

Moving away from individualism

- “everyday choices and acts by individuals play an important role for the future of political, social, and economic life. In short, every person is part of global responsibility taking” (Micheletti, 2003).

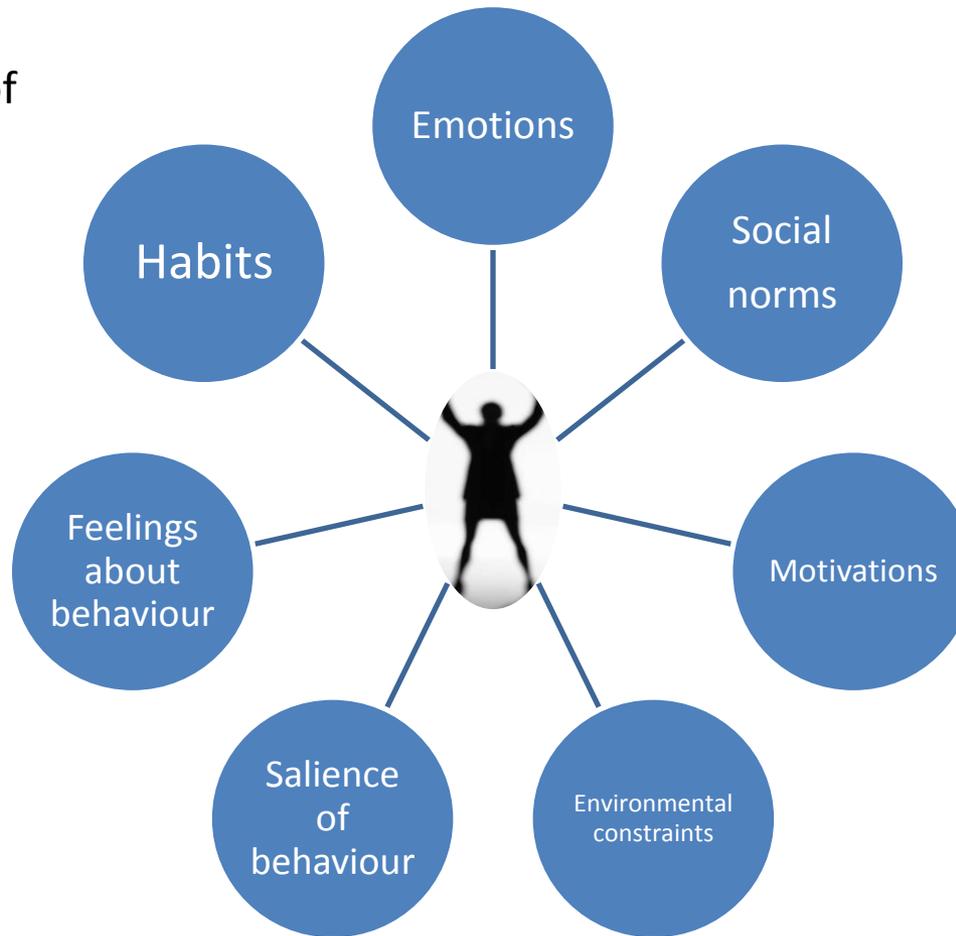
OR

- “consumers appear to be strongly influenced by cultural, social, and institutional settings and thus have very different attitudes and beliefs depending on where they live. This means that the voluntariness with which individuals, as consumers and citizens, act is not as substantial as is sometimes assumed” (Jacobsen and Dulsrud, 2007).

Individualism



Despite the extended number of influences in the TRA/TPB (etc.), the focus is still the individual.



'Culturalism'

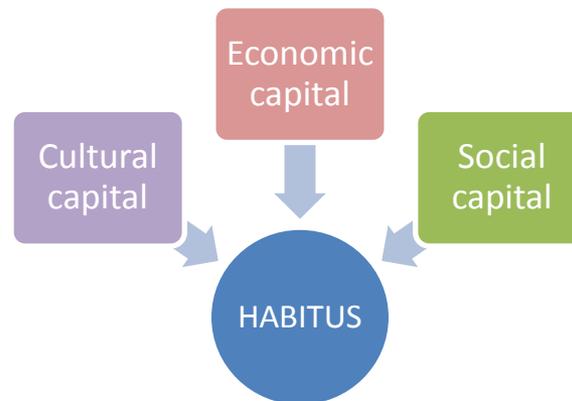


Individual is 'carrier' of the practice and reproduces it through performance and repetition



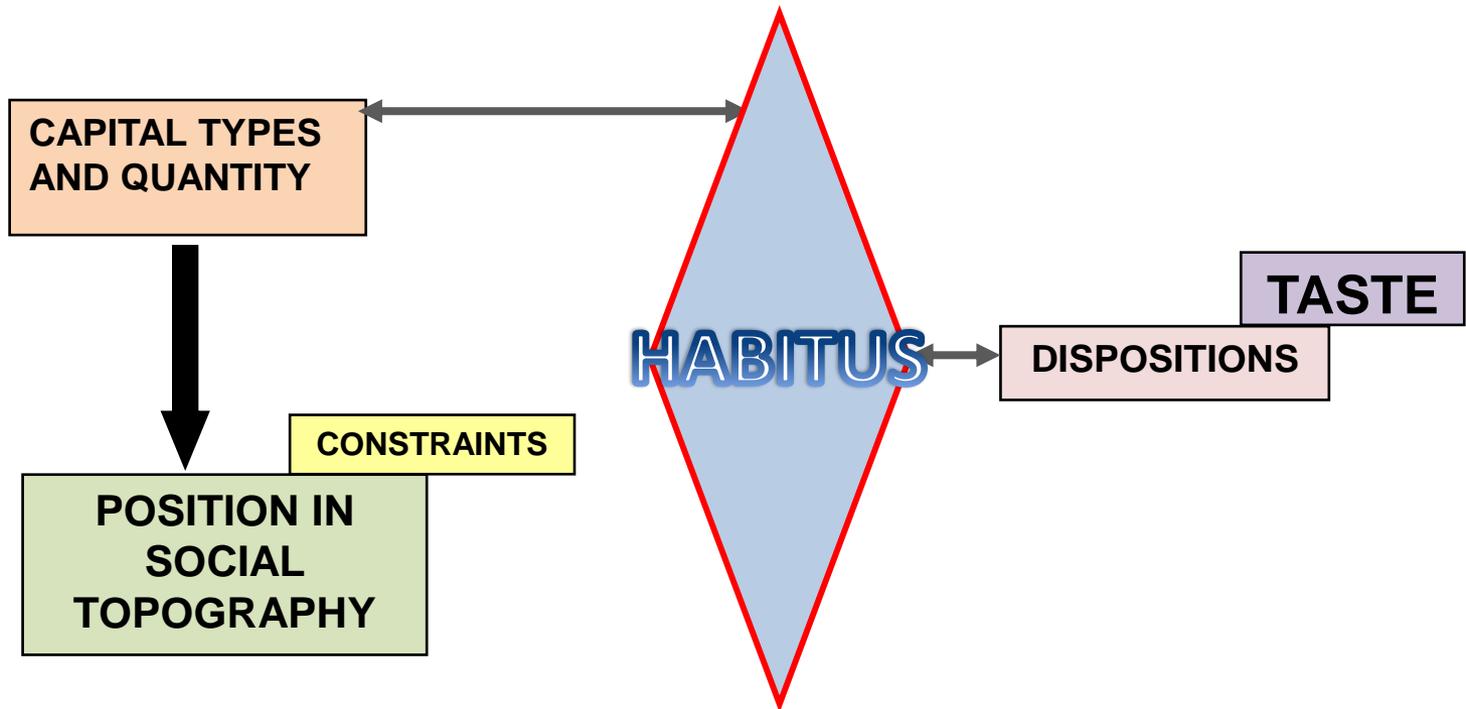
The habitus...

“(...) guides, and explains the coherence of, the daily cultural practices - taste in food, dress, home furnishings and works of art, consumption habits and leisure time activities, no less than forms of sociability and even political opinions” (Wacquant, 1993, p.133).

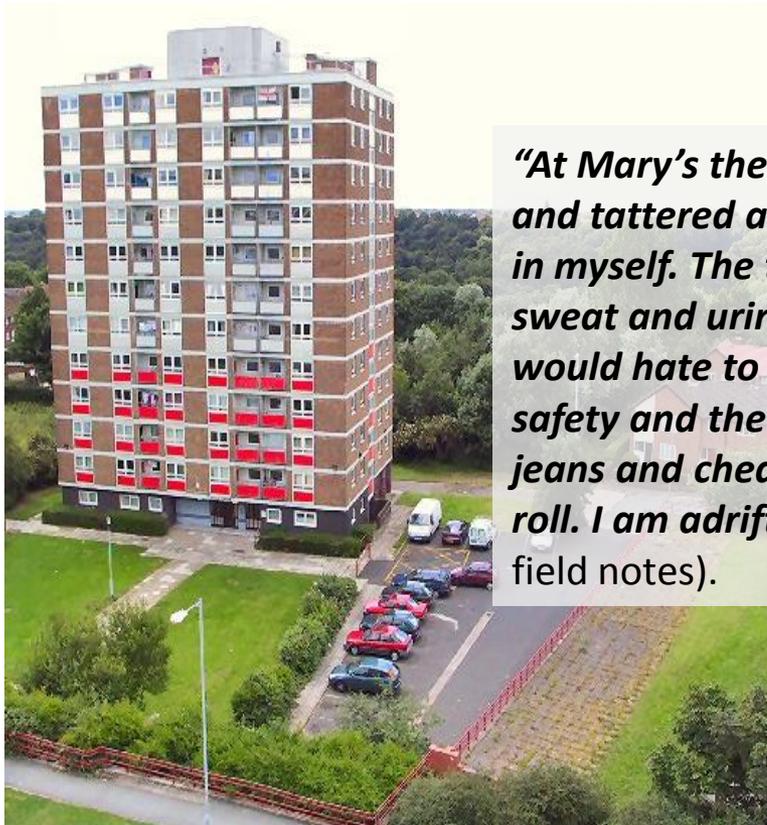


Taste as a function of habitus

Taste = attitude/opinion (i.e. cognitive attitudinal behavioural antecedent)



Brinnington



“At Mary’s the house smells of smoke and upstairs the carpet is old and tattered and smells unwashed and unclean. I was disappointed in myself. The thought of staying there repulses me; amongst their sweat and urine, the unflushed loo, the dust, the mystery stickiness. I would hate to stay there. I feel uncomfortable and tired. I crave safety and the familiar. Her world; her pavements, dirt, ill-fitting jeans and cheap clothes; her Big Soup, white bread and budget loo roll. I am adrift here. I trust no one and I can’t relax” (excerpt from field notes).



Findings: layer 1, traditional approach

- Explore, illuminate, describe how the individual behaves regarding their LTPA participation:
 1. LTPA dismissed or negative opinion

“People round here don’t give a fuck about their health. Their words not mine. They see health as meaning not having flu. Not like eating the right food, activity and that. I mean last night I took the kids to karate on foot and they said, ‘what’s wrong with your car?’”

Findings: layer 1, traditional approach

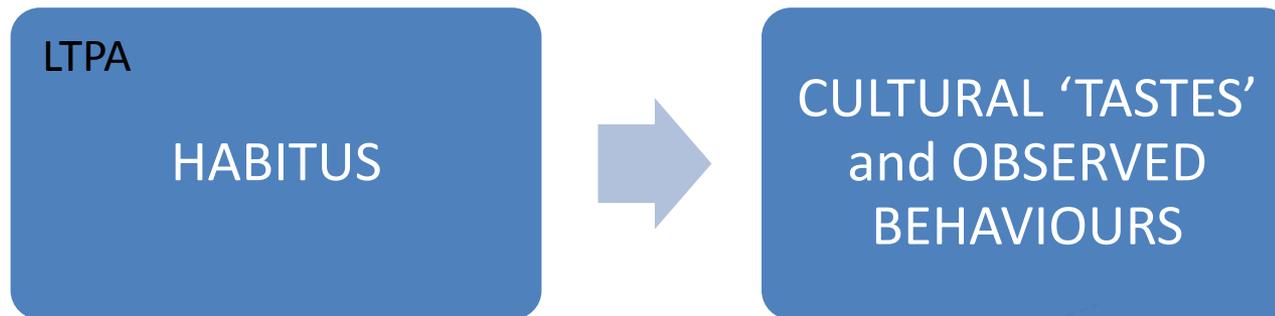
2. Preference for sedentary behaviours which matched their observed goals:



1. **'family survival'** (i.e. domestic management of childcare and catering)
2. **'image management'** (i.e. presenting a tough and often aggressive image)
3. **'instant pleasure'** (i.e. seeking release through alcohol, drugs or shopping)
4. **'withdrawal through fantasy'** (e.g. watching TV, films or using online avatars such as a Facebook profile to withdraw from an unfulfilling reality).

Findings: Layer 2, alternative approach

- Explore, illuminate, describe the habitus and its effect on the individuals who 'carry' it (and ultimately their relationship with LTPA):



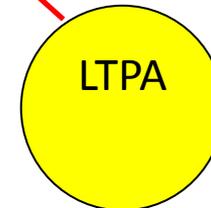
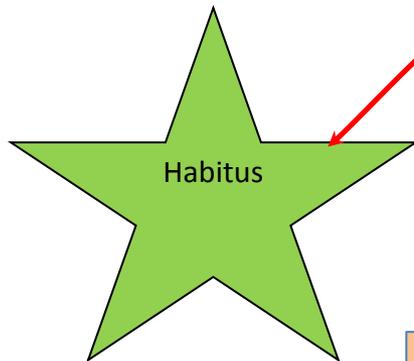
Analysis of observed behaviours IN ORDER TO UNDERSTAND the habitus. Retroductive analysis ('guessing back' to make logically make sense of lack of LTPA).

Cultural indicator	Observed behaviour	'Phenomenon' in summary
Lack of skill (cultural capital) for coping with: <ul style="list-style-type: none"> • Stress • Family • Disorder • Barriers 	<ul style="list-style-type: none"> • Lack of motivation to engage with things outside the family • Heightened importance of family dramas • Short-term time orientation. Focus on day-to-day survival • High importance of image management and social 'performance' • Inability to fully engage with 'alternative' lives • Excessively strong social norms • Resignation to the norm 	Lack of perspective
<ul style="list-style-type: none"> • Travel outside immediate environment • Recognition and realization of opportunities Lack of bridging social capital, excessive bonding social capital. Cramped and poor quality physical environment.	<ul style="list-style-type: none"> • Overpowering habits and 'hot state' • Limited amount of internal control • Resignation to the social norm • Lack of motivation; drifting, apathy • Lack of strategic consideration of life path • Short-term time orientation (and lack of perspective) • Lack of perceived self-efficacy • Lack of self esteem and self confidence • Overpowering social norms 	Lack of control
	<ul style="list-style-type: none"> • Preference for fantasy withdrawal rather than painful reality • Boredom and subsequent thrill seeking • Lack of motivation to engage with the community. No participatory norm • Aggression and defensiveness 	Lack of participation

Implications for social marketing

- The 'classic' approach

Use marketing techniques to bring LTPA 'in line' with the target group's habitus; making use of product, place, price and promotion techniques.



- ❖ Puts the individual at the centre of the understanding about the behavioural problem
- ❖ Presumes individuals can be 'persuaded' if the right tools are present
- ❖ Ignores the possibility that strong cultural forces need to be changed for sustained change.

A culturalist approach?

- Rather than re-marketing LTPA to persuade the individual, focus interventions on the CULTURE which creates the conditions in which LTPA is dismissed or disliked.

Use a range of techniques to 'change' the habitus and thus the audience's disposition towards LTPA.



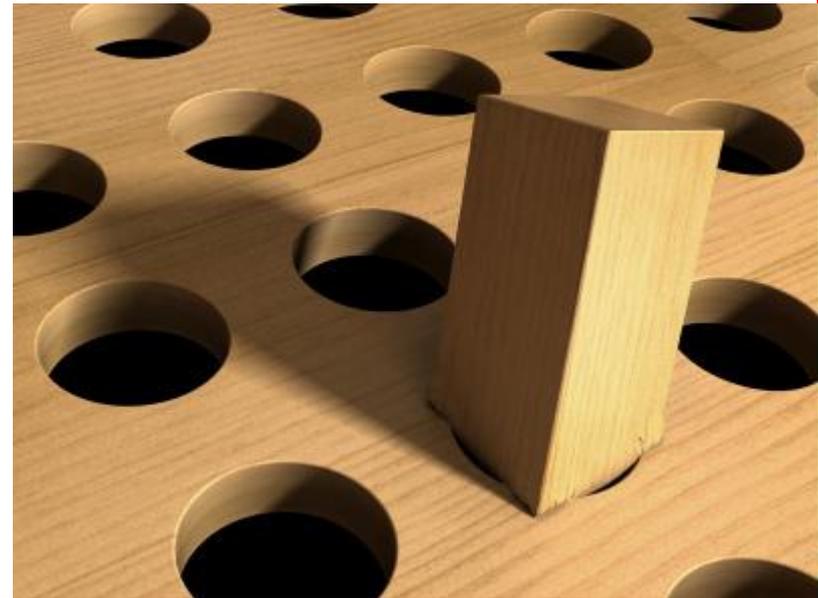
Some immediate in house problems?

- **Ethics**

- Is it our 'right' to change culture?
- What are the potential repercussions?
- How can we measure interventions?

- **Definitions**

- Voluntariness?
- Exchange?



Thanks!



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