MUO-E0105 Research and Inspire 6 cr
Welcome!

Last week, we talked about Long-Term Collective Change and megatrends.

Today's topic, Changing Values, is about how mega-trend-size collective changes impact the lives of individuals and small collectives, such as families, as the values of the communities are changing. In terms of trends, this afternoon is about lifestyle trends.

Photo by Avi Richards on Unsplash

Values & practices

"Value" is difficult to define exhaustively. Let's start by looking into the principles by which people organise their lives and by defining "life" as a set of practices that we do.

In literature, practices are described as "Embodied, materially mediated arrays of human activity centrally organised around shared practical understanding." (Schatzki et al. 2001)

Photo by Joshua Rawson-Harris on Unsplash

Practices of keeping things tidy and clean

Through these practices, the home is seen and treated in a similar manner than if it would be a hotel: a place for physical recreation and maintenance.

Sleeping, eating, exercising, cleaning, washing of clothes, vacuuming, personal hygiene etc.

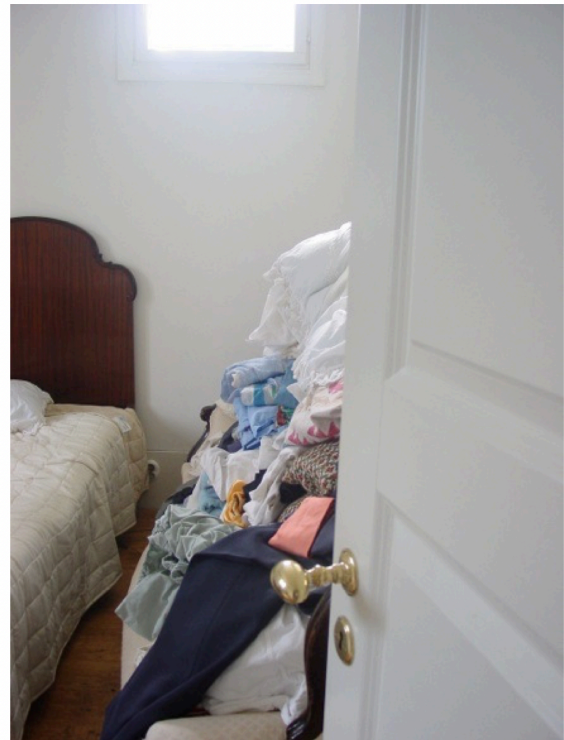A huge amount of designs facilitate these practices and also require constant, even daily appropriation of products.

Photo: Heidi Paavilainen

Paavilainen, Heidi, Petra Ahde-Deal, and Ilpo Koskinen. 2017. Dwelling with Design. The Design Journal 20, no. 1: 13-27.

Some examples of common practices.

The first one is a collection of practices by which we keep home and ourselves physically in order. How anyone does it is subjective, but usually, there are some practices that people "execute", such as washing clothes or dishes or vacuuming, taking a shower, washing hair, cleaning windows, changing bed linen, taking care of backyard furniture and so forth. (Paavilainen et al 2017)

Practices of taking care of mind and spirit

Through these practices, the home is seen and treated as a place for spiritual recreation and maintenance, like a personal gallery.

All sorts of designs which delight because they are found interesting, fun, relaxing or intellectually rewarding.

Robust performance, aesthetic humour and ingenious design solutions are examples of product properties in the "gallery". Amusing arrangement of brands, finally found perfect product, and past great choices are examples of design-intensive actions and experiences in these practices.

Photo: Heidi Paavilainen

Paavilainen, Heidi, Petra Ahde-Deal, and Ilpo Koskinen. 2017. Dwelling with Design. The Design Journal 20, no. 1: 13-27.

The second example is a collection of practices that we do in order to make the environment delightful. Again, how anyone does it is subjective, and tastes differ, but often, it can be recognised that people, for example, organise their homes so that the result is pleasing and refreshing. (Paavilainen et al 2017)

Practices of storing things for others

Through these practices, the home is seen and treated as if it would be a museum: a place for creating and maintaining resources for others.

This is about storing products for others: "someday someone may like this". Not a gift economy because no exchange is required (quite the opposite).

The products are valueless from the point of current dwelling but are not recycled because significant others may need them. These practices create and maintain social relationships.

Photo: Heidi Paavilainen

Paavilainen, Heidi, Petra Ahde-Deal, and Ilpo Koskinen. 2017. Dwelling with Design. The Design Journal 20, no. 1: 13-27.

The final example is a collection of practices that we do in order to store stuff for others. Middle-aged people do this a lot because they store stuff for their children, and many people store things to be taken away for friends or recycling centres, etc., at some later time. Sometimes, these things are stored for several years, even decades. In a sense, the home is acting as a museum, in a similar manner that the real museum is about resources for others.

This is only a small set of examples.

The practices that we "execute" in order to keep homes tidy and nice and store things are subjective. Think about washing dishes or taking a shower. It is difficult to find two people who do it in a perfectly similar manner. Nevertheless, we can recognise that someone is washing dishes or taking a shower even if it looks very different from how we ourselves do it. (Paavilainen et al 2017)

Our values are probably most powerfully concretised in our consumption: What we decide to take into our lives, what we decide to reject and which consumption choices are indifferent to us. In a more general sense, which practices we execute and how we facilitate the practices.

So, to wrap this up, when our values change, our practices change, which often means that consumption changes, too. And when the practices change a lot, or for some critical part, the world changes. (Shove et al. 2012)

Life situation

So, now we have established that

1 Individuals have values, and the values are concretised in the practices they do.

2 The values can change

In principle, the values change for two reasons:

The first is: an individual's or household's life situation changes. For example,

– People get children, pets, move eg country or countryside to city, move in with others, marry, move out, divorce, someone dies, people change workplace

All may cause changes in the values and practices.

(Hebrok 2014, Paavilainen 2017)

Photo by Josh Rakower on Unsplash

Culture

The second reason is the surrounding culture, including megatrends, and the information space in general.

Again, anyone's "information space" is very subjective. We, concretely perceive our physical and immaterial space differently. Someone who's an enthusiastic skateboarder sees the city in a different manner than someone who's doing parkour. People with small kids see their environment differently from people who are doing drugs, for example. Even our taste in brands impacts how we comprehend our surroundings. If you never shop at Lidl, you may not even remember that there is one in your neighbourhood.

So, our sense of physical geography differs a lot, based on our practices and values, because they are sort of a lens through which we perceive our surroundings. In a sense, we all have a framework in our minds about how things are and with which we navigate.

The same goes with the immaterial environment, the immaterial culture surrounding us.

Last week, we talked a bit about a megatrend called "Casualisation". You raised good points. One thing that I think was not mentioned is the way our rules about dress and clothing have relaxed. In the 1950s, we still had several strict rules about what materials and colours people could use in different seasons, different times of day and in different settings. A T-shirt was considered a piece of underwear. Until the end of the 1960s, fashion houses dictated what the well-doing upper classes of society should wear, the shape of beautiful bodies and the style of fashionable hairdos.

Of course, there were eccentrics even then, people who did not follow common rules, but today, we seem to have a lot more relaxed ideas about what anyone should wear in different settings. Given that online meetings are so common, it is entirely possible to do the workday in pyjamas.

So, the culture surrounding us changes, and the ideas about what is appropriate manner and style to do things ranging from work contracts to clothing.

Photo by Les Anderson on Unsplash

5 TOTAL FOLLOWERS IN 100M

1 **517M** Athlete
🐦 91,791,031 ▶️ 1,740,000
f 148,640,712 📷 274,984,864
Cristiano Ronaldo
Soccer superstar Cristiano Ronaldo is the most-followed person on both Instagram and Facebook.

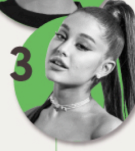# THE WORLD'S TOP 50
SOCIAL MEDIA INFLUENCERS

From sports and movie stars to social media personalities and politicians, here are the people with the largest social media followings across platforms.

2 **455M** Musician
Justin Bieber
🐦 114,335,392 ▶️ 62,200,000
f 88,289,496 📷 169,490,965
♪ 20,900,000

3 **429M** Musician
Ariana Grande
🐦 82,956,603 ▶️ 47,600,000
f 44,104,777 📷 230,111,258
♪ 24,400,000

4 Musician **425M**
Selena Gomez
🐦 65,017,409 ▶️ 28,700,000
f 83,332,770 📷 220,660,577
♪ 27,500,000

Musicians account for **half** of the top 50 top social media influencers.

4

6 Actor **342M**
Dwayne Johnson
🐦 15,100,000 ▶️ 5,550,000
f 58,739,699 📷 227,317,500
♪ 35,700,000

Musician **338M**
Katy Perry
🐦 109,573,836 ▶️ 40,300,000
f 67,318,510 📷 115,543,402
♪ 5,500,000

5 Musician **361M**
Taylor Swift
🐦 88,735,382 ▶️ 42,000,000
f 76,943,549 📷 152,875,670

8 **333M** Other
Kylie Jenner
🐦 38,191,048 ▶️ 10,600,000
f 31,415,682 📷 224,477,187
♪ 28,300,000
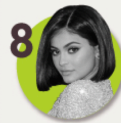
The Kardashians and Jenners grew from reality stars to celebrity, beauty, and social

7 **9** Musician **332M**
Rihanna
🐦 102,669,731 ▶️ 36,900,000
f 98,480,328 📷 93,900,000

10 Other **319M**
Kim Kardashian
🐦 69,706,073 ▶️ 1,820,000
f 33,855,401 📷 213,640,987
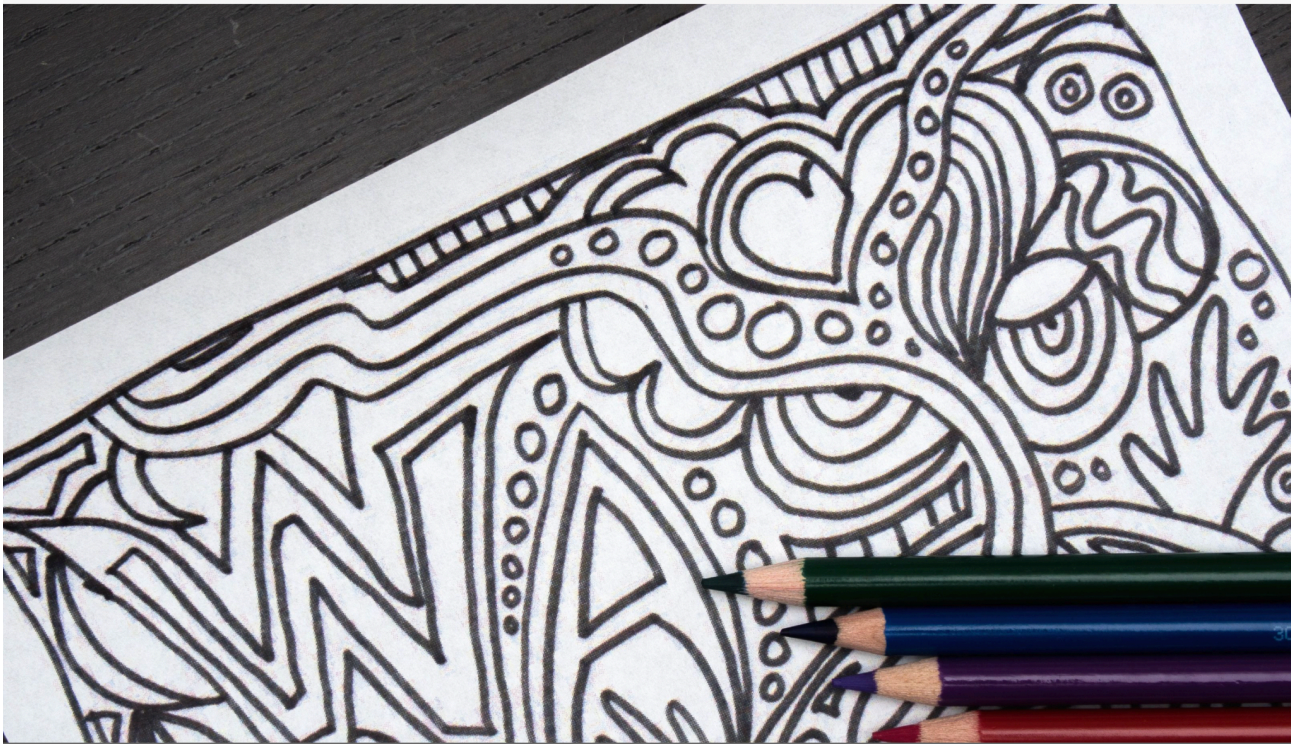
11 Athlete

3

Social media media is a powerful factor these days. It inspires, reminds and suggests new values and practices that we might want to try and maybe internalise into our lives.

Books 1997-2007; movies 2001-2011

Media, in general, shows us lifestyles, values and practices different from our own lives.

Coloring books are suddenly catching on with adults

One way to look into how values have changed is to look into how the things about which we are ashamed have changed.

Some years ago, adults got into colouring books. It still seems to be going strong. Something that has been purely a kid's occupation was suddenly offered to adults as a method to relax and release stress. Instead of being ashamed for doing children's stuff, adults proudly published their beautifully coloured pictures.

As an example of more general change, only a few decades ago, especially in society's upper classes, educated people were expected to know about fine arts and high culture. Being taken to exhibitions and ballet as a child was a common and expected part of education.

Today, our general attitude towards what is considered a proper education has changed. Now that anyone has a computer in their pocket, it makes no sense to ground education on guarded pieces of information. In place of class-based bodies of restricted knowledge, we appear to have a principle that values the diversity of taste: a personality that has the time and energy to be aware of different kinds of tastes and thought-styles.(Khan 2011)

The final example of shame shifts is how our attitude towards the human body has changed. Most clearly, this is evident in how we talk about body weight.

Some years ago, Weight Watchers (Painonvartijat) interviewed members, former members and people they thought should be members about their attitudes toward dieting. They heard that people no longer wanted to talk about "dieting" and "weight loss." Instead, they wanted to become "healthy" so they could be "fit." They wanted to "eat clean" so they could be "strong". "Dieting" was now considered tacky. It was anti-feminist. In other words, all bodies should be accepted, and any inclination to change a body was proof of a lack of acceptance of it. Today, if we agree with this and simplify a bit, it is shameful to desire weight loss because it means that one has not internalised the principles and values of total acceptance of who you are, whereas only a couple of decades ago, even perfectly normal bodies were seen as overweight and that as a sign of lost self-control. (The Weight Watcher study example is based on a web article whose reference & link I have lost)

Lifestyles

Lifestyle describes the ways consumers prioritise certain themes in their lives to the extent that everything else is organised to facilitate the lifestyle.

Example: Villages and small towns of enthusiasts, for example, of the 1950s, especially in USA.

Photo: unknown

But lifestyle does not need to be all-consuming. You don't have to be living in a surfer town, wearing a salty hairdo, in order to be recognised as someone having surfing as your lifestyle.

Photo: Surfer Girl at Uluwatu, Bali, Indonesia.Photo by Kristin Wilson on Unsplash

https://www.travelingwithkristin.com

Identity giver	Response	Organising principle
Family	Single, no children	Observation
Geography	Californian	Observation
Race/ethnicity	Iraq War	Memory
History	African-American	Awareness
Religion	Babtist	Occasional activity
Politics	Indpendent	Appreciation
Education/work	Dentist	Making a living
Leisure	**Surfer**	**Lifestyle**
Style	Surfer	Dress code
Sexuality	Celibate	Awareness

Adapted from Vejlgaard, Henrik. 2010. *The lifestyle puzzle. Who we are in the 21st century*. New York: Prometheus Books.

Lifestyles can be studied by interviewing people to discover what different kinds of things matter to them. For example, Danish sociologist Henrik Vejlgaard interviewed a woman whose lifestyle turned out to be surfing.

"The 32-year-old woman gets her identity from ten distinct identity givers, but they are not equally important to her. Her identification with California is not strong. She could easily live in another state -- *as long as she can surf*. She is part of the peace movement and goes to different rallies -- though she would not let this interfere with her *surfing*. She is very happy with her work as a dentist, especially because it gives her *time and money* to pursue her all-encompassing passion: *surfing*. *Surfing* is her lifestyle, it is what dominates her life. She would like to go *surfing* every day, but that is not always possible. When it is not, she will be reading *surfing magazines* and chatting with *surfer friends* on the internet. The destinations of her vacations will almost always be determined by the possibility *to surf* and meet with other *surfers*." (Vejlgaard 2010)

Lifestyle is a principle, a value that, as a consumption choice, overpowers everything else in your life. For example, one of Vejlgaard's interviewees is a man, who enjoyed several aspects of his life, but the only thing that really mattered was his family and the happiness of his kids and marriage. Everything else was, in this respect, indifferent. He could work and live and have vacations anywhere, provided that the kids and wife were happy.

Photo by Nathan Dumlao on Unsplash

TRICKLE-DOWN

Simmel saw the mechanism which is now called "trickle-down".

Upper classes want to separate themselves from lower classes by modifying what they consume: something that lower classes don't and can't.

But social aspirations make lower classes want to appear higher in the social hierarchy, which they do by imitating higher class consumption.

This drives the upper classes to seek new ways and objects to consume. Fashions trickle down through society's hierarchy.

Georg Simmel is a famous, although perhaps a bit outdated fashion theorist. He recognised the so-called trickle-down flow of fashions and styles in society. (Simmel 1957)

But lifestyle does not have to do anything with fashion or how one's household looks like. It is simply a thing that we can recognise if there is some consumption and practices that are prioritised over everything else. If there is no prioritisation, we cannot talk about lifestyle because consumption choices are then driven not by values but by, for example, financial situation or indifference.

Lifestyle reports

https://faithpopcorn.com/

Then again, there are recognisable changes in the lifestyles. In other words, people start to prioritise new things.

One of the most famous forecasters talking about lifestyle trends is Faith Popcorn.

Cocooning

noun, [kəˈkunɪŋ]

1: The need to protect oneself from the harsh, unpredictable realities of the outside world.

2: One of 17 known cultural and societal undercurrents, first identified by Faith Popcorn, whose shifting dimensions reflect the human experience as it evolves to define future consumer behavior.

HISTORY

In the early 80s, Faith detected a deep shift in the way people were living their lives. Over were the heady days of staying out all night partying, as seen in the 70s. Restaurants had tables sitting empty on Saturday night. Being worn-out, overstimulated and exhausted became a "thing" – and tech enabled it. Cable TV beamed movies into the home. Soon, the birth of the Internet allowed us to search for and book reputable in-home services – from massages to prepared meals. A new era was dawning, and Faith Popcorn identified it, and in 1981, she coined the term "Cocooning," which took off in popular culture and eventually became so well-known and often-used that it even landed in the dictionary. Nesting rose to prominence in new ways: Martha Stewart, the queen of Cocooning, was growing her empire; the extraordinary success, especially for women, of working from home; and the expansion of gated communities.

PRACTICAL APPLICATION

Faith Popcorn's BrainReserve has advised many businesses on how to harness this Trend: The team collaborated with IBM on the PS1, the first home computer and helped a top-tier hotel company understand the need for smart, curated lodging that borrowed the best from one's home environment. In an ongoing consulting relationship with a Fortune 200 company, Faith and her

https://faithpopcorn.com/trendbank/cocooning/

She became famous for being able to spot a new lifestyle trend called "Cocooning", which is associated with the rising importance of home and privacy in people's lives. Until that, the workplace had a long history of being the place where identities are created, maintained and played out, but in the 1980s, the tide started to turn so that even common people began to pay attention to the comforts and, for example, style of the home, and staying home began to be appreciated practice. This happened simultaneously with the invasion of ICTs into homes, so there began to be more opportunities for media consumption and, in general, plenty of things to do. Home cooking began to receive media attention, and so forth. Life, in short, moved from the public realm and public consumption inside the privacy of the home. The Cocooning lifestyle trend is still going very strong.

TRENDBANK

Our 17 known cultural & societal undercurrents, first identified by Faith Popcorn, explain and predict the fluctuating dimensions reflected in the human experience as they evolve to define the consumer behaviors of Tomorrow.

99 LIVES
Too fast a pace, too little time, causes societal schizophrenia and forces us to assume multiple roles.

ANCHORING
A reaching back to our spiritual roots, taking what was secure from the past in order to be ready for the future.

ATMOSFEAR
Polluted air, contaminated water, and tainted food stir up a storm of consumer doubt and uncertainty.

BEING ALIVE
Awareness that good health extends longevity and leads to a new way of life.

CASHING OUT
Working women and men, questioning personal/career satisfaction and goals, opt for simpler living.

CLANNING
Belonging to a group that represents common feelings, causes or ideals; validating one's own belief system.

COCOONING
The need to protect oneself from the harsh, unpredictable realities of the outside world.

DOWN-AGING
Nostalgic for a carefree childhood, Baby Boomers and Millennials alike find comfort in familiar pursuits and products from decades past.

EGONOMICS
To offset a depersonalized society, consumers crave recognition of their individuality.

EVEOLUTION
The way women think and behave is impacting business, causing a marketing shift away from a hierarchical model to a relational one.

FANTASY ADVENTURE
Modern age whets our desire for roads untaken.

FUTURETENSE
Consumers, anxiety-ridden by simultaneous social, economic, political and ethical chaos, find themselves beyond their ability to cope with today or imagine tomorrow.

ICON TOPPLING
A new socioquake transforms mainstream America and the world as the pillars of society are questioned and rejected.

PLEASURE REVENGE
Consumers are having a secret bacchanal. They're mad as hell and want to cut loose again.

SAVE OUR SOCIETY
The world rediscovers a social conscience of ethics, passion and compassion.

SMALL INDULGENCES
Stressed-out consumers want to indulge in affordable luxuries and seek ways to reward themselves.

VIGILANTE CONSUMER
The consumer manipulates marketers and the marketplace through pressure, protest and politics.

https://faithpopcorn.com/trendbank/

But it is not, of course, the only one. Here is a selection of lifestyle trends Faith Popcorn published on her website a couple of years ago.

Lohas, Lifestyles of Health and Sustainability, is an equally strong and powerful lifestyle trend, and also several decades old.

Photo: Unsplash+ with Getty Images

the emergence of Halal lifestyle

1. Generation of conscious consumption
2. Spirituality as a part of well-being
3. Islam as a "sustainable" religion

New lifestyle trends can be studied. Here's an example from the foresight course some years ago: a Halal lifestyle, which highlights, for example, care of the environment and spiritual existence becoming a norm.

To study lifestyle changes, examples of questions:

Which practice(s) have changed?
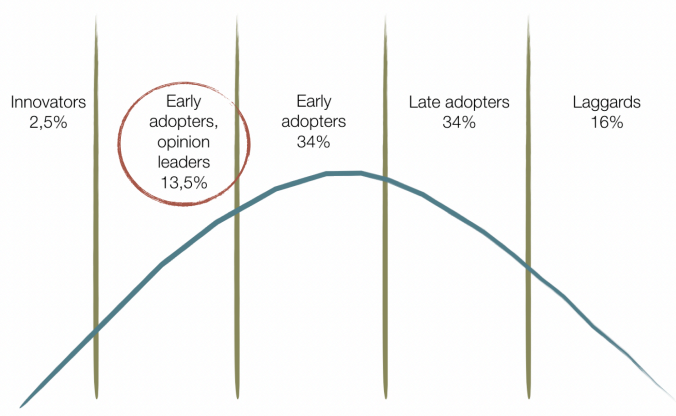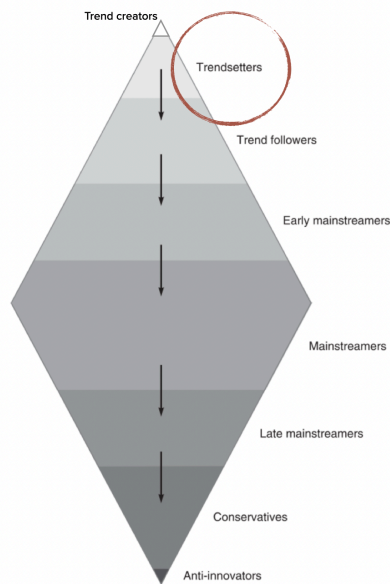
How have the practice(s) changed?

Why has the change of practices happened?

What kinds of risks does the change involve?

Who are the most powerful or vulnerable during/after the change?

What new joys and pleasures the change produced?

What kinds of new acts are valued and despised, and by whom?

Low risk <— — —> High risk adoption

Anyone

Wealthy, mentally stable, well-connected

Vejlgaard, Henrik. 2008. *Anatomy of a trend*. New York: McGraw-Hill

Rogers, Everett M. 1962. *Diffusion of innovations*. New York: Free Press.

Finally, changes differ in terms of how easy it is to make the change. Here are two of the most common visualisations. Neither is directly about lifestyle changes or values, but they make an important point that a change always involves a sense of risk. It is a risk to change, but sometimes the risk is relatively low, and sometimes it is high. This particular visualisation is about the risks that a trendsetter, the forerunner, takes. When the risk is low, anyone can be a trendsetter, amongst the people who are first in their community to make the change, but when the risk is high, the forerunners, the early adopters, have to be such people who can take the risk, that is, for example, they can stand the risk of losing money or losing social appreciation. (Rogers 1962; Vejlgaard 2013)

	LOW RISK	HIGH RISK
EASY TO IMITATE	Haircut	Cheating
HARD TO IMITATE	Electric car	Change of sex

In this 2by2, there are two factors: whether the risk is high or low and whether the thing is easy to imitate or not, for example, expensive or very rare or requires plenty of expert knowledge and skills.

The idea here is that the easier something is to imitate, the easier it is for the change to happen. Thus, hairdos change pretty often, while a change of sex is a rare thing and happens only once or twice, if at all, during a lifetime.

NARRATIVE SPECTRUM:
Non-narrative > Boring
Narrative > Interesting
Overly narrative > Confusing

For example, the movie Gravity (and nearly every other Hollywood hit):
1 main character: Ryan Stone
1 main incident: Spacecraft accident
1 clear goal: To get home alive

Olson, Randy. 2015. Houston, we have a narrative: Why science needs story. London: University of Chicago Press.

The last leg of the slides is about how to construct the text so that the story one tells is as clear and powerful as possible.

NARRATIVE SPECTRUM:
Non-narrative > Boring
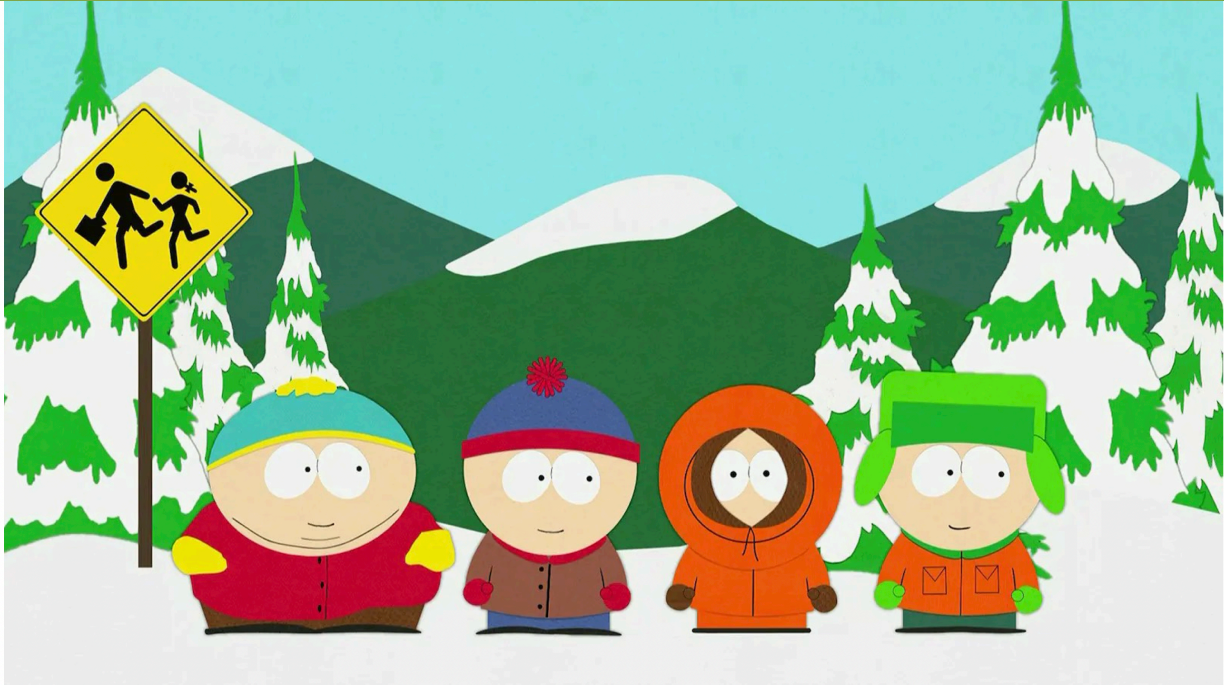Narrative > Interesting
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1 main character: Ryan Stone
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**Instead of dozens of operative figures, plots, concepts etc.,
Focus on telling one story at a time, but do it well by using
a simple structure and a detailed narrative.**

If you have tons of stories to tell, consider a PhD degree.

Olson, Randy. 2015. Houston, we have a narrative: Why science needs story. London: University of Chicago Press.

Trey Park (South Park creator): "Story is a result of changing most of the "ands" to "but" or "therefore".

ABT-template: _____ AND _____, BUT _____, THEREFORE _____.

"Little girl is living on a farm in Kansas AND her life is boring, BUT one day a tornado sweeps her away to the land of Oz; THEREFORE she must undertake a journey to find her way home."

"In my laboratory, we study physiology AND biochemistry, BUT in recent years we've realized the important questions are at the molecular level; THEREFORE we are now investigating the following molecular questions…"

Olson, Randy. 2015. Houston, we have a narrative: Why science needs story. London: University of Chicago Press.

ABT can be structured in steps.

1. Informative ABT:
"In my lab, we model moderate sleep apnea in rats with a chronic intermittent hypoxia protocol in order to investigate the physiological mechanisms of sustained diurnal blood pressure, BUT we have realised the importance of molecular pathways within the central nervous system contributing towards blood pressure control; THEREFORE we have begun exploring novel molecular pathways that develop as a result of our sleep apnea model."
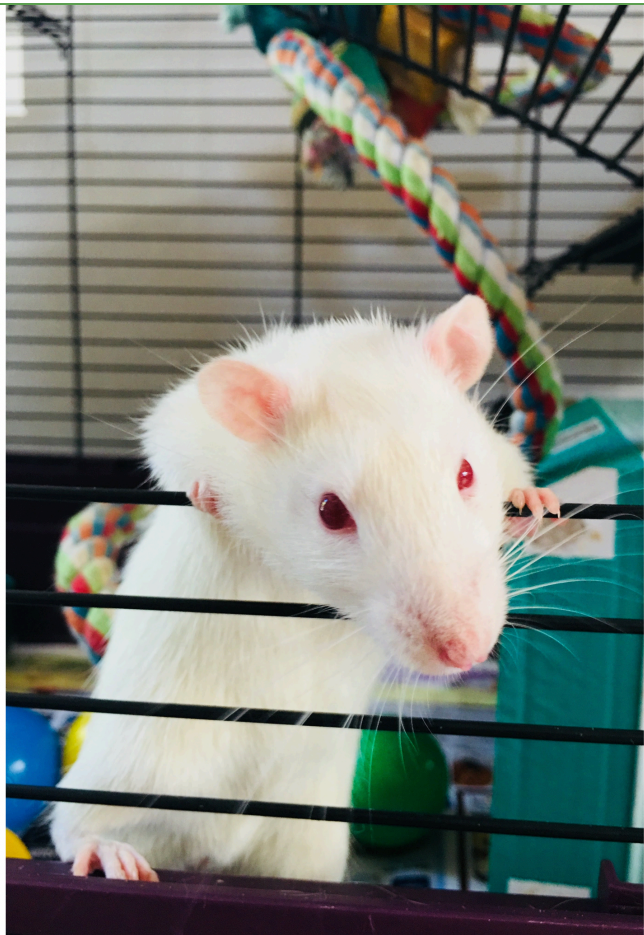> **TOO MUCH INFORMATION, TOO DETAILED**

2. Conversational ABT:
"We were looking at one way BUT realized there's another way THEREFORE we're looking at that way."
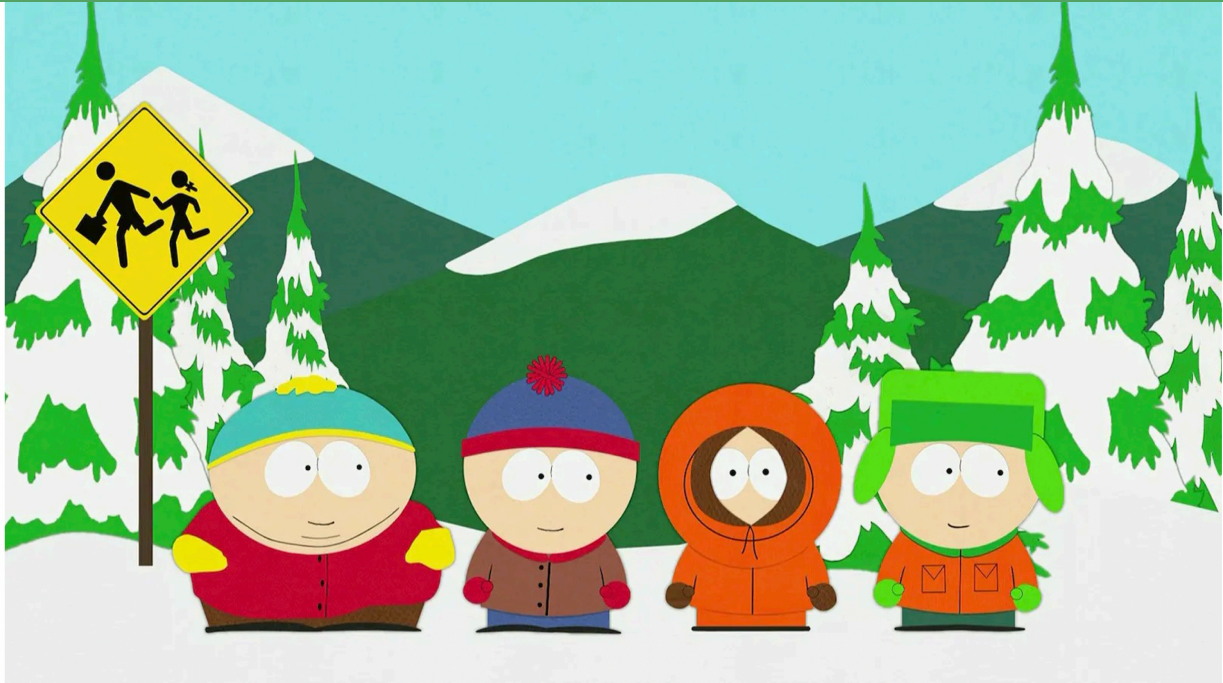>> **TOO LITTLE INFORMATION, TOO GENERIC**

3. Keeper ABT:
"In my lab, we're studying sleep apnea using rats as our model system, AND we've focused on physiological mechanisms, BUT lately we've realized the real controls may lie at the molecular level in the central nervous system, so AS A RESULT, we've begun exploring novel molecular pathways."
>> **GOOD BALANCE OF DETAILS AND FLOW**

Trey Park (South Park creator): "Story is a result of changing most of the "ands" to "but" or "therefore".

ABT-template: _____ AND _____, BUT _____, THEREFORE _____.

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Olson, Randy. 2015. Houston, we have a narrative: Why science needs story. London: University of Chicago Press.

Thanks, Tack, Kiitos!

Tutoring on Friday afternoon

Photo by Tim Mossholder on Unsplash

Literature

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