

**PAVING PATHWAYS TO THE PRACTICE THEORY IN CONSUMER STUDIES:  
PREPARING THEORETICAL PROPOSITIONS**

**PAVIMENTANDO CAMINHOS PARA A TEORIA DA PRÁTICA EM ESTUDOS DO  
CONSUMO: ELABORANDO PROPOSIÇÕES**

**PAVIMENTANDO CAMINOS A LA TEORÍA DE LA PRÁCTICA EN ESTUDIOS DE  
CONSUMIDOR: PREPARANDO PROPUESTAS TEÓRICAS**

Breno Giordane dos Santos Costa  
Doutorando em Administração pela PUC Minas  
brenogsc@gmail.com  
<https://orcid.org/0000-0002-3700-7957>

Marcelo de Rezende Pinto  
Graduado em Administração pela UFJF, Mestre e Doutor em Administração pela UFMG. Professor do Programa de Pós-graduação em Administração da Pontifícia Universidade Católica de Minas Gerais  
marcrez@hotmail.com  
<https://orcid.org/0000-0002-3251-2460>

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## ABSTRACT

### **Objective of the study:**

This essay aims to contribute to the field of consumer studies by bringing an analysis scheme containing an integrative view of the dimensions and elements of social practices from the founders of the Practice Theory.

### **Approach:**

The theoretical foundation of the work focused on three points. The first one sought to discuss the context of practice theory in the scope of social sciences with input from its main authors. The second point commented on the components of the practice. Finally, the third point focused on the relationship between practice theory and consumer studies.

### **Originality / Relevance:**

An analysis scheme that proposes to treat practices as an entity and performance, elements of the nexus, objects, actions and doings was not found in the literature.

### **Main results:**

The essay sought to create a scheme to assist in its understanding, as well as to be used in empirical research by other researchers. The propositions created here are based on the bibliographic review, and can be explored by future works.

### **Theoretical / methodological contributions:**

The intersections of social practices with consumption studies were scored so that the essay could end with theoretical propositions (P1 to P4) that could serve as starting points for studies that seek to use this research strategy. As a contribution to consumption studies, the scheme developed fills the gap of an analysis tool that takes into account the dimensions and elements of social practices.

**Keywords:** Consumption. Practice. Theory of Practice.

## RESUMO

### **Objetivo de estudo:**

Este ensaio tem como objetivo contribuir para o campo dos estudos do consumo, trazendo um esquema de análise com uma visão integrativa das dimensões e elementos das práticas sociais a partir dos fundadores da Teoria da Prática.

### **Abordagem:**

A fundamentação teórica do trabalho se concentrou em três pontos. O primeiro buscou discutir o contexto da teoria da prática no âmbito das ciências sociais com a contribuição de seus principais autores. O segundo ponto comentou os componentes da prática. Finalmente, o terceiro ponto focalizou a relação entre teoria da prática e estudos do consumo.

### **Originalidade / Relevância:**

Não foi encontrado na literatura um esquema de análise que propõe tratar as práticas como entidade e desempenho, elementos do nexos, objetos e ações.

### **Resultados principais:**

O ensaio procurou criar um esquema para auxiliar no seu entendimento, além de poder ser usado em pesquisas empíricas por outros pesquisadores. As proposições aqui criadas foram baseadas na revisão bibliográfica e podem ser exploradas em trabalhos futuros.

### **Contribuições teóricas / metodológicas:**

As interseções de práticas sociais com estudos de consumo foram pontuadas para que o ensaio pudesse terminar com proposições teóricas (P1 a P4) que podem servir de ponto de partida para estudos que buscam utilizar essa estratégia de pesquisa. Como contribuição aos estudos de consumo, o esquema desenvolvido preenche a lacuna de uma ferramenta de análise que leva em consideração as dimensões e os elementos das práticas sociais.

**Palavras-chave:** Consumo. Prática. Teoria da Prática.

## **RESUMEN**

### **Objetivo de estudo:**

Este conjunto temático como objetivo contribuir para el campo dos estudos de consumo, seguir un esquema de análisis con una visión integrativa de las dimensiones y elementos de las prácticas sociales a partir de dos fundadores de Teoría da Prática.

### **Enfoque:**

La base teórica del trabajo se centró en tres puntos. El primero buscó discutir el contexto de la teoría de la práctica dentro del alcance de las ciencias sociales con la contribución de sus principales autores. El segundo punto comentó los componentes de la práctica. Finalmente, el tercer punto se centró en la relación entre la teoría de la práctica y los estudios del consumidor.

### **Originalidad / Relevancia:**

No se encontró en la literatura un esquema de análisis que proponga tratar las prácticas como entidad y desempeño, elementos del nexo, objetos y acciones.

### **Resultados principales:**

El ensayo buscaba crear un esquema para ayudar a su comprensión, además de poder ser utilizado en la investigación empírica por otros investigadores. Las proposiciones creadas aquí se basaron en la revisión bibliográfica y pueden explorarse en futuros trabajos.

### **Contribuciones teóricas / metodológicas:**

Las intersecciones de las prácticas sociales con los estudios de consumo se puntuaron para que el ensayo pudiera terminar con proposiciones teóricas (P1 a P4) que pueden servir como punto de partida para estudios que buscan utilizar esta estrategia de investigación. Como contribución a los estudios de consumo, el esquema desarrollado llena el vacío en una herramienta de análisis que tiene en cuenta las dimensiones y elementos de las prácticas sociales.

**Palabras clave:** consumo. Practica la teoría de la práctica.

## 1. INTRODUCTION

The intersection between practice theory and studies of consumption has already been worked out by Warde (2005; 2014), who indicated some implications in analyzing consumption from the perspective of social practices. In general, consumption is always involved in the practices and what is consumed also participates in the reconfiguration of its elements. Thus, the practices that individuals carry are what will structure the social phenomenon (Giddens, 1984) and, in the case of consumption, they will define what is consumed, and this will also define the practices (Shove & Pantzar, 2005; Warde, 2005; Magaudda, 2011).

Nevertheless, the theory underwent an empirical turn, where texts on practice theory were applied in everyday situations of individuals, at levels of micro analysis from the social point of view. Not by chance, Giddens (1984) highlights the importance of small day-to-day practices for structuring society. The results of these micro-level empirical endeavors, in general, demonstrated how certain objects participate in certain practices, relating to meanings and activities, in addition to a myriad of understandings, procedures and teleoaffective structures (Shove & Pantzar, 2005; Schatzki, 2008). Whether in journals that deal specifically with consumption or in others focused on different topics, it is always possible to observe the relationship between social practices and some type of consumption.

This essay aims, therefore, to contribute to the field of consumer studies by bringing an integrative view of the dimensions and elements of social practices, through a bibliographic review based on the authors who are considered the founders of practice theory. It is not found in the literature an analysis scheme that proposes to treat, in an integrated way, the practices as entity and performance, the elements of the nexus, the objects, the doings and the sayings. All of these elements will be discussed during the essay.

A work that seeks to fill this space and make propositions, as is done here, may be important for consumer researchers who want to: 1) start studies on practice theory; 2) find new theoretical approaches to deal with unresolved research problems; 3) find new “clues” about consumer studies; 4) start from pre-established proposals to carry out empirical investigations, among others.

Next, the essay will explore the context of the emergence of practice theory and its elements to, subsequently, explore the intersections with consumption studies and, thus, create

the propositions that were based on the theoretical scheme that emerged in the middle of the path of literature review.

## 2. THE CONTEXT OF PRACTICE THEORY

Practice theory belongs to a group of theoretical approaches that emerged after the culturalist turn of social sciences, since the paradigms of *homo economicus* (economist approach headed by Scottish utilitarians and carried forward by the neoclassical approach) and *homo sociologicus* (emerged with the studies of Durkheim) were insufficient to account for the symbolic and cultural aspects of the social phenomenon (Reckwitz, 2002). According to the paradigmatic vision of the *homo economicus*, the social order is given by the rational and individual action of the social actors, so that the search for the optimization of individual choices is responsible for giving cohesion to the social structure; for the Durkheimian sociological view, social order is given by the organization of the actors around social institutions (Reckwitz, 2002).

The break that occurred in social theory with these previous views (both with very similar positivist backgrounds) happened from the end of the 1960s onwards with the appearance of a series of approaches that saw sociology from another perspective, exploring phenomenology, the interpretivism or language theories (Giddens, 1984). Reckwitz (2002) points out authors like Bourdieu, Giddens, Wittgenstein, Schatzki and Foucault (late Foucault) as founders of practice theory within a set that contained three other cultural currents: mentalism, textualism and intersubjectivism. We briefly bring, in the following two paragraphs, some fundamentals to understand the concepts of social practice and, consequently, practice theory.

Schatzki's (1993) discussion helps to understand the role of social practices when it joins the philosophy of Wittgenstein and Heidegger to highlight aspects of the philosophy of life, understanding this as a continuous flow formed by daily practices, which end in themselves. In this way, life does not have a superior or inner ruling metaphysics, but it would end in itself with the practices carried by individuals. Pierre Bourdieu, another fundamental author to understand this field, inserts himself in practice theory with his concept of *habitus*, which is “subjective but not individual system of internalized structures, schemes of perception, conception, and action common to all members of the same group or class”

(Bourdieu, 1977, p.86). Bourdieu (2000) highlights that the performance of social actors in the capitalist market is only possible by obtaining an economic habitus, which provides actors with the necessary tools to operate in a market economy. The *habitus* allows actors to learn about the "rules of the game" of a given *field*, shaping their actions, as well as allowing it to shape social structures (Bourdieu, 1977; Thiry-Cherques, 2006). Here we have the aspect of daily actions and their routine practices, as well as the ability of social practices to be shaped and shape the structure (resolving the theoretical clash between agency and structure). This aspect of the *habitus* discussed earlier is well adherent to the concept of duality of Giddens' structure, which composes his theory of structuring (the similarities between structuring and *habitus* can be seen in Carneiro's work, 2006).

The theory of structuration of Anthony Giddens has already been called by Reckwitz (2002) the author's own version of the practice theory. This work is a wrap-up of the author's work and his theory, from this point on, becomes ontological (Silva, 2014). For Giddens (1984), the structure is, at the same time, restricting and facilitating the agency of the social actor, and this reflects its duality (as opposed to dualism). The structure is, at the same time, the result of the practices that it organizes, and it is not an institution separate from this continuous action. This point is fundamental for understanding the practice theory. Another important aspect of the theory of structuration refers to the formation of the structure. This only exists thanks to the continuity of human action (why not, social practices?) And its existence as traces of memory (Giddens, 1984). Again, we have the meeting between structure and agency, in a duality, none existing without the other. Under the aspects discussed so far, social life would be formed entirely by the practices carried out by the actors, starting from a micro level and located to a macro structuring level.

The previous paragraphs bring the general aspect of the theory, as well as some basic discussions to enter the field of practice theory. However, it is important, when it comes to social practice, to understand what its components and their relationships are, since the practice is only constituted through a dynamic relationship between them. Two dimensions of practice will also be explored below: practice as an entity and practice as a performance.

### 3. THE COMPONENTS OF THE PRACTICES

Reading Schatzki's texts, Warde (2005) takes up the approach to the constitution of practices as sets of *doings and sayings*, and the social “*glue*” - or nexus - that makes these two elements work together is 1) the understandings, 2) the procedures (rules) and 3) the engagement of and in social practices (teleoaffective structure). The *doings and sayings* are related, respectively, in the first case, with all the “practical” aspects (in the strict sense and in common sense, differentiation seen in Reckwitz, 2002) and with, in the second case, the symbolic aspects that constitute social practices.

Along with the *doings and sayings*, Shove and Pantzar (2005) add an aspect to this composition: the *object*. The authors assess the evolution of social practices through the objects, meanings and skills involved. This way of understanding the composition of social practices ended up being used by Magaudda (2011) as an empirical model to assess the changes involved in social practices. The views of these authors are very similar, as they see objects as fundamental in the process of changing practices. For example, the introduction of an object in a given social context can change the meanings and skills needed to deal with that object, and it can also change it. An example is the introduction of the freezer in the routine of families that ended up changing the practices of the family context, such as the act of cooking (Shove & Southerton, 2000).

However, the work of Reckwitz (2002), by making a theoretical overview of the main landmarks that form the field of practice theory, gives clarity to what makes up a social practice. Practice is

a routinized type of behavior which consists of several elements, interconnected to one other: forms of bodily activities, forms of mental activities, ‘things’ and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge. (Reckwitz, 2002, p. 249).

By this definition it is possible to observe the components of the practices and how intricate they are in the formation of the social world and in the activities of daily life. These components, however, still have two dimensions that influence each other: the dimension of practice as an entity and practice as performance. Practice (and its elements) is not only something visible and materialized as performances, but acts as an entity when understood as

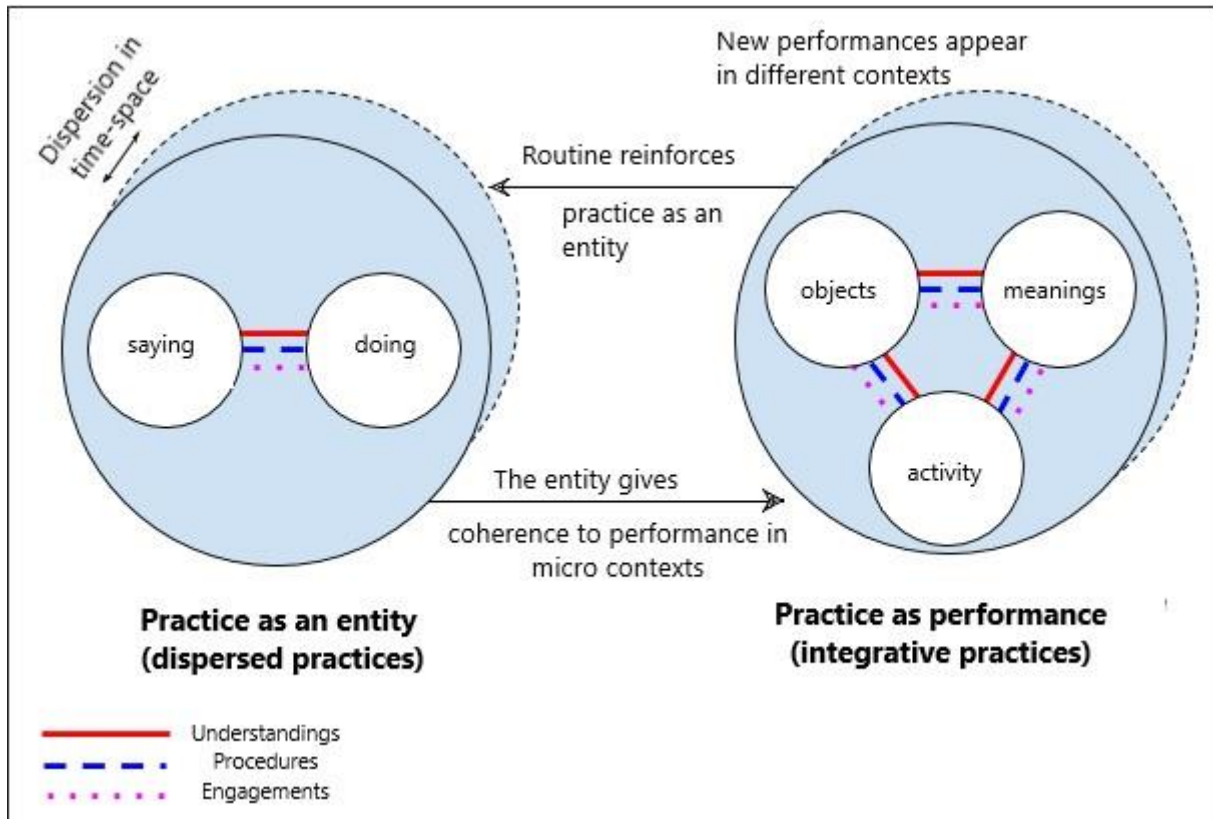


a “configuration of heterogeneous elements” (Røpke, 2009, p. 2492). That is, in addition to its micro and tangible dimension, it also has a generic and macro aspect.

The work of Shove and Pantzar (2007b) is illustrative in this sense. The authors, in an action research, insert a game called *floorball* in two contexts that previously did not know the sport. From then on, the researchers observed the recruitment and reproduction processes of the practices. In this way, practice as a performance - also understood as a meeting of practices - could be observed through practitioners, at a micro level. Practice as an entity is metaphorically understood, in the authors' view, as vampires who “capture populations of suitable committed practitioners [...] as a way to survive” (Shove and Pantzar, 2007b, p. 166). That is, the *floorball* entity is capable of developing several different *floorball* performances, depending on the context of performance and the development of the practice.

Thus, practices, whether as performances or as entities, are able to extend in space and time, as evaluated by Giddens (1984), through practical awareness, which is the ability of actors to act socially even if they are not able to verbalize the conditions of their actions - which exist as traces of memory that are socially shared. Practice, in this regard, can only give consistency to the social structure because of its capacity to extend over time. For this, objects play a fundamental role, as evaluated by Latour (1996), who understands them as mediators of human interactions in time and space because, through an object full of meanings, an actor can leave his message and be understood by another actor at another point in space-time. The practice, therefore, becomes an entity that rewards space-time, having objects as a fundamental component of their evolution, which can be observed in everyday activities and can be accessed through their carriers.





**Figure 1.** components of practices and their interactions  
Source: prepared by the author

Figure 1 intends to synthesize the theory raised so far as a way to facilitate its application by interested researchers. At first glance, the scheme demonstrates the two types of practices covered in the theory and demonstrated here: practice as an entity and practice as performance. It is possible to verify the phenomenon of reinforcement of practices as an entity through the routines of practices while performance. They are represented by circles positioned on opposite sides of the frame. In parentheses, there are the terms used by Schatzki (2008), called dispersed and integrative practices, respectively. Schatzki's first term, however, seems to be more appropriate when this type of practice is understood having as its property its dispersion in space-time (as shown in the figure by the dotted semi-circle on the left). Practice as an entity (or dispersed) is composed of ways of doing and saying, which are connected by understandings, procedures and engagement (Warde, 2005; Schatzki, 2008). On the side of practice as a performance (or integrative practices), we used the circuit of Magaudda's practice (2011) to demonstrate the interaction of its elements, since this model is the combination of ways of doing and saying with objects and culture material. We adapted this model, increasing connections through understandings, procedures and engagement

(Warde, 2005; Schatzki, 2008). Magaudda's reinterpretation of doings and sayings can be more adherent when we use the practice theory as a theoretical lens in consumption studies.

The difference between the two forms of practice, however, can be explained as follows: while the entity traverses space-time in a macro way, at the micro level, the practices will be absorbed and receive different configurations according to each context; the relationship between the two types of practices will reinforce each other, as shown by the horizontal arrows between the big circles (Schatzki, 2008).

As stated earlier, the actions and sayings encompass, respectively, the tangible and symbolic aspects of a practice. Illustrating with an example researched by Magaudda (2011), it is possible to say that the practice of gifting with an iPod includes a change of meanings (sayings) about the object (creation of social value around the iPod) and, consequently, the activities (doings) related to giving the object. Whether in this empirical example or in what emerged from the bibliographic review, there must be a relationship between actions, sayings and objects. This relationship is given by the nexus, since in order for the larger circles to be understood as social practices, the smaller internal circles need to be related, or “glued”. This “glue” is demonstrated by the lines between them. The following reading by Schatzki (2008) is transparent:

A practice is a manifold of doings and sayings (basic actions). But a set of doings and sayings constitutes a practice only if its members express an array of understandings, rules and [teleoaffective] structure. (p. 106).

It can be observed that the author draws a differentiation between actions and practices, which are a set of them, and linked by understandings, procedures and engagements. This connection between actions, in Schatzki's (2008) discussion, is only possible because the actors give attention and values similar to them (engagements), share the same associated meanings (understandings) and agree with a certain set of rules and procedures. The practice of a type of sport is a good example to demonstrate the action of the elements of the nexus in its maintenance. For the practice to be dispersed in space-time, first, there must be engagement of the social actors around it, and there must be a hierarchy of values favorable to the practice, so that practitioners can dedicate time and effort in their maintenance. In this way, engagement allows the practice to “fight” to survive. Second, there must be rules and procedures (whether explicit or implicit) so that actions can coordinate

themselves and so that new practitioners can be “recruited” by practice (as demonstrated by Shove and Pantzar, 2007b). Finally, understandings need to be shared by the group of practitioners so that everyone involved in a particular practice can “speak the same language”, since it is essential that individuals participate in the same practices so that there can be understanding between them, at least from the linguistic point of view (Schatzki, 2008).

#### 4. PRACTICE THEORY AND CONSUMPTION STUDIES

It is worth resuming in this topic that the practice theory already emerges with the intention of making a cultural turn in the social sciences, exploring its symbolic aspects to understand the phenomenon of society. It is not by chance that empirical works that use the practice theory as a theoretical lens make use of a large part of qualitative research methods (see works by Shove & Pantzar, 2005, 2007a, 2007b; Truninger, 2011; Halkier & Jensen, 2011; Crivits & Paredis, 2013). Reckwitz (2002) highlights in his essay the possibility of accessing social practices through questions to their carriers, which is in line with qualitative research methods such as participant observation and in-depth interviews. This aspect of the practice theory is consistent with the culturalist current in consumer studies, in which consumer culture theory (CCT) is prominent.

According to Halkier, Katz-Gerro and Martens (2011), authors such as Elizabeth Shove, Mika Pantzar and their collaborators played a fundamental role in giving an empirical aspect to the practice theory, using this theory as a lens to observe everyday phenomena and the impact of some objects on the transformation of social practices. The authors also point out Warde's (2005) work as the first to propose the use of the practice theory in the field of consumption with his article *Consumption and Theories of Practice*, published in the *Journal of Consumer Culture*. Years later, this journal, valuing the application of the practice theory in the field of consumption, published a special edition on the subject, with most of the articles being empirical research of qualitative methodologies.

Some examples of this convergence between theoretical fields can be highlighted. The work of Trees and Dean (2017) investigates how food consumption fits into a chain of practices that define the family routine. Shove and Pantzar (2007b) demonstrate the connections between old and new practices when evaluating the introduction of the digital camera in the practice of professional and amateur photographers. Hampton (2018)

demonstrates how the practice theory can be a useful approach to investigate and change practices related to environmental preservation in a small business context. Gram-Hanssen (2011) assesses the evolution of electricity consumption in households in Denmark. Magaudda (2011), with his idea of a circuit of practice, assesses how the introduction of the iPod and the consumption of music in digital media alter social practices. These and other works demonstrate well that consumption can change a myriad of social practices and generate individual or collective impacts, possibly stimulating other consumption associated with the new practices. Thus, the practice and consumption movement is incessant and potentially transformative.

In Warde's seminal work (2005), the author points out some implications when using the practice theory in consumer work. One is to understand that consumption goes beyond the exchange ratio, being intricate in social practices at all times. Much more than that, social practices are given by consumption, whether this is understood as a form of appropriation or contemplation. Another implication pointed out by Warde concerns the difference between practices and their performances. For example, the Nordic walking performance investigated by Shove and Pantzar (2005) practiced in Norway differs from the performance practiced in other countries like Japan and Scotland - including with other meanings. From this perspective, the consumption of goods can change practices, and these, in turn, can demand the consumption of other goods (Warde, 2005). This perspective can be taken to the objects that are consumed in the daily lives of individuals - or mundane objects, as found in the literature -, apparently without much empirical relevance, being possible to verify consumption and its practices involved in all its details, unveiling ignored aspects by some consumption research approaches.

Warde makes three more general notes - in addition to those already mentioned in the previous paragraph - of possibilities of using the practice theory for the field of consumption. The third is related to the trajectory of the practices, where the historical load impacts the development of new practices, as shown by the action research of Shove and Pantzar (2007b) who implemented the floorball in two cities and the practices were developed in different ways (in their activities, meanings and objects) due to the socio-historical specificity of each context. In fourth place, the possibility of the existence of a multiplicity of practices and consumption associated, for example, when the emergence of a new product ends up

demanding new products and, consequently, new associated practices. Finally, and his fifth implication, Warde draws attention to the role of the individual as the carrier and place of intersection and meeting of practices.

Warde (2014), now in another work, argues that the practice theory also appears in consumer studies to perform a double correction, since, after the insufficiency of the economist view in consumer studies becomes clear, the next dominant view, culturalist and focused on the individual, makes the same mistake by giving too much weight to the role of the agent. The practice theory, in this way, appears in the field making a double theoretical correction, giving an appropriate balance to the role of the agent before the structure. In this way, social practices become catalysts capable of shaping the structure, but they also allow them to be influenced by it. For investigations in consumption studies, it may be useful to replace this duality between agent-structure by an object-consumer. This and other statements made in this essay led to the construction of some propositions that may be useful for other researchers who are interested in using the practice theory approach in their empirical works.

## 5. BUILDING THEORETICAL PROPOSITIONS

Warde (2005) brings the practice theory to the studies of consumption from what he calls the *implications* of the former to the latter. When he says, for example, that one of the implications is to see the individual as a meeting point for practices or that, “practices are the bedrock of consumption” (Warde, 2005, p. 144), the author is trying to use a new lens to help researchers solve some empirical and theoretical problems.

From the bibliographic review and the consequent construction of Figure 1, it is possible to focus on isolated parts of the scheme (but without forgetting the relationship with the whole) to derive more than implications. The purpose of this essay differs from that of Warde, as it accepts the importance of the practice theory as a theoretical lens for observing consumption phenomena, also understanding the number of works that used this theoretical “marriage”. However, what this essay intends is to develop some propositions that can be explored later, and can also serve as a guide for the creation of new ones, since there is no intention to exhaust the theoretical possibilities.

*P1. In every practice there is a form of consumption and vice versa. These practices and their elements are linked in chains, influencing and being influenced by one another. By following these “trails” it is possible to understand changes in consumption patterns.*

Consumer studies could benefit from this proposition to help understand the emergence, transformations and deaths of certain forms of consumption. For example, the work of Soffner, Spers, Vetucci and Silva, (2016) discusses the emergence and changes in the Brazilian nutricosmetics market. The authors evaluate a series of attributes related to the meanings, activities and launches of consumer objects in the market in question. It can be seen that the authors' analysis goes directly through the aspects of the practice theory. Such works could benefit, for example, from the Magaúda practice circuit (2011) or from part of the integrative scheme proposed here (Figure 1) to better understand the phenomenon of changes in prominent markets such as nutricosmetics.

*P2. Current consumer practices have “fossils” from past practices, historically accumulated and possible to be observed.*

The historical dependence of practices has already been addressed in the literature related to the practice theory (Shove & Pantzar, 2007a; Warde, 2005), however, this bias can be used by consumer researchers to investigate, for example, some apparently new consumption rituals and routines, but that end up maintaining models of practices already “dead”. Or, then, when the consumption of a particular object starts to be re-signified, as shown by the work of Mitchell and Imrie (2011) when investigating the behavior of the consumer tribe of vinyl collectors. In this case, the objects that were part of a musical reproduction and listening practice became, in a second moment, part of a collection and storage practice. With this, the historical development of the practices are leaving their “fossils”, which can generate interests in “anthropologist” collectors who will re-signify them. In the scheme of Figure 1, it is possible to identify the practice as a performance of dispersion in space-time, where it is likely to leave “fossils” along the way.

*P3. A practice lasts in space-time when the practice as a performance becomes routine, reinforcing the practice as an entity. This process largely depends on the engagement of the practicing actors.*

This proposition can be used to study objects and associated meanings, as well as to reinforce this dynamic. Grant McCracken's (1986) seminal article, by proposing that



advertising and the fashion system transfer meanings from the culturally constructed world to consumer goods, which are appropriated by the consumer through a series of rituals, can be enriched when a “magnifying glass” is used to better assess what such rituals are, if not more than social practices. The analysis of brand communities can also be used by the practice theory to understand how such communities manage to maintain themselves and transform themselves over time, through recruitment and reproduction practices (Shove & Pantzar, 2007b).

*P4. It is possible to observe, through appropriate methods, the influence of consumer practices on market structures, which are institutions of consolidated practices. The reverse is also possible.*

In this sense, the work of Crivits and Paredis (2013) illustrates how the food consumer agency in a city in Belgium was able to modify market structures. The community distribution centers and the new structure in the food distribution configuration were only maintained due to the performance of the agents of this network. Some of them even reported that supermarkets and convenience stores are not always available to do their shopping (since those in community distribution had defined days and hours of operation) ended up reducing the anxiety generated by the search and choice of household items (a nonsense when the finding is seen through the lens of managerial marketing).

## **6. FINAL CONSIDERATIONS**

From the theoretical framework raised, it was possible to understand the context of origin and evolution of the practice theory, arising on a philosophical basis, being appropriated by social researchers, making an empirical turn and, for our interest, leading to consumption studies. This essay sought the main authors who contributed to the development of the theory and created a scheme (Figure 1) to assist in its understanding, as well as to be used in empirical research by other researchers. The propositions created here are based on a bibliographic review, which can be explored or refined by future works.

However, parts of the scheme can also be used separately, such as the practice circuit, which has already been tested by Magaudda (2011). Another possibility is to understand the role that practice as performance has in maintaining the practice as an entity, making the practice as a whole extend over space-time. Such a study can be used by researchers



interested in investigating cases of products that “worked” in one country but not in another. With this, the interested researcher can understand whether or not there was engagement of practitioners in the country that imported the product. Or, even, why the practice while performance works as a routine in the country of origin and does not have the same functioning in the importing country (P2 adheres to this type of study because it evaluates the historical accumulation of practices, which are socially located). Thus, there are also possibilities for applying the intersection of the practice theory with consumption studies in a very managerial way.

The empirical possibilities of this meeting can also be explored by researchers who, for example, want to understand why the consumption of healthy foods (objects) does not necessarily bring healthy habits (activities and meanings). An investigation of this nature adheres to P1 when assessing the relationship between the components of the practices. The theory demonstrates that there is a distinction between the practice of consumption and other practices, such as, for example, related to health. The practice of buying a healthy product may be related to the practice of buying only, not necessarily linked to healthy meanings and activities. In this sense, we have as an example the work of Veen, Derkzen and Visser (2014) who, when analyzing urban agriculture, finds that there are differences in the involvement with community gardens between those who only buy the products with those who effectively participate and involve in food production. Thus, the propositions from P1 to P4 can be used by consumer researchers as a starting point for their investigations. However, there is no claim to exhaust the possibilities only in these four propositions, they can even serve as a starting point for new ones.

Among other reasons, this essay contributes to the field of consumption studies because it is a starting point for researchers not initiated on the practice theory. In addition, it brings a scheme to facilitate the understanding of the theory, which can also be applied (in whole or in specific parts) to empirical works. The scheme's own proposition, being unprecedented, may be an advance for the theory because it occupies a gap not previously filled. Despite the empirical turnaround carried out by Shove and his collaborators, who brought the practice theory of theoretical analyzes to apply them to empirical research and extremely localized in micro and “mundane” phenomena, the connection of this micro aspect with the macro becomes easily visible and operable when the researcher is faced with a

scheme that proposes to be integrative. Thus, when developing the scheme and theoretical propositions, it is expected that the proposed objective of this essay to be a point of integration of the practice theory approaches and, consequently, to be able to contribute to its advancement in the field of consumer studies, consolidates itself here.

Finally, it is hoped that this essay can pave different paths, as there is no intention to exhaust the theoretical and empirical possibilities of a field that seems to be so rich and adaptable to different types of work. As previously mentioned, with regard to consumer studies, the practice theory seems to be particularly very adherent to CCT studies, as it uses similar premises, such as interpretive views and qualitative research methods that seek to explore the meanings that individuals adopt in the researched context.

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