

# Business Development

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## 4 forms of capital

Economic capital

Cultural capital

Social capital

Symbolic capital

For Bourdieu each individual (or entity) occupies a position in a multidimensional social space; he or she is not defined by social class membership, but by the amounts of each kind of capital he or she possesses.

# Economic capital

All capitals are derived from economic capital and the gain of one is the loss of the other.



# Cultural capital

The amount of *socially recognized* and therefore valuable knowledge and competences of cultural kind a person has.

Cultural capital can be measured:

- relating to individuals, for instance seen as having an educated character (bildung);
- relating to objects, books for instance have a high degree cultural capital;
- relating to institutions, such as libraries and universities.

Was meant to account for the difference in academic proficiency of children depending on unequal cultural patrimonies.

# Social capital

Resources which can be brought together through networks of relations of various sizes and differing density (Bourdieu, 2005)

“Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition...” (Bourdieu, 1986, p.248)

This would explain why it would be rational to bother to introduce an acquaintance to another. You extend others network, but also your own.

# Symbolic capital

Explains the economy of honor and good faith.

It is simply how one is perceived.

In sociology, symbolic capital can be referred to as the resources available to an individual on the basis of honor, prestige or recognition, and functions as an authoritative embodiment of cultural value.

A war hero, for example, may have symbolic capital in the context of running for political office. It is an extension of Max Weber's analysis of status.

Symbolic capital may be embedded in the built environment or urban form of a city as that portion of its exchange value that can be attributed to its symbolic content.

# Habitus

The concept of habitus has been used already Aristotle but in contemporary usage was introduced by Marcel Mauss and later re-elaborated by Pierre Bourdieu.

Because of our dispositions we have a certain attitude towards the world. "...a set of hypotheses we have about social reality and about what is possible and impossible *for us* to do in it." Bourdieu (1992)

Being the product of a particular class of objective regularities, the habitus tends to generate all the 'reasonable', 'common-sense' behaviors (and only these) which are possible and which are going to be positively sanctioned.

It excludes all behaviors that would be negatively sanctioned because they are incompatible with objective conditions.

# Habitus, inflexible structures

Because habitus is created by past experiences, early experiences have a large effect on a person's perceptions- such experiences can have more an effect on a person's perception than "objective" reality

Habitus is produced by history and by structures (which are themselves a product of history and of habitus)

This is because "habitus, a product of history", produces structures which promote practices in accordance with that history- self-propagated. This makes habitus difficult/impossible to change



# Habitus, patterns, influences

An acquired pattern of thought, behaviour, and taste of durable and transposable "dispositions" (lasting, acquired schemes of perception, thought and action).

The individual agent develops these dispositions in response to the determining structures (such as class, family, and education) and external conditions (field)s they encounter. They are therefore neither wholly voluntary nor wholly involuntary.

Meant to explain the practices of men and women who found themselves thrown into a strange and foreign economic cosmos imported and imposed by colonialism.

# Habitus, context dependent

*Habitus* and structure apply across time and culture, but positions and practices do not; therefore, focusing on the latter causes errors and dated research, but the former generates a universal model.

You should not look at practices in isolation from their influences (structure and *habitus*) and attempt to compare between systems.

Ex.: Golf in France and Japan seem to be the same game, but may serve different functions and be practiced by different social positions/classes. At the same time, two other practices which may seem different may actually serve similar functions.

# Field

A field is a setting in which agents and their social positions are located.

The position of each particular agent in the field is a result of interaction between the specific rules of the field, agent's habitus and agent's capital (social, economic and cultural) (Bourdieu, 1984).

A field is a system of social positions structured internally in terms of power relationships. The power is based on the appropriation of capital.

# Fields

Fields interact with each other.

Each agent might (most probably does) belong to more than one field.

Each agent in the field can be a field in itself.

## Field, inert

The field is an arbitrary social construct, but it is underlined by that which sets it apart from other fields, explicit rules limited in time and space. It is the agents (animate or inanimate) who create the field, but those who are to make use of the field, must respect the field in order for it to keep cohesiveness.

Fields have a natural tendency to reproduce, though there are some degrees of freedom for the agents. It is when an agent (or part of an agent) in the field breaks the unspoken rules (whether consciously or not) that the field is *redefined*. This is when revolutionary business development can be seen.

# Using Bourdieu's terminology in Business Development

Using an alternative perspective, rather than business development models.



# Agents in the computer game industry, before Steam

Makers of CDs

Makers of games

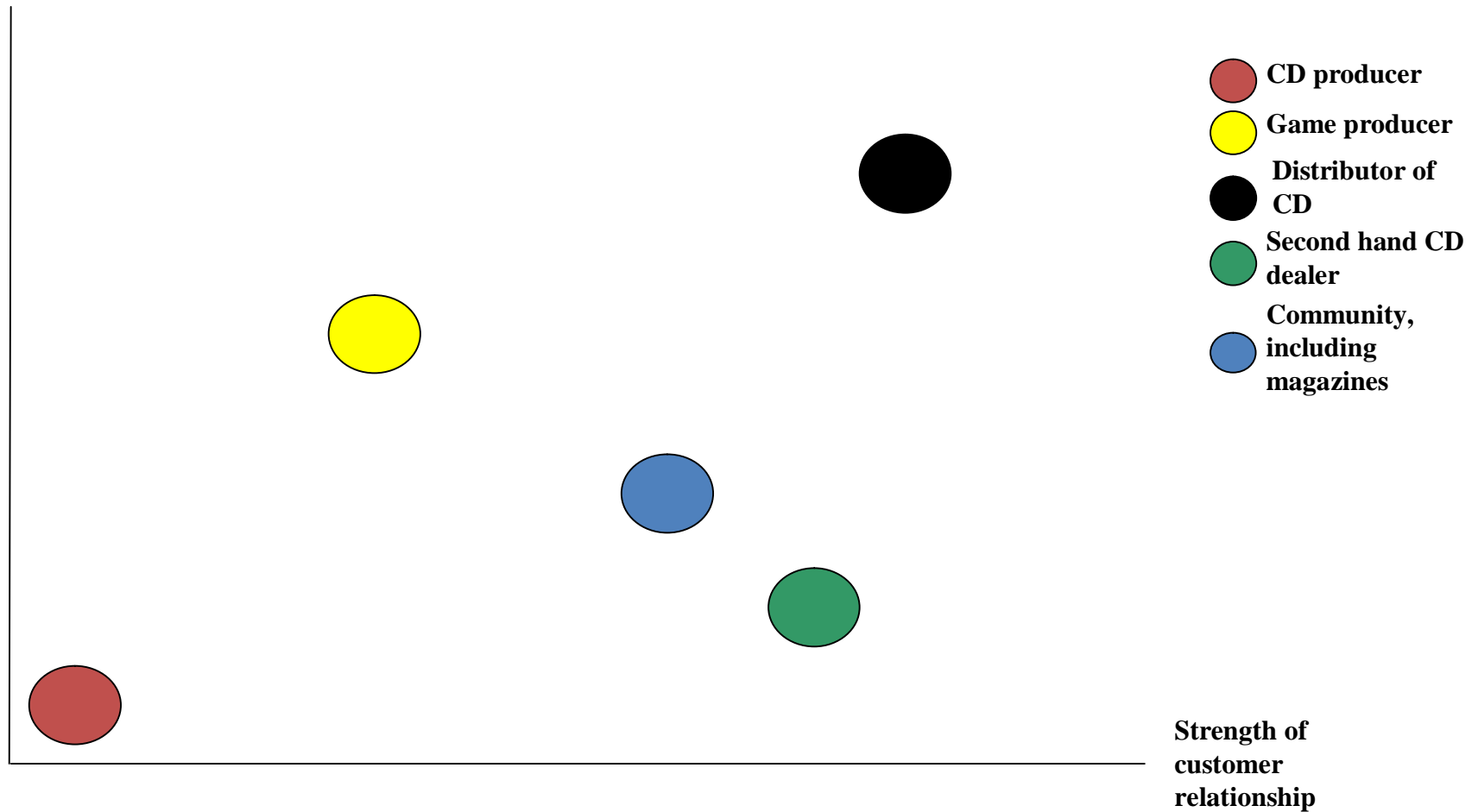
Distributors of game CDs

Dealers of second hand game CDs

Magazines concerning computer games

# Field, an example from a customer perspective

Strength in relationship to  
other actors in field





# The computer game industry, after Steam with a customer perspective

*Makers of CDs*

Makers of games

Distributors of game CDs

*Dealers of second hand game CDs*

Magazines concerning computer games

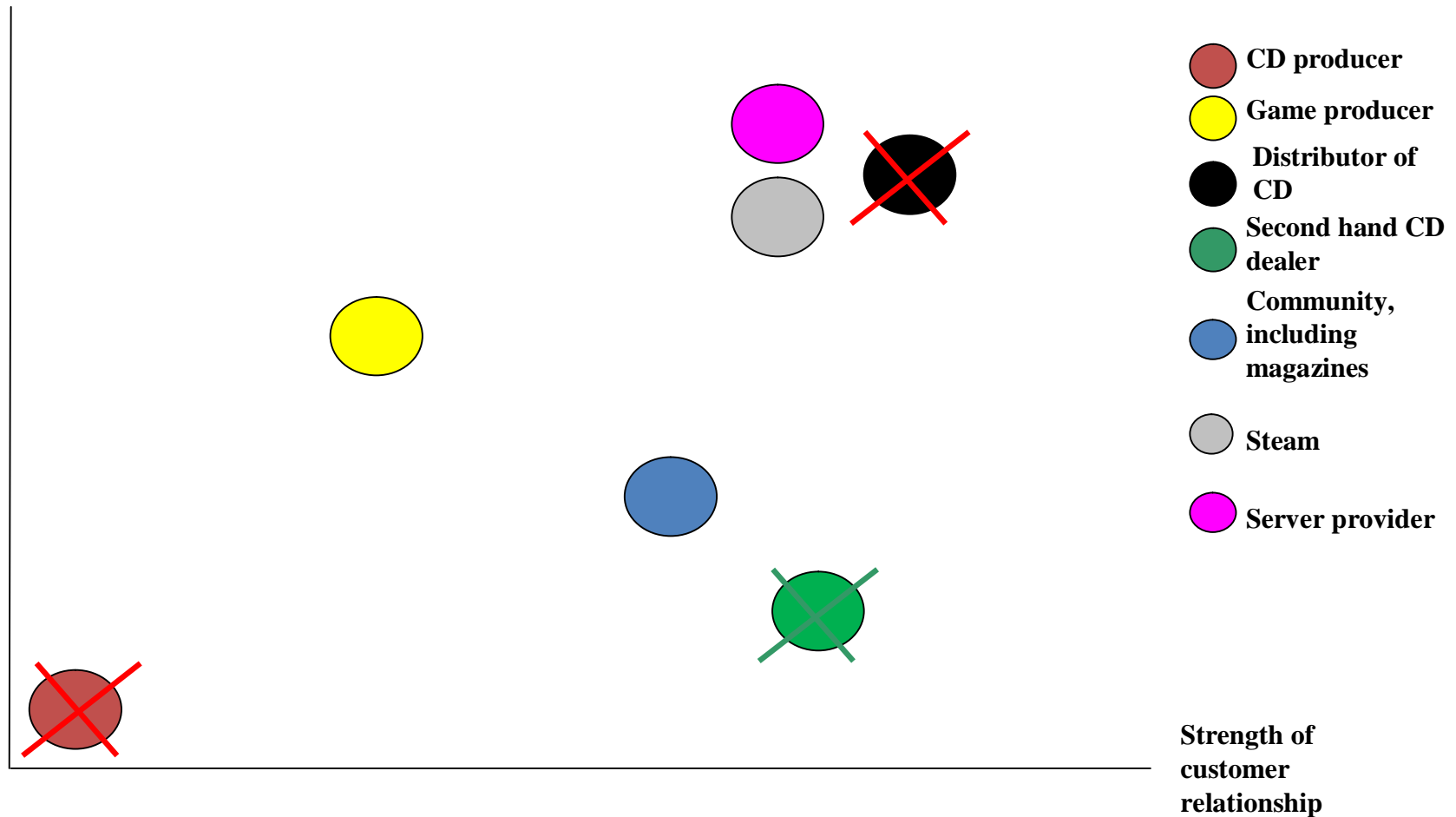
Server providers

Steam



# Field, an example from a customer perspective

Strength in relationship to  
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## Conclusion Bourdieu, customer perspective

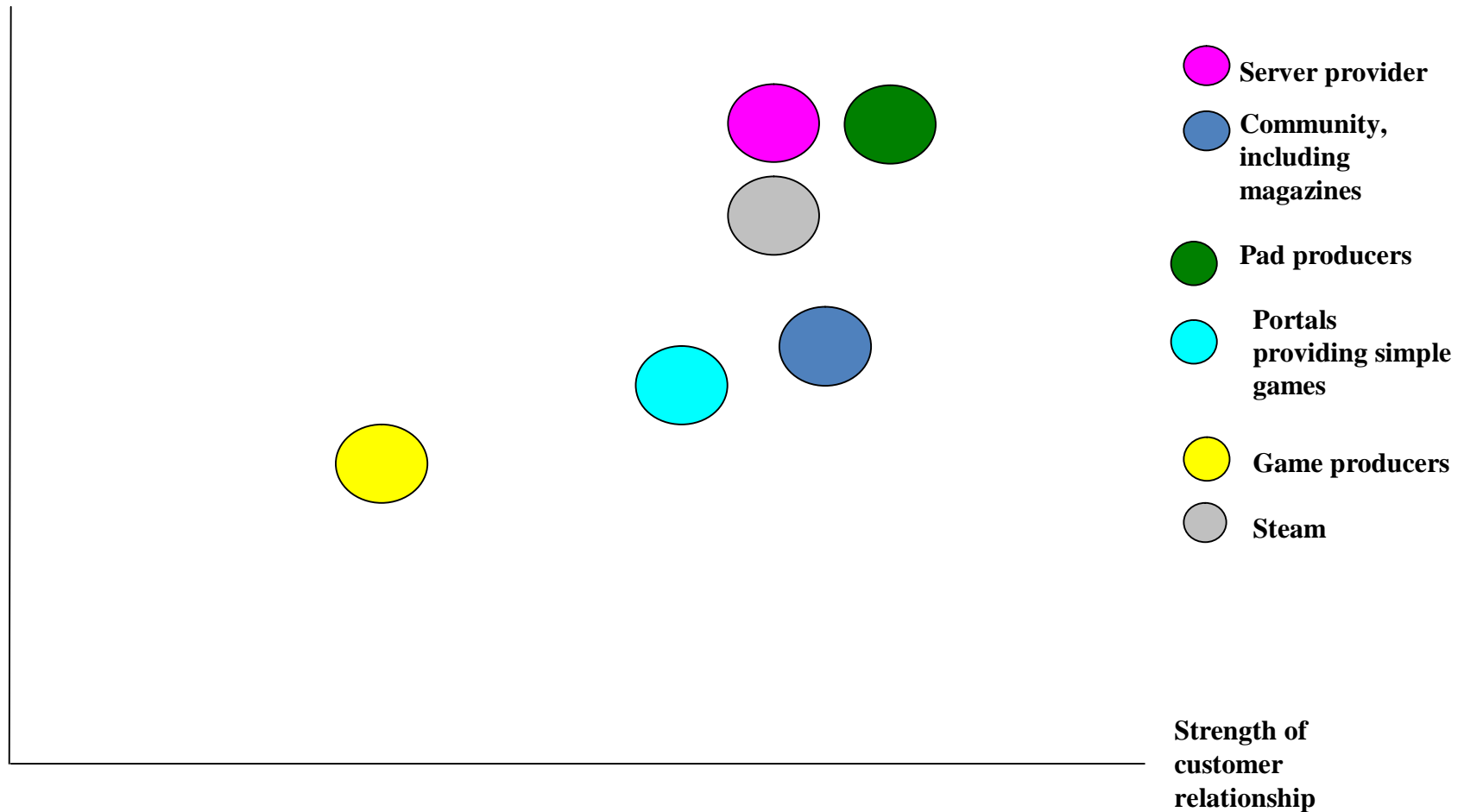
There is an opportunity for second hand games

There is a demand for server services

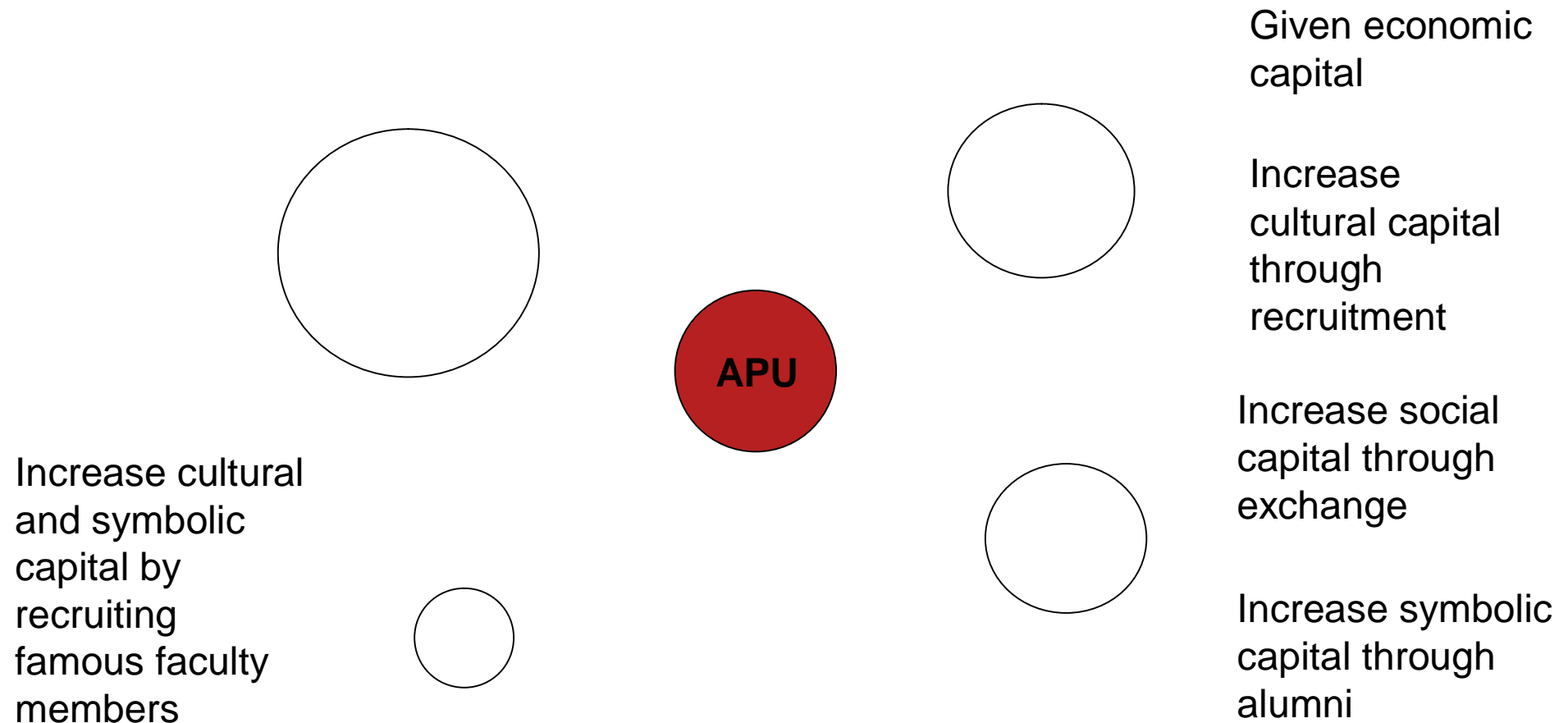
There is a rapid decline in demand of CDs

# Field, an example from a customer perspective

Strength in relationship to  
other actors in field



# An alternative way to use Bourdieu's concepts in Business development. Field Japanese Universities.



# Bibliography

Bourdieu, Pierre (1979/1986). *Distinction*. London, Routledge & Kegan Paul.

Bourdieu Pierre (1980/1990) *The Logic of Practice*. Stanford, Stanford University Press.

Bourdieu Pierre (2005) *The Social Structures of the Economy*. Cambridge: Polity Press.