and acts (Bourdieu & Wacquant, 1992, p. 13). It is a "cognitive or mental system of structures which are embedded within an individual or group" (Agbenyega & Klibthong, 2015, p. 153). Dispositions consist of a person's deep-rooted beliefs, skills, habits, preferences, sympathies, and etiquette obtained through the individual's experiences in life. It is mostly obtained over a long process of internalization of social structure (Bourdieu, 1990a). Through habitus, Bourdieu sought to understand "internalised behaviours, perceptions, and beliefs that individuals carry with them and which, in part, are translated into the practices they transfer to and from the social spaces in which they interact" (Costa & Murphy, 2015, p. 3-4). This is what Bourdieu (1977) asserts; individual exists in the social world, and it is also the social world that exists in the individuals. For Bourdieu, it is through the workings of habitus that practice (agency) is linked to capital and field (structure) (Reay, 2004). Habitus in the current study can be conceptualized as the school leaders' and teachers' attitudes, beliefs, perceptions, and practices toward climate change and the natural environment. It represents relevant actions and responses carried out by school actors as part of their daily routines. This includes awareness, knowledge, concerns, and connectedness toward the environment and climate change issues. It also includes the strategic choices that school leaders and teachers embrace to pursue the best desirable results in the school social situation of climate threats: ways to participate in responses; policy processes; creative ideas; working with individuals and groups; raising voice and seeking solutions. In addition, habitus is also information about their positions as key school actors, their outlook towards climate change education, their disposition and capital, and the interaction and creation of the school field. All this determines the rules by which the "game is played" (school collective climate responses) to enable efficient interaction and communication. The notion of habitus, thus, aids in exploring the experiences and social processes through which school actors and their collective dispositions have evolved into practice,

how they justify their perspectives, values, social positions, and actions, and how it has become a force of change in taking climate action.

Capital

Capital is often viewed in relation to the concept of power. Bourdieu considers *capital* as "any resource effective in a given social arena" (Wacquant, 1998, p. 221) to implement principles of the field. In the field, it is as per the composition and volume of the capital, where the agent's position and objective outcomes are defined (Yang, 2014). Capital provides individuals the ability to maneuver and excel in the field (Beckman et al., 2018). It is imperative for the field to exist, and essential for transformation and change (Moore, 2008). Capital is classified into four types: *economic* (properties and money), *social* (network, group, memberships, acquaintances), *cultural* (attitudes, norms, education, rare symbolic goods, and past experiences), and *symbolic* (prestige, honor, reputation, status) (Hillier & Rooksby, 2016; Moore, 2008). Cultural capital is further distinguished as *embodied* (language, preferences, and manners), *objectified* (material objects like books, machines, and artwork), and *institutionalized* (educational, professional skills, credentials). One of the characteristics of various forms of capital is that it is "interconvertible" (Power, 1999, p. 50), while Bourdieu points out that economic capital is readily convertible to other forms, easy to accrue and transfer, including through relations. Habitus and capital deal with one another directly as agents seek capital, yet it is being regulated internally by their habitus (Rhynas, 2005). Capital is "objectified as habitus, and is embodied and realized in practice" (Moore, 2008, p. 108). The symbolic forms of capital are usually linked to "well-informed habitus" (Moore, 2008, p. 100). Similarly, groups with well-informed habitus are also higher in cultural capital although its values may differ in the social space. In school responses to climate change, capital can consist of the extent to which school and school actors are endowed with various resources that support school climate action, including access to climate funds, education and skills, networks and partnerships, symbolic leadership, and other resources desirable for climate action.

Practice: Interactions Between Field, Habitus, and Capital

To Bourdieu, neither habitus, capital, nor field alone can determine social action. These are simply his conceptual tools. For him, it is the interactions between habitus, field, and capital that provide the rationale for action (Bourdieu, 1990b). As indicated in the earlier equation, to generate practices, there must be a convergence between position, disposition, and communication between mental and social structures (Wacquant, 1998). Thus, to understand social events and trends such as school climate action, one must consider both the social

composition of the school actors, the specific social world in which they operate, as well as the particular situations in which they interact. It is often the conditions of the field that influence what the school leaders and teachers in the field can accomplish (MacArthur et al., 2017). The school actors' beliefs and actions form a logical outcome emerging as a result of their prior experiences, capital, and knowledge of a school situation (Bourdieu, 1984). Bourdieu also maintains that understanding practices requires examining equally the "evolving fields within which actors are situated and the evolving habituses which those actors bring to their social fields of practice" (Maton, 2008, p. 52). Practices, therefore, remain integral to strengthening the climate change adaptation and mitigation response, and policy and practice gaps in the education sector. Bourdieu often mentioned that the social practices of the agent were not determined as per the particular laws but rather "endlessly and variously negotiated according to personal circumstances" (Grenfell, 2008, p.152). He observed that "regularities" rather than rules persisted.

Bourdieu maintains that the field as a space of forces is occupied with tensions and oppositions becoming sources of conflicts. It, therefore, is a field of both struggles and competition that produces change at the same time. In school, school leaders and teachers could contest over maintaining the school environment safe from climate change hazards, exposure, vulnerabilities, and impacts. Similarly, they participate in bringing measures to contribute to mitigation efforts through various schools, communities, and child-centered activities. School leaders, teachers, and other actors act and struggle in accordance with their position, depending on the resources they possess, and habitus associated with their individual history (Bourdieu, 2005). Their thought, words, actions, etc. arise from the confrontation between their positions and dispositions. It can be observed in life that innovations sometimes emerge when people misfit in a system. Individuals who are confronted by structures are able to challenge the system and even to the point of reforming it. The body as the habitus' place integrates or rejects the elements or the entire structure of the field, leading to the agreement, harmonization, or disagreement between the habitus and the field (Costa & Murphy, 2015).

Bourdieu often used the football game analogy to express the situation of activities in the field (Bourdieu, 1990a; Hillier & Rooksby, 2016). In a game, doing well not only involves knowing and following the rules but also having a "feel for the game" (Bourdieu, 1990a, p. 66). It calls on all participating players to continuously become conscious and react to the game. It needs to evaluate the weaknesses, strengths, and capital of every teammate and also of the opposite team. It needs creativeness, versatility, and also the ability to foresee how own team members and that of the opposite will act. A few new players who have such talents and abilities join the team. With practice, players start to develop

a habitus of understanding and feel for the game. Through experiences, they know things that are feasible, how to work efficiently within their practices, or how rules could be adapted or changed (Hillier & Rooksby, 2016). The players' activities are thus based on their own internalization of beliefs and actions, as well as external rules and regulations. Thus, in the school field, school actors' behaviors will be associated not only with their position and available resources but also with their views on the school field of climate action, including their perception of which issues are worth battling (Hillier & Rooksby, 2016).

Field Mechanisms and Conditions

Bourdieu also uses the concepts of *doxa, illusio*, *collusion, symbolic violence,* and *hysteresis* to describe the field mechanisms and conditions (Bourdieu & Wacquant, 1992; Grenfell, 2008). These concepts form an important mechanism of change and practices. *Doxa* is a "taken for granted", unquestioned shared belief (Deer, 2008, p. 115). School leaders' and teachers' doxa would correspond to natural beliefs or opinions (unwritten laws or unquestioned truths) in relation to the school field and habitus for climate behavior and action. For example, doxa – the natural environment is important for human survival, and one must protect it. Doxa helps maintain stability in the school field. This can lead to a common action. *Illusio* (also libido) is an interest in the game. Every field has its own illusio that would enable members to keep the game flowing. Illusio is generally "linked to the dynamics of a field, existing only in the action of agents equipped with the habitus and symbolic capital acquired in that field" (Gouanvic, 2005, p. 165). In this context, for the school field to develop and operate for climate action, all school actors must deliver interest in the stake. Interests are thus defined by the circumstances (climate threats and mitigation needs) and require them to act in a specific manner by improving and defining their positions within the context they find themselves. The notion of illusio helps understand the school field logic enabling partially conscious or instinctive actions. The illusio and doxa provide the functioning of the social space with legitimacy by fostering beliefs needed for struggle (Noordegraaf & Schinkel, 2011). Bourdieu uses the term *collusion* to describe the situation when actors in the field acknowledge through participation that the game is worth partaking in. In schools, this relates to school actors' assessment of their roles, engagement, and achievements in school climate change adaptation and mitigation action.

Bourdieu maintains that to understand how changes in society and institutions (field) take place, it is essential to examine the power relations (Harvey et al., 2020). For instance, within the structure of the position, there will be school leaders and teachers who are well-established in the field. These actors take an interest in maintaining the order or modifying it within limits,

which allows them to reinforce their domination. On the other hand, new school actors and individuals who cannot apply tactics to challenge this symbolic order will experience a form of *symbolic violence*. This would cause them to accept the legitimacy of symbolic order, which is not favorable. The existing actors to maintain order is much higher than the likelihood of subversion. Thus, symbolic violence maintains the social hierarchy. Bourdieu also uses the term *hysteresis* to describe the "disruption in the relationship between habitus and the field structures to which they no longer correspond" (Hardy, 2008, p. 129). In the context of this research, school leaders and teachers with a mismatch of habitus and the field could experience hysteresis. When hysteresis occurs, field structures are likely to undergo changes, resulting in new opportunities (Hardy, 2008). However, there are risks because, for the time being, field struggles occur within an uncertain future. Consequently, the effect of field change can lead to the loss of one's position, power, and wealth as a result of the reassessment of symbolic capital and legitimacy origins. In such a situation, people usually possessing the most economic and symbolic capital take the dominant position in the new field structure (Hardy, 2008). The disruption between habitus and the field is more apparent when the field conditions are changing fast. The present study also emphasizes the importance of examining all of the above-mentioned field mechanisms and conditions, focusing on how school climate practices are generated through the interaction of disposition and capital within the field.

Bourdieu's Theory in Social Research and Analysis

Bourdieu's theory has often been challenged for being very "materialistic, structuralist or determinist", exhibiting conceptual ambiguousness, and emphasizing much on early life socialization (Bonikowski, 2015; Yang, 2014, p. 1523). Bourdieu stresses the significance of context; however, his work itself was questioned for a lack of proper consideration of context, especially the discrepancies along the fields of production and reception (Rhynas, 2005). Inability to foresee change and the absence of rationality have been debated as shortcomings of Bourdieu's theory (Yang, 2014). Despite these critiques, Bourdieu's framework has been extensively utilized to explain a vast range of phenomena in the areas of politics, sociology, economics, education, culture, anthropology, and philosophy. It has become a significant framework for understanding the interactions between structure and agency through power dynamics in the social world. Whereas Bourdieu's work has been used in many sociological analyses, including social organizations in society (McDonald, 2016), less is evident in relation to climate change responses in the field of education. This study attempts to address some gaps in the literature by exploring how social conditions influence the school actors' perceptions, daily routines,

preparation, and involvement in school climate change problems. The application of Bourdieu's theory to climate change educational research remains critical in the quest to generate new practices and policy transformation.

Using Bourdieu's Framework in School Responses to Emerging Climate Change

The increasing incidences of climate change hazards, risks, and impacts on schools and children have heightened the need for climate responses (Anderson, 2012, Chopin et al., 2018; Gibb, 2016). School climate change adaptation and mitigation measures are now an emerging field within the education sector (Bieler et al., 2017; UNICEF, 2019). In this study of school responses to emerging climate change challenges, schools are considered as social spaces, and engagement in climate action is viewed as practice. Bourdieu (1977) argues that understanding practices requires an examination of the ongoing and evolving relationships between agency and structure. In this respect, habitus remains central to analyzing the relationship between agency and structure. As previously noted, Bourdieu's framework allows for the observation of how school actors (school leaders, teachers, and other individuals) engage in climate change responses in accordance with their dispositions, capital, and other mechanisms that direct practices in the field. It provides a means to explore the action of schools (principals and teachers), which comprises influences from customs, traditions, cultures, history, and objective structures within school society. This approach aids in understanding the relationships and the interaction between individuals and structures in the social space of schools – how actively are agents engaged in pursuing social change through the variety of mechanisms available? The relationships between individuals and schools can promote an understanding of their habitus encompassing components of the school environment, practice, and behavior towards responding to emerging climate change impacts and risks. It facilitates an understanding of school leaders' and teachers' internalized beliefs, perceptions, and behaviors and how they are put into practice through their interaction with the social world. Thus, this study aims to understand the *logic of practice* in school responses to emerging climate change impacts and risks within the social, cultural, and economic opportunities and constraints, and examine if the practice has its own distinction. Similarly, it investigates different forms of capital that school leaders and teachers possess and how they are used for engaging in climate action.

Studying sociology, Bourdieu with his thinking instruments calls on one to focus not only on the social phenomenon being examined but also with respect to techniques and approaches the investigators should develop for creating, capturing, and conceptualizing research subjects, as well as the objects (Costa &

Murphy, 2015). Bourdieu's emphasis on reflexibility is believed to have helped him uphold his theoretical perspective (Yang, 2014) and in his view with reflexivity, there is the likelihood of being "objective in determining practice" (Rhynas, 2005, p. 183). This study takes a reflexive stance to understand how school leaders' and teachers' perceptions and experiences translate into observable forms of knowledge that result in visible climate response practices. Bourdieu's theory does not suggest any specific uses of research methods. Studies employing his framework use diverse data gathering techniques, such as interviews, document analysis, narratives, and focus groups (Rhynas, 2005). This study takes a social constructivist or an inductive approach to explore the lived experiences of school actors with climate change challenges and their engagement in responses. The approach will be crucial for considering the influence of social and cultural conditions on how school agents perceive, understand, and engage with climate change responses. Furthermore, as previously noted, Bourdieu's work provides both the theoretical and methodological tool to account for these practices.

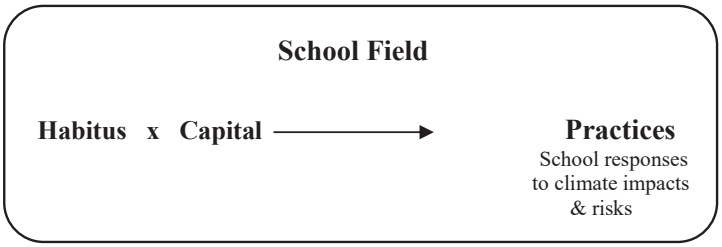
Operationalizing Bourdieu's Thinking Tools for Analysis

The study is particularly keen to apply the *relational approach* (as previously described in the social equation) of Bourdieu's sociological model to analyze school practices for climate action at the collective school level, drawing on the three constructs: field, capital, and habitus. While some climate change studies have utilized Bourdieu's practice theory, there is currently a lack of research on school-based approaches to climate action that have used Bourdieu's framework in its complete *relational* manner. Therefore, this study is expected to address some of those gaps in the field of climate change education research by identifying the characteristics that enable and constrain school actors' practice within Bourdieu's context of practice. In other words, the study takes a holistic approach to demonstrate how a relational use of Bourdieu's concepts can assist in understanding practices and change concerning climate change responses within the field of school (Figure 1). It focuses on how school actors' habitus interacts with the amount of capital they hold to generate practices and their attitudes towards climate change impacts and risks. Specifically, the study explores the types and volumes of capital possessed by the school agents and schools collectively for climate action and how they are involved in accumulating them. The manner in which school actors' habitus generates and shapes perceptions and actions to take climate responses is considered. Within the field, the school-level climate action strategic plans, norms, institutional values, systems, and daily routines towards minimizing school vulnerabilities to climate change impacts and taking climate change adaptation and mitigation are examined. It also analyzes how school actors' 'doxas' as well as 'illusio' have an influence within

the objective conditions of the school field. This study considers the movement of individuals in the social space "in the same vertical sector, that is, in the same field" (upwards or downwards movement) rather than "from one field to another, which may occur…horizontally" (Bourdieu, 1984, p. 131), in other words, analyzes vertically within the school field. Analyzing the field of schools using Bourdieu's conceptual tools provides a valuable overview of the circumstances in which schools operate for climate action. This approach to analysis contributes to a broader understanding of school general practices for climate action, their teaching and learning practices, and the relationship between the schools and other societal goals. Practices thus relate to what the schools do and how they do things, including beliefs, values, and actions in response to climate change. The practice of school actors and the school is examined as a result of the interplay between habitus, capital, and the field.

Figure 1

Relational Analysis of School Climate Change Practices and Transformation (Adapted from Turnbull et al., 2019)



The table below illustrates various conceptual tools deployed to conduct a relational analysis of school social practices of climate change action using the theoretical derivatives above.

Table 1

Operationalization Bourdieu's Theoretical Tools in the Analysis

Conceptual Tools	Contextualizing School Climate Change Practices
Field	School climate action structures, programs; adaptation and mitigation policies and strategies; governance; power relations; routines and rituals
Habitus	Education; occupation; environmental and climate dispositions; shared beliefs and practices; ideas, values, preferences, and tastes for climate change; past, present, and internalized climate action experiences; motivation for climate response practices

See next page for continuation of table

Continuation of Table 1

Conceptual Tools		Contextualizing School Climate Change Practices
Economic Capital		School access to climate action fund; climate technologies and infrastructures; principals and teachers' fund, access to educational information and resources; other climate action resources
Cultural Capital	Embodied	Climate change response skills, knowledge, and competences developed through self-investment of time and resources, participation in climate change education and training through informal and formal means.
	Objectified	Climate change communication materials (handbook, references, guides, manuals), documentation and media
	Institutionalized	Formal climate change training/courses, disaster management and other adaptation and mitigation skills, vocational training
Social Capital		Networks and support on school climate action, disaster management, climate change education, contacts and associations with communities, schools, families, groups, relevant stakeholders, NGOs
Symbolic capital		Leadership, representatives, ambassadors of change, recognized, honorary personnel
Doxa		Unwritten common beliefs and practices
Illusio		Individual, collective institutional interest
PRACTICE		Interaction of field, habitus, and capital ("a fish in the water")

Bourdieu and Social Transformation

As highlighted above, Bourdieu's critics often contended that his theory is more concerned with social reproduction than with social transformation (Raedeke et al., 2003). Disregarding the importance of collective action and the reluctance to depict historical transformations were the key criticisms. However, scholars such as Garnham and Williams (1980) claim that Bourdieu's Theory of Practice addressed these issues and asserted that, in a situation when social reproduction does not occur, the process of social transformation begins to take place (Raedeke et al., 2003). Similarly, when greater emphasis is placed on the relationship between agency and structure, it tends to be reproductive. For Bourdieu, social actors are always involved in the contests and employ techniques to retain or strengthen their place within a social space. Reproduction strategies are therefore employed to retain one's position, while conversion strategies are utilized to obtain not just a larger volume of capital but also new kinds of capital and to change the field of practice (Raedeke et al., 2003). Similarly, Beckman et al. (2018) argue that schools do not necessarily have to be the fields of reproduction only but may also be a field of transformation when

actors in schools are conscious of and constructively analyze the structures and systems that could maintain cultural and social inequalities. Thus, within these assumptions and the analysis of Bourdieu's concepts, the changes required for greater practices and transformation to emerge in developing climate-resilient school communities as well as engaging in mitigation measures can be underlined.

Conclusion

The study has discussed Bourdieu's key concepts of field, habitus, and capital, and their proposed application to understanding social practices in relation to school responses to emerging climate change issues. Bourdieu's framework stands out as a valuable foundation for elucidating real-world problems, as these "thinking tools" manifest a dynamic epistemology evolved through extensive social and cultural investigations. A crucial highlight in Bourdieu's framework is that practices and change result from the interplay between individuals' disposition (habitus), ability to act (capital endowments), and the social spaces they inhabit (field) (Bourdieu, 1990a). This framework encapsulates the existing dialectal relationship between structure and agency and is manifested in habitus. While structure shapes a person's thoughts and actions, the agency makes decisions to overcome structural obstacles challenging them. Responding to emerging climate change impacts and risks constitutes an action that can correspond to Bourdieu's framework of social practices. As Grenfell (2008) asserts, Bourdieu's work should be construed as "socio-genesis" and striving to understand "practical social phenomenon" (p. 265). Bourdieu's theoretical toolkit, therefore, remains instrumental in examining the relationships between social structure, habitus, and various forms of capital that school actors possess to initiate climate actions. By the end of this project, it is anticipated that the framework, in a *relational context*, will further clarify how it provides a pathway to examine practices related to climate action.

Conflicts of Interest: The author declares no conflict of interest.

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