"However these differences can become a focus of symbolic struggle s (struggles for distinction) in which members of those clusters seek to establish both the superiority of their peculiarities and an official sanction for them. These symbolic struggles, are in effect, aspects of class struggle." p. 94

The idea that groups within a class set up cultural distinctions to purposely set them apart, and make them visible to each other based on the distinctions is interesting to me because it sets up the symbolic struggle within the class. The fact that this is an aspect of a class struggle changes the way I often think about class struggle. Typically I think of class struggle as one class pitted against another class, and the struggle is, to put it simply, about one class trying to obtain the position of the other class. I hadn’t thought much about using a distinction to set oneself apart, and then above those within the same class. Though, it does make sense that to reach the top of one class there would have to be something that sets them apart from each other, especially when so much of the cultural capital is similar.

What I’m wondering now is how this relates to habitus. If this is one way in which distinct class habitus is formed, then does that mean that this active attempt to create a distinction will change habitus more quickly than we discussed in class?