

# Challenging thoughts

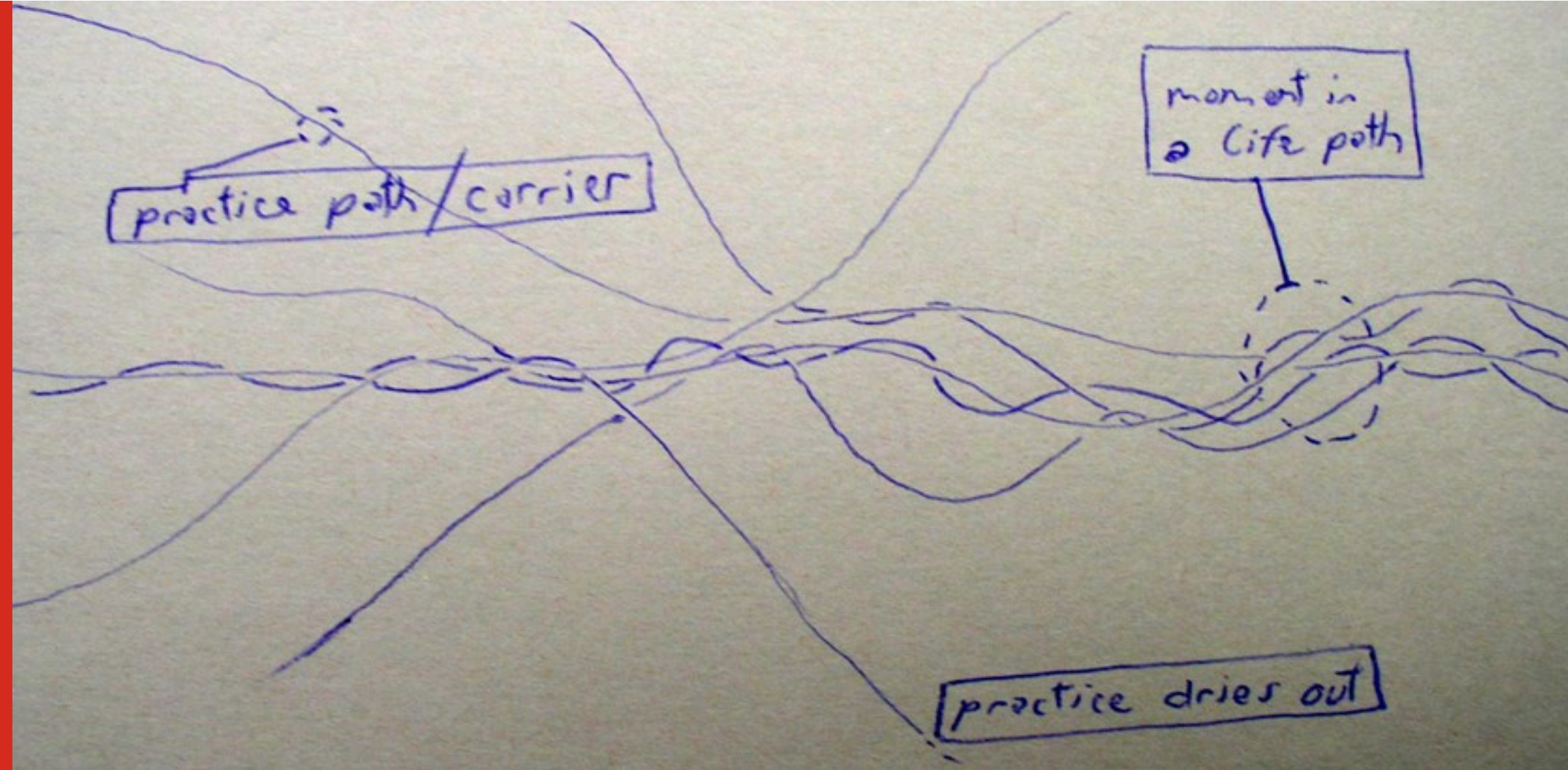
from the social-change climate-change working party

During the course of the working party process, members came up with challenging thoughts and ideas, some of which are represented here.



I think it is fascinating to understand how our practices have evolved, and the history of what we do, but I'm missing the link as to how this can change practices in a more sustainable direction.

In practice, how does understanding how we got here help change where we are headed, quickly?



What can you ask from a theory?

A theory does not translate directly into solutions or prescriptions.

Theories provide models that allow us to understand the world in a particular way - and that matters for the kinds of interventions that seem possible.

Practices compete with each other for finite amounts of time, space, materials and people.

Intervention strategies must consider ways of 'growing' desirable practices, and of disrupting undesirable practices currently commanding time, space, materials and people.

Policymakers should hunt down elements that have the most negative impact upon carbon emissions across a whole group of practices.

They should search out and design new elements that would support practices with fewer emissions.

Policies would be directed not at bad behaviours, but at 'bad' elements.

I have only recently realised how my most important life projects have been influenced, if not determined at times, by the seemingly unrelated projects of socially dominant institutions.

There is more to say about inequity, injustice and raw inability. Ironically, many theories of power are rather individualistic.

Since social practices are emergent, their development is unpredictable.

Setting a target for practice change is an oxymoron: practices are always in transition.

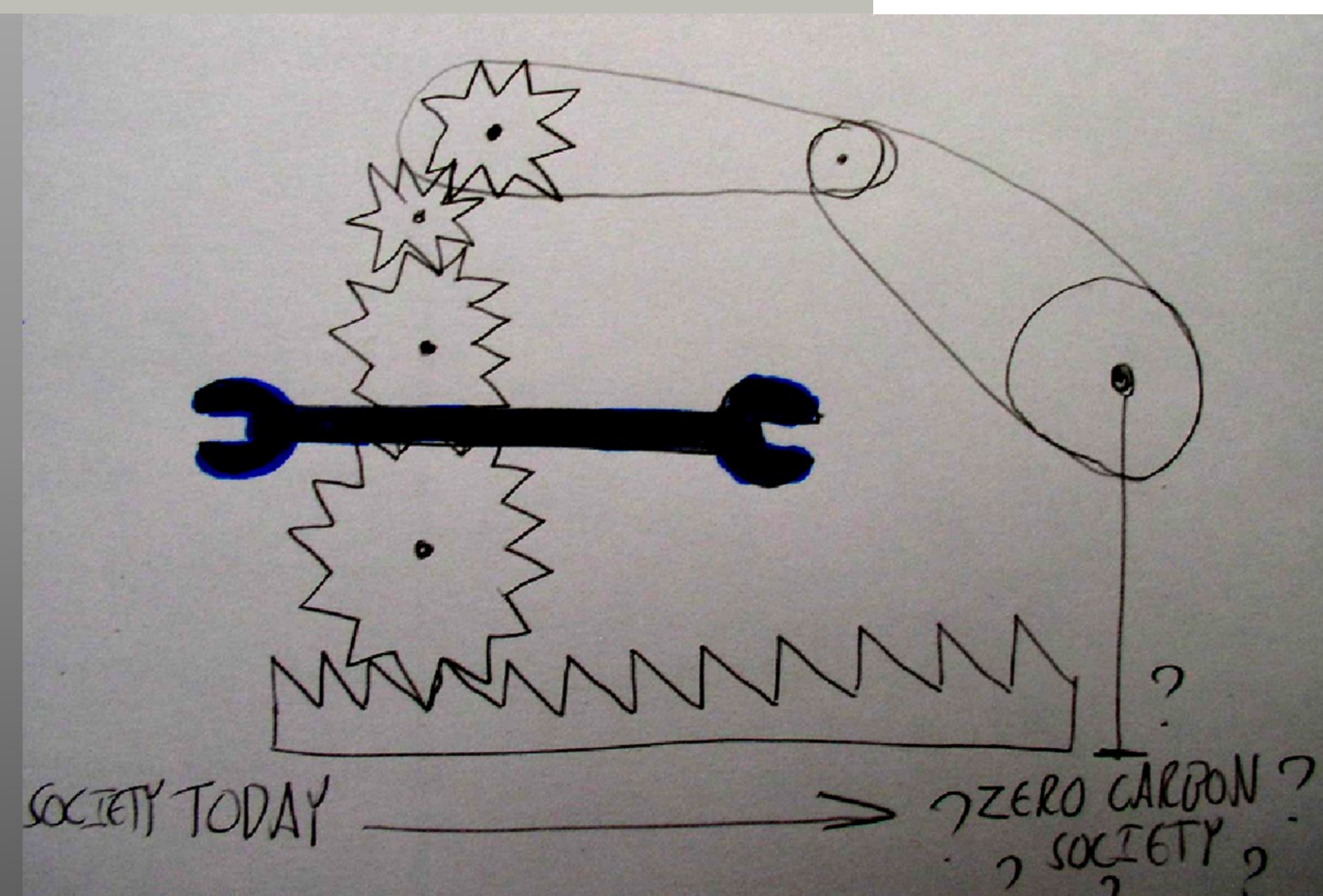
Attitude surveys do not capture change in what people do or in the range of practices out of which contemporary society is formed.

Even so we can try to improve the odds of our aggregated conduct falling within limits of sustainability.

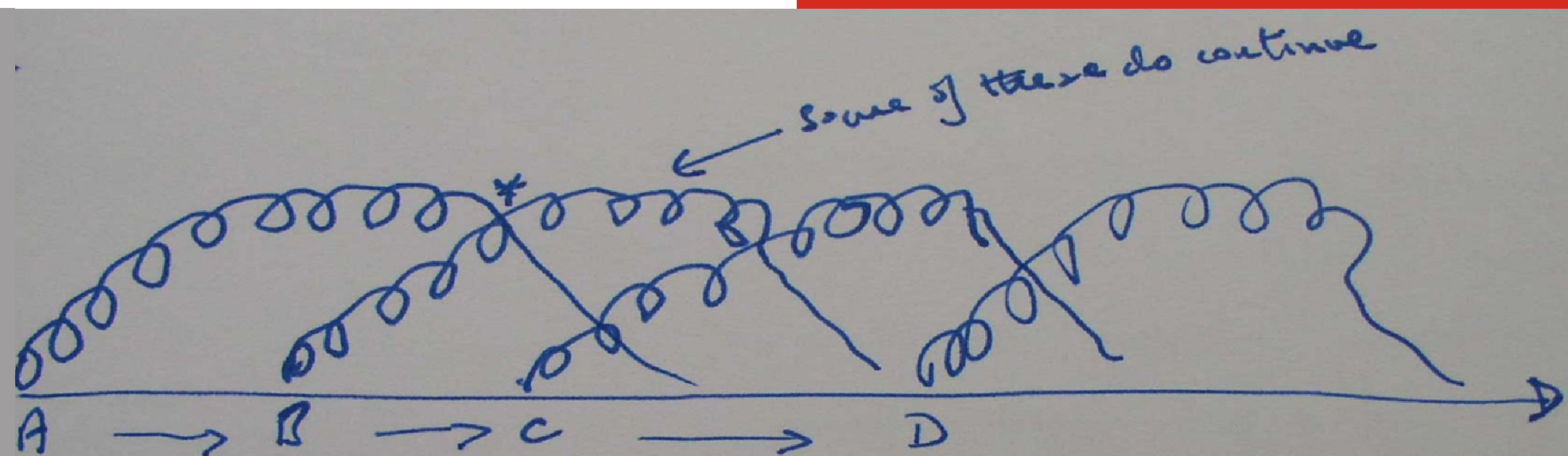
Social change has to do with the relation between the time-space paths of individuals and of the practices they carry.

Pred says, "social transformation and altered structural relations can only occur through the introduction, disappearance or modification of institutional projects" (1981: 17)

Interventions to tackle climate change using practice theory aim to create conditions in which sustainable practice flourish. But who is responsible for making such "facilitating conditions" in a political and commercial world that is so fragmented.



Which practices are associated with over-materiality?



Works for life in every area: regular things we do from eating @ same time, getting up, shopping etc don't notice fall-off as something else takes its place - works through small increments not big revolutions.

If showering is an assembly of human and non-human components, agency is presumably shared between these components rather than residing within the human alone.

ABC

Are individuals just specific entanglements of practice?

But what about institutions and power

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