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A Model of Inclusive Capital for Analysis of Non-Economic Human Capital

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Abstract

This poster introduces a model of inclusive capital currently being developed to analyse institutional access. The model is based on Adam Smith, Karl Marx, Pierre Bourdieu and Sarita Yardi's theories of human capital. Inclusive capital is the sense of inclusion we all need to feel. Inclusive capital is acquired, and a single cycle of acquiring it is in four stages: the first stage is bonding with a network of people; the second stage is learning inclusive capital through networks - learning inclusive capital consists of acquiring habits, knowledge and practices that lead to inclusion; the third stage is collecting information, and using technologies to gain information, and to update inclusive capital; the fourth stage is physical access to spaces and places, such as visiting or attending cultural institutions.

Introduction

This poster presents a model of inclusive capital, which is used as a framework for analysing disability, ageing, culture and heritage (Hayhoe, forthcoming). However, as it is a general model, it can also be applied to other social and cultural issues of inclusion—such as issues relating to inclusion and gender, social class, religion and nationality. The aim of this poster is to start a debate on the nature of inclusive capital, and to inform the reader of the model's epistemological heritage.

What is human capital

Philosophies of human capital have evolved chronologically since the Enlightenment, from Adam Smith (2005) to Karl Marx (1986) to Pierre Bourdieu (2010) to Sarita Yardi (2009, 2010). Human capital is an effective way of understanding our personal knowledge, activities and skills, and how these elements shape our personality, memory and character traits. According to Smith (2005), Marx (1986), Bourdieu (2010) and Yardi (2009, 2010), human capital shapes individual identity and behavior, and our ways of thinking about motives and desires. For instance, human capital can be:

- knowledge of books and their contents
- study skills we are taught in class, or study skill habits
- what we call “good” or “bad” behavior and habits, such as queuing and being polite
- the way we learn to dress, or the way we talk to others

Moreover, human capital can be informal knowledge.

For example, human capital is “street” knowledge and skills we learn as we pass through life, such as:

- who is popular
- who should be avoided, and why
- what clothes we need to wear to make ourselves accepted by our peers

Human capital can also be knowing when to use certain types of language, such as slang and swearing, and with whom certain language is socially acceptable. More controversially, human capital is our moral and immoral knowledge, such as our:

- rules of bullying, and how to exclude others that don't fit our rules of social acceptability
- hierarchies of power in the schoolroom or school yard
- development of sexual and romantic relationships
- knowledge of how to steal, what is acceptable to steal,

and who are the most vulnerable members of society to steal from

Consequently, human capital does not have good or bad qualities, as morals themselves are forms of human capital.

Four Stages of Learning Inclusive Capital

Smith (2005), Marx (1986), Bourdieu (2010) and Yardi (2009, 2010) agree inclusion is:

- loyalty to at least one category of people
- part of our human condition to feel part of a network
- important to get information, and to use information
- something that develops information and technology

Consequently, it can also be said that it is part of our human character to seek out inclusive capital, to feel a *sense of inclusion*.

Inclusive capital can also be central to our human history. For this reason, inclusive capital is especially important to vulnerable people, such as disabled and older people. For instance, older and disabled people find it harder to access technologies or cultural institutions; disabled and older people are also often thought to need separate cultural institutions, such as schools or classes, or care centres or homes.

The physical nature of old age can also lessen access to inclusive capital. For instance, deafness and blindness in later life can make it harder to join group discussions, which are an essential part of networking with family and friends.

Four Stages of Developing Inclusive Capital

Inclusive capital is acquired in four stages.

- **The first stage** in this cycle is *connecting and bonding* with a network of people. These networks include family, friends, workmates or social media groups. Our sense of inclusion is premised on a social and cultural process of feeling valued in these bonds and connections.
- **The second stage** is *learning* inclusive capital through our networks. Consequently, learning inclusive capital consists of acquiring habits, knowledge and practices. In common with Marx and Bourdieu, part of inclusive capital is also seeing ourselves as being equally included – a moral sense of justice.
- **The third stage** is *collecting information* that leads to knowledge. This can include finding out about our surroundings or planning to travel. For example, this information can include directions from maps. According to Yardi and Bour-

dieu, this stage can also be habits and knowledge of using technology.

• **The fourth stage** is physical access to spaces and places, such as visiting or attending cultural institutions, or reading about their collections and history – these cultural institutions can include schools, parks, universities, museums, cinemas, theatres, shops, workplaces or, as Sarita Yardi finds, surfing their websites. Although our networks don't have to be in a single place, we need an area – either physical or virtual – where we can access networks to connect and bond. We also need access to spaces, places and objects that connect us to our networks.

These four stages are represented in Figure 1.

Conclusion

Our philosophical understanding of human capital has gone through rapid evolution since Adam Smith during the Enlightenment. However, previous models of human capital have emphasised human capital as a competition: for instance, the ruling class versus the working class, the technologically skilled versus the technologically unskilled. Inclusive capital is a different way of seeing human capital, as it is something that we strive for instinctively, and have equal amounts of. Inclusive capital is simply our sense of inclusion, our sense of belonging, and our sense of justice.

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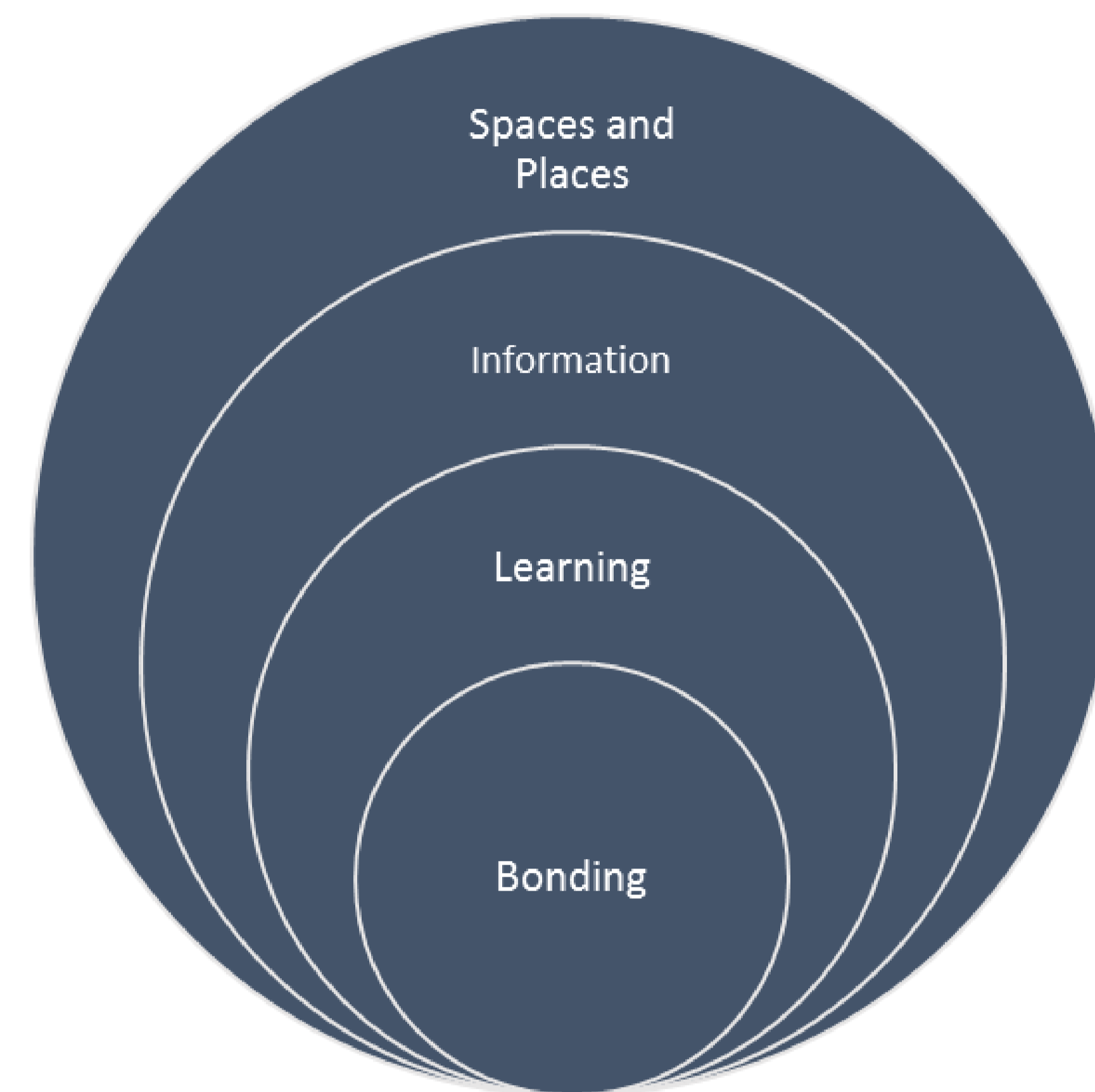


Figure 1: The development of inclusive capital and a sense of inclusion