



Horyzonty Polityki  
2016, Vol. 7, N° 19

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DOI: 10.17399/HP.2016.071904

## **Beyond Complexities of Co-operative Values and Principles: Developing a Framework for Lifestyle Research and Education<sup>1</sup>**

*Abstract*

**RESEARCH OBJECTIVE:** The paper proposes a methodology to study individuals and their institutions by the study of their lifestyles.

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**THE RESEARCH PROBLEM AND METHODS:** Following Wojtyła's methodology of studying the person on the basis of his or her actions and conduct, I decided to use similar methodology to answer the question: Are the 19<sup>th</sup> century Co-operative Values and Principles still pertinent in the complex economy of the 21<sup>st</sup> century, and, if so, how can we operationalise them to become vibrant guidelines not only in contemporary business, but also in improving our everyday lives?

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1 The first version of this paper was delivered at the 9<sup>th</sup> International Conference in Critical Management Studies University of Leicester, UK, 8-10 July, 2015.

The research leading to these results has received funding from the European Union's Marie Skłodowska-Curie Actions – International Outgoing Fellowship Grant no. 623051

**THE PROCESS OF ARGUMENTATION:** The overview of the research on lifestyle in ethnography, marketing, lifestyle and occupational medicine, and finally criminology shows that unlike values, lifestyle can more easily be operationalized and measured. We both expose our lifestyle and are exposed to the lifestyles of others. Some status-based lifestyles spread like viruses creating a pandemic of consumerism. These product-based lifestyles are in complete opposition to the person-oriented co-operative lifestyle.

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**RESEARCH RESULTS:** An Exposure Model of Lifestyle allows new conceptualization of the isomorphism research.

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**CONCLUSIONS, INNOVATIONS AND RECOMMENDATIONS:** The agency based model of lifestyle may be used for constructing diagnostic tools and investigating the very essence of personal motives both in private and work life. This model is supposed to help to investigate to what degree an individual's lifestyle impacts the functioning of a participative company and whether it is reflected in the company's success.

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**KEYWORDS:**

co-operative, lifestyle, exposure, isomorphism, agency

WYCHODZENIE POZA ZŁOŻONOŚCI WARTOŚCI  
I ZASAD SPÓŁDZIELCZYCH: BUDOWA SCHEMATU  
DO BADAŃ I EDUKACJI ZWIĄZANYCH  
ZE STYLEM ŻYCIA

*Streszczenie*

**CEL NAUKOWY:** Artykuł proponuje metodologię badania osób oraz instytucji, w których one pracują, poprzez badanie ich stylów życia.

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**PROBLEM I METODY BADAWCZE:** Wychodząc z metodologii Wojtyły poznawania osób na podstawie ich czynów i postępowania, postanowiłem użyć podobnej metodologii, aby odpowiedzieć na pytanie, czy XIX-wieczne wartości i zasady spółdzielcze są ciągle aktualne w złożonej ekonomii XXI wieku, a jeśli tak, to jak możemy je zoperacjonalizować, aby stały się dynamicznymi wskaźnikami nie tylko dla współczesnego biznesu, ale także w poprawie naszego życia codziennego?

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**PROCES WYWODU:** Przegląd badań w dziedzinach takich jak etnografia, marketing, medycyna i kryminologia pokazuje, że w odróżnieniu od wartości style życia mogą być dużo łatwiej zoperacjonalizowane i zmierzone. Wszyscy zarówno eksponujemy nasze style życia, jak i jesteśmy pod wpływem stylów

życia innych. Niektóre związane ze statusem style życia rozprzestrzeniają się jak wirusy, tworząc pandemię konsumpcjonizmu. Style oparte na posiadanych produktach stoją w całkowitej sprzeczności z zorientowanym na osoby spółdzielczym stylem życia.

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**WYNIKI ANALIZY NAUKOWEJ:** Ekspozycyjny Model Stylu Życia umożliwia nowe ujęcie teoretyczne w badaniach nad izomorfizmem organizacyjnym.

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**WNIOSKI, INNOWACJE, REKOMENDACJE:** Model stylu życia oparty na podmiotowości osoby może być wykorzystywany w budowaniu narzędzi diagnostycznych i badaniu sedna ludzkich motywów zarówno w życiu prywatnym, jak i zawodowym. Model ten ma pomóc badać, w jakim stopniu indywidualny styl życia wpływa na funkcjonowanie partycypacyjnej firmy i czy ten wpływ odzwierciedla się w sukcesie firmy.

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**SŁOWA KLUCZOWE:**

spółdzielnia, styl życia, ekspozycja, izomorfizm, podmiotowość

## INTRODUCTION

### Lifestyle and Cooperatives

In the romantic-comedy fantasy *Kate and Leopold*, a film by James Mangold (2001), a duke accidentally travels in time from 1876 to New York, 2001. As we could expect Duke Leopold cannot find himself in the complexities of the 21<sup>st</sup> century lifestyle. Though the values of moral integrity seem to be the same, their interpretation and respective behaviours differ tremendously. At a certain point when, after being encouraged to advertise margarine, he finds its nasty taste, he refuses to do it, and declares “when one finds oneself participating in an endeavour entirely without merit, one withdraws.”

Geof Cox (social enterprise developer) said (Cox 2014) that “most worker co-ops are in fact lifestyle businesses – they are about achieving a happy and useful working life, not about growth.” The problem is that the set of co-op principles was composed in Rochdale in 1844 – the generation of Duke Leopold’s grandfather. The question is whether or not the updated versions of the co-operative identity

fit the modern society or are they like Duke Leopold's behaviours awkward and out-dated?

An important question is if the contrast between the growth economy and lifestyle was present in the times of Rochdale Co-operative founders? According to Max Weber human greed existed in all times and places and should not be mistaken for capitalism. In other words, the so-called growth bereft of values is nothing else but greed. In this paper I am trying to answer the following question: Are the 19<sup>th</sup> century Co-operative Values and Principles still pertinent in the complex economy of the 21<sup>st</sup> century, and, if so, how can we operationalise them to become vibrant guidelines not only in contemporary business, but also in improving our everyday lives? To answer this question, first, I will dig into the nature and origin of co-operative values. Then I will propose to use lifestyle as a tool to measure values and overview different possibilities we have to model lifestyles. I will test several conceptualizations of lifestyle against a set of criteria; such a model has to meet practical research and educational needs. Finally, I will propose the comprehensive model to be used in such research.

## The Universality of Co-operative Values

The beginning of the co-operative movement is strictly linked with the fight of workers (weavers) for survival. In Table 1 in column 1, I list the main principles of the first co-operative in Rochdale. Where possible in column 2, I match them with the newest statement of co-operative identity which was elaborated on in the cooperative movement in the process of 10 000 group discussions all over the world (Mayo, 2016).

## Beyond Complexities of Co-operative Values and Principles

Table 1  
*Cooperative values and principles and contemporary business values*

Rochdale principles – 1844 (Birchall, 1997)	Co-operative Identity ICA (1995)	16 business values Cheng and Fleischmann (2010)	Principles of the Church’s Social Teaching (Compendium, 2004)
Principles	Cooperative Principles		Numbered principles and values with letters
Democratic control	2. Democratic Member Control	11. Social order	5. Participation 4. Subsidiarity
Open membership	1. Voluntary and Open Membership	1. Freedom	5. Participation 2. The common good
Fixed and limited interest on capital	3. Member Economic Participation	12. Wealth	5. Participation 3. The universal destination of goods 2. The common good
Distribution of the surplus as dividend on purchases	Value of equity	2. Helpfulness 12. Wealth 14. Justice	d. Justice 1. The dignity of the human person
Cash trading		12. Wealth	3. The universal destination of goods
Pure and unadulterated goods		15. Security	
Education	5. Education, Training and Information	6. Broad-mindedness, 7. Creativity 9. Intelligence 13. Competence	b. Truth 4. Subsidiarity
Political and religious neutrality	4. Autonomy and Independence	1. Freedom	c. Freedom
	6. Co-operation among Co-operatives	2. Helpfulness	6. Solidarity 2. The common good
	7. Concern for Community	2. Helpfulness	6. Solidarity 2. The common good
No specific values	<b>Co-operative Values</b>		
	Self-help	3. Accomplishment	4. Subsidiarity 3. The universal destination of goods 2. The common good

	Self-responsibility	5. Self-respect 10. Responsibility 13. Competence	2. The common good 4. Subsidiarity
	Democracy	11. Social order	5. Participation
	Equality	8. Equality 14. Justice	d. Justice 1. The dignity of the human person
	Solidarity	2. Helpfulness 15. Security	6. Solidarity 3. The universal destination of goods
	Honesty	4. Honesty	b. Truth
	Openness	7. Creativity	1. The dignity of the human person
	Social responsibility	10. Responsibility	4. Subsidiarity
	Caring for others	2. Helpfulness	6. Solidarity 3. The universal destination of goods
-	-	16. Spirituality	The way of love

Source: Ryszard Stocki

Although the co-operative values and principles seem specific to co-operatives, they are not. Cheng and Fleischmann (2010) have analysed the 12 most popular inventories of human values used for business purposes. They arrived at a Meta Inventory of 16 values that were present in all of the inventories. The list, to a great degree, overlaps with the co-operative list. Of course there are some differences, for instance “social order” is more general than “democracy” but I would argue that we have many examples of democratic systems that destroy social order. Generally speaking the co-operative set does not seem very original. Its originality is even more undermined when we compare it with the set of Social Principles and Values of the Catholic Church (Compendium, 2014). In the fourth column of Table 1, I matched the principles and values of the Church’s social teaching with the previous sets. The universality of the co-operative values and principles is evident. They should not, in any way, be treated as a set specific for a particular legal form of enterprise – co-operatives. They are, in fact, a specific expression of General Values and Principles of our Civilisation. If so they cannot be limited to the sphere of our work life. They permeate both our social and private lives.

## Selection of Lifestyle as a Measure of Abiding to Values

Co-operative values could reveal the truth about human beings, especially in the work context, and perhaps also explain the underestimation of the co-operative sector and ways of overcoming it. Their advantage over the other two classifications is that co-operatives are real enterprises that employ 250 million people all over the world and that openly manifest by their name or declarations that they identify with these values and principles. The question is to what extent they and their employees or members implement those values in their lives.

Confronted with the relativism and the gap between declarations and practices, philosophers started to call our age “post-truth society.” No wonder then, that we should be looking for an objective way to find truth about co-operatives and the values by which they live.

Wojtyla (1979) proposes an interesting methodology of revealing the truth about persons. Instead of presupposing persons and analysing their actions from this point of view, he proposed to reverse the order and reveal the truth about persons from their actions (p. 10). He writes: “Action gives us the best insight into the inherent essence of the person and allows us to understand the person most fully.”

For Wojtyla, the difference between the *agere* – being the subject of the action and *patis* – being the object of something happening to us is the fundamental distinction that allows us to continue the revealing of our human nature. If we want to reveal the truth about human beings we should refer not only to particular acts, but should look for more complex and general phenomena. Wojtyla (1979, p. 254) proposes the concept of conduct, which according to him

...seems to suggest a certain continuity of the guidance. Guidance, moreover, implies a knowledge of the road to be followed, and, thus, metaphorically speaking it also has a certain normative significance: so “conduct” may be understood as to “to keep to the marked-out course.”

There is nothing passive in this keeping to a course; it is not a result of what happens in or with man, but on the contrary it is something

thoroughly active, based on efficacy and self-determination. Thus “conduc” points essentially to the actions that the person performs and in which she fulfils herself. Thus lifestyle seems a very good candidate for objectivisation of the values we declare because of its measurability.

The concept of lifestyle is not a philosophical term, yet it reflects the essence of contemporary changes. Our society’s work patterns become increasingly individualized (Toffler, 1980). It leads to greater social isolation due to a reduction in common “off-work” time (e.g. Sunday church services, evenings at the pub, community gatherings). This shortening of the duration of our relationships has impacted many aspects of our everyday life – including co-operatives. Now, people follow work and not the other way round. In one of the most famous analyses of life-style (Bourdieu, 1984) it is defined as “a system of classified and classifying practices, i.e. distinctive signs (‘tasters’).” Bourdieu is aware that the practices are subject to economic and social determinants of tastes. He proposes a conceptualization of conditions of existence and habitus that determine life-style. The two phenomena of conduct and classifying practices are similar, or even overlapping, but essentially different, as Bourdieu assumes deterministic character of life-style and Wojtyła differentiates both deterministic (*paci*) and non-deterministic (*agere*) aspects of it.

I believe that by investigating the mutual influences of lifestyles and co-operative values and practices we can learn more about persons and the institutions they create. It would be interesting to test whether lifestyle can explain the changes co-operatives undergo. It is particularly interesting to understand co-op isomorphism, i.e. why co-operatives abandon their values and principles and become similar (DiMaggio & Powell, 1983) to hierarchical, investor-owned companies.

## Criteria for a Good Lifestyle Conceptualization

Lifestyle is a broad and complex phenomenon studied by many disciplines. First I will overview some literature on lifestyles in general and will try to argue why I chose the lifestyle exposure concept to explain the co-operative isomorphism. I will propose some

amendments to the exposure model taking into account 26 years that have passed since it was proposed.

In their 2012 study of co-operatives, McKinsey consultants recommend co-operatives to deliver “a unique member and customer experience” (Borruso, 2012).

The concept of “unique member and customer experience” is at the very front of what lifestyle is about. Pine II and Gilmore start their HBR paper defining experience economy with the following example:

Now, in the time-starved 1990s, parents neither make the birthday cake nor even throw the party. Instead, they spend \$100 or more to “outsource” the entire event to Chuck E. Cheese’s, the Discovery Zone, the Mining Company, or some other business that stages a memorable event for the kids – and often throws in the cake for free. Welcome to the emerging experience economy (Pine & Gilmore, 1998).

McKinsey’s recommendation together with the Cox assumption about worker co-ops as lifestyle businesses poses requirements for a decent lifestyle conceptualization that would be useful in co-operative management. First, it should be theoretically valid, that is it should explain the phenomenon of lifestyle in its broader cultural context. Second, it should not be deterministic and passive. I agree with Giddens, quoted by Miles (2010), who sees agency as a result and medium of constituting social structures. So a good lifestyle model should show these reciprocal relationships between free human beings and the institutions they create. In this way, it will agree with the second principle of autonomy and independence of co-operatives. Third, once it assumes the role of human action, it should propose a transcendence model of change concurring with the fifth co-operative principle. Fourth, co-operatives are value-driven companies, so values should be a key element of the lifestyle conceptualization. Fifth, the co-operative values, and principles have broad application both to private and work life, so such conceptualization should also be holistically applicable to both spheres of our lives. This condition concurs with the last co-operative principle of supporting communities. Sixth, the co-operatives according to principle three require member’s economic participation. The co-operative has to be a sound business, and lifestyle model should help us to define

conditions for such a business in practical and strategic actions. Last, but not least, the conceptualization should lead to clear methodological tools we could use in analyzing co-operative lifestyles. Judging from the McKinsey report, co-ops are neither aware of this nor do they profit from the fact that they are lifestyle businesses.

In this paper we will verify the usefulness of some lifestyle theories and test whether they are: (i) theoretically explanatory, (ii) agency based, (iii) transcendental, (iv) value based, (v) holistic, (vi) strategically relevant, and (vii) offering clear methodology. Out of a range of disciplines that study lifestyles, we have chosen five that most effectively respond to the everyday lifestyle challenge: ethnography, marketing, lifestyle medicine, occupational medicine, and victimology. We will review the main concepts they use, the conclusions they draw and the methods they use, and see their appropriateness for co-operative management from the point of view of the seven criteria mentioned above.

## OVERVIEW OF LIFESTYLE MODELS IN FIVE DISCIPLINES

### Lifestyle in Ethnographic and Sociological Studies

With some reservations, ethnographic studies could be defined as the study of lifestyles (Stebbins, 1997). Unfortunately, according to Stebbins very little research refers directly to lifestyle as an axis of research. In Glyptis's review of the literature on lifestyles quoted by Stebbins (1997) the author is critical of empirical grounds for the studies. They are usually conducted indirectly and are based on time-budget studies. Most of the researchers' attention is focussed on leisure, which means they are not holistic. Our search may be made easier by looking at Stebbins' provisional definition of lifestyle:

A lifestyle is a distinctive set of shared patterns of tangible behaviour that is organized around a set of coherent interests or social conditions or both, that is explained and justified by a set of related values, attitudes, and orientations and that, under certain conditions, becomes the basis for a separate, common social identity for its participants.

This definition fulfils the following conditions. It is explanatory, and it refers to values; it is also holistic. Unfortunately, the definition has a very deterministic if not mechanistic character. With phrases like "is organized," "becomes", lifestyles seem as autonomous as chemical reactions. Wojtyla's concepts of action and conduct, where people make their choices, are absent from this model. As Wojtyla noted, such concepts assume a deterministic, biological vision of man and as such cannot reveal the nature of persons. There is also little space for transcendence. Ethnographic view of lifestyles is close to the studies of the sociology of everyday life. Adler et al. quoted by Stebbins (1997) see this area of research as a broad territory also studied by such fields as dramaturgy, phenomenology, ethnomethodology, labelling theory, existential sociology, and symbolic interactionism. The concept of lifestyle is thus considered as an element of societal culture, which also includes such areas of interest as subcultures and idiocultures. It has to be noted, especially in the context of studying co-operatives, that all the phenomena are related to the societal social structure with phenomena like status groups, social worlds and small groups. Social class, social identity, religion, and a plethora of other concepts are related to lifestyle, and it does not make the life of researchers any easier. They seem to be lost in the complexities of the phenomenon. For this very reason, the ethnographic theory may have little strategic relevance.

Apart from offering a conceptual framework for research, ethnography also offers its specific methods of studying lifestyles with the participative observation or unstructured interview. Grounded theory can serve as the way to generalize the results. An interesting point made by Stebbins is a possibility of an individual to have two or three lifestyles that may clash with one another or with the lifestyles of other persons. It may be particularly relevant to the study of co-operatives where we may encounter a variety of motives for co-operative ownership.

The ethnographic approach, as exemplified by the Stebbins' definition, is oriented more towards the description of what lifestyles are rather than towards creating or changing lifestyles. The approach seems rather static and the individuals, with their internal dynamics, seem not to play any roles in shaping the patterns of behaviour or choosing the values. These drawbacks are somehow overcome by recent research of lifestyle media (Lewis, 2008).

Lewis introduces the concept of expertise into the realm of lifestyle. She analyses how media create new kinds of lifestyle experts. Unfortunately, abstracting from psychological research on expertise (Ericson & Smith, 1991), she juxtaposes the “real” experts such as lawyers, scientists, etc. with experts in gardening, cleaning, cooking, fashion. From a cognitive point of view, any of the latter ones can be a domain of expertise. What should be noted, however, is that expertise is something that can be shaped by a person and is certainly not deterministic. Twelve years after Stebbins’ paper, Lewis (2008) complains about the breadth of the concept of lifestyle that can describe almost anything and as such can be very difficult to grasp. She agrees, however, that lifestyle is one of the dominant frameworks helping in understanding and organizing our contemporary everyday life.

An important part of Lewis’s argument and analysis is a reference to the classic study of Featherstone (1991) who argues that lifestyles are more and more related to cultures of consumption. If so, then McKinsey’s conclusions about the customer experience seem particularly pertinent. Judging from her analysis of lifestyle media, Lewis finds there is a growing interest in everyday life and search for new rules and traditions (Lewis, 2008). She also refers to classical studies of Bourdieu’s (1984) and his reference to a new class of life experts. Bourdieu’s concept of ‘habitus’ as an element of our everyday life fills in the drawback of ethnographic approach, as habitus is composed of different kinds of social and cultural capital (Miles, 2000). It may be referred to as the expertise related to a variety of social domains.

Numerous sociological studies (Featherstone, 1991; Lewis, 2008) recognize the gradual commoditisation of lifestyle. This was exemplified, convincingly, in Pine II and Gilmore’s (1998) example above. What used to be an element of everyday life, not directly related to the market exchange, has become a commodity. This is why it is very interesting to see what marketing has to say about lifestyle.

## Lifestyle in Marketing

When we look at one of the first, but still used (Plumer, 1974; Suresh & Ravichandran, 2011), conceptualizations of lifestyle (Table 2) we immediately face a variety of different phenomena put into one

framework of activities, interests and opinions abbreviated as AIOs and amended by demographics.

Table 2  
*Plumer's criteria of market lifestyle segmentations*

Activities	Interests	Opinions	Demographics
Work	Family	Themselves	Age
Hobbies	Home	Social issues	Education
Social events	Job	Politics	Income
Vacation	Community	Business	Occupation
Entertainment	Recreation	Economics	Family size
Club membership	Fashion	Education	Dwelling
Community	Food	Products	Geography
Shopping	Media	Future	City size
Sports	Achievements	Culture	Stage in life cycle

Source: Plumer, 1974, p. 34.

The role of a market researcher is first to select the features of the product and then define those AIOs that are relevant to the product or service and help to “understand” the market segment. In other words, market researchers should know what are the motivations for purchasing this or that product, so as to be able to tune the marketing and advertising efforts to sell the product. This eclectic and lacking theoretical viability approach gives very practical and tangible results. Lifestyle conceptualization has been used in many markets. Suresh & Ravichandran (2011) enumerate such successful examples of lifestyle segmentation as: mutual fund company (Sturdy & Morgan, 1993), investments in stocks (Warren, Stevens & McConkey, 1990), fashion opinion leadership (Huddleston, Ford & Bickle, 1993), purchase of over-the-counter drugs by the elderly (Shufeldt, Oates & Vaught, 1998), food business (Howell, 2004; O’Leary, 2005; Tabacchi, 1987), hotels (Tabacchi, 1987). A systematic review of relevant studies can be found in Rao et al. (2014). The lifestyle segmentation business is growing as well proposing more and more complex segmentation frameworks and tools.

One of the more advanced tools is VALS and VALS 2 (Michman, Maze & Greco, 2003). Arnold Mitchell (1979), a social scientist and

consumer futurist, developed the systems for SRI International (originally Stanford Research Institute). They are based on Maslow's hierarchy of needs and work of American sociologist D. Riesman (1950) who was one of the first who noticed the changes in American Character caused by consumerism. According to Riesman, consumption patterns are main sources of identification with a reference group. The VALS segmentations are a mixture of demographic and psychological dimensions. In VALS 2, the first dimension is income, and the second is value orientation. The segmentation starts with the lowest position of minimal resources with the group of "Strugglers" who have low education and skills and are cautiously worried. Then the segmentation divides into three paths depending on values into three value orientations: Principle, Status and Action. The longest is the Status path that, after some increase in income, changes Strugglers to Strivers who want more money and are still unsure. Then with the increase of income they become Achievers focussed on family and work. If lucky to have a high income they may become Actualizers with high self-esteem. Principle orientation leads to lower income Believers who are conservatives, who trust authorities, and higher income Fulfilled, who are well educated and open minded. It is interesting that the Principle orientation does not have its representative in the high-income group. Similarly, Action orientation has only two segments: lower income Makers, who work with hands and are self-sufficient, and young/enthusiastic and rebellious Experiencers. Figure 1 shows the paths. Of course, this dynamic description may differ if someone is born into the Actualizers group. Also, the family status changing in 8 stages from Young single to Solitary Survivor stage (Cahill, 2006) may influence the lifestyle.

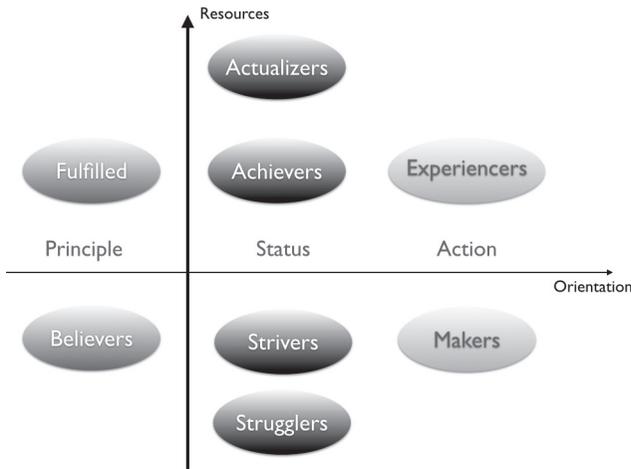


Figure 1. Arnold Mitchell's VALS-2 System.

The positive aspects of this segmentation are its theoretical basis, relative simplicity and practical applications in strategic management. The reference to values opens to a variety of psychological research methods. It refers both to work-life and leisure. The two aspects that are missing are the lack of clear agency and consequent positive transcendence program. In a sense, their practical application made the segmentation static at the cost of losing groups of consumers who do not fit any of the segments described. However, when we study the segmentation more thoroughly, we may find out that the higher the group the more freedom of choice. The strugglers seem to be determined; using Wojtyła's terms they are more guided by what happens to them. The higher the person is on the vertical axis, the more non-deterministic the behaviour and possibility of conduct and action. The vertical axis is based on economic measure of income, but we can easily imagine other sources of freedom of choice and self-determination, for instance the strength of character, faith, expertise, etc. Whatever the sources are we may speak here of a form of agency as the main dimension of the concept.

The segmentation market has produced other lifestyle segmentation models such as: PSYTE HD Canada, PRIZM, Social Values PRIZMC2, but I excluded them for their limited geographical application.

Summing up, the marketing research uses many forms of conceptualizing lifestyle from simple value sets and geo-demographic segmentations to more and more refine categorization tools that are supposed to serve the purpose of effectively selling the goods. The marketing is very effective as it more and more often leads to lifestyles that are destructive to individuals, as is the case with many food and pharmaceutical sellers who nevertheless avoid legal responsibility (Fitzgerald, 2006). Previously, it was the case with tobacco producers who had avoided responsibility until the 1980s when cigarette smoking in public places started to be banned. This aspect of lifestyles will be the next stop in our search for lifestyle theory.

## Lifestyle Medicine

The editor of the first handbook of lifestyle medicine defines its role in the following way:

the integration of lifestyle practices into the modern practice of medicine both to lower the risk factors for chronic disease and/or, if disease is already present, serve as an adjunct in its therapy. Lifestyle medicine brings together sound, scientific evidence in diverse health related fields to assist the clinician in the process of not only treating disease, but also promoting good health (Rippe, 2010, p. xxi).

The conceptual framework is very simple. It is looking for connections between daily habits (risk factors) and health. On one hand, we have a psychological concept of habit – repetitive behavioural patterns that can be changed if a person makes enough effort (conducts oneself). On the other hand, we have a clinical diagnosis that, except for few exceptions, does not raise any issues.

Of course, it is not that simple when the broader health care perspective is taken into account. Figure 2 shows the factors influencing the health of the population. They are divided into attributes of people and attributes of place. On the individual side, we find a group of cognitions, affect, skills, social support, opinion leaders, social norms and culture and almost all aspects we already know from sociological and marketing models. From the point of view of co-operatives and their influence on persons, we do not find specifically enumerated

values, but we find social structures, availability of products and services as well as cultural and media messages. To some extent, the model incorporates the marketing pressure-based static segmentation, particularly in the idea of possible aggregation of people and place attributes.

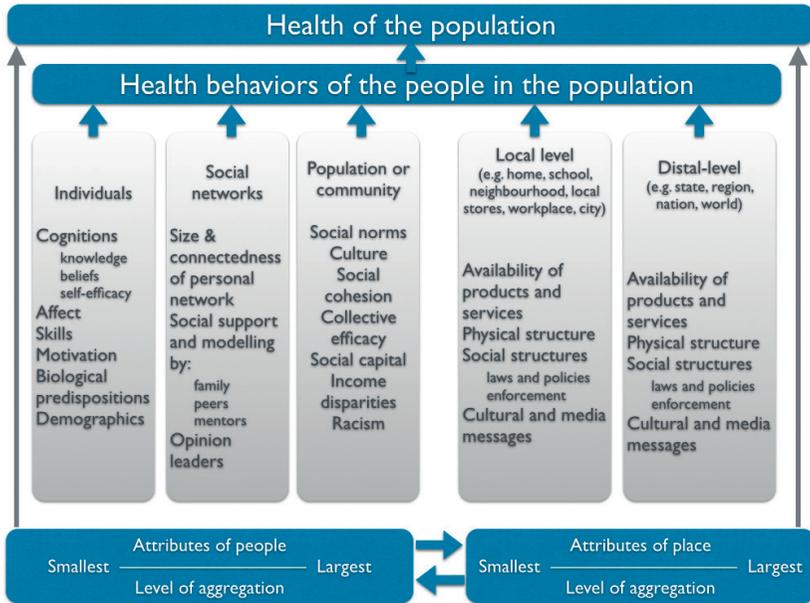


Figure 2. Maibach et al’s People and Places framework for public health communication.  
Source: Maibach, 2007.

Agency, transcendence and enormous evidence of possibility of changing one’s lifestyle make the medical model exceptional in comparison to marketing models. The most spectacular evidence of the influence of change of conduct is in the treatment of diabetes (Lindstroem et al., 2006), which can be completely reversed by a change of lifestyle. The model’s drawback, apart from lack of values, is the reduction of the model to health-related lifestyle behaviours, without underlining the importance of work context.

Methodologies of lifestyle diagnosis are usually related to the disease to be studied, but there are also general lifestyle surveys. Berger and Walker (2004) make an overview of tools available for

this purpose, e.g. Personal Lifestyle Questionnaire (PLQ) (Muhlenkamp, 1983), and the revised adolescent version (Mahon, Yarcheski & Yarcheski, 2003), the Health Promoting Lifestyle Profile II (HPLP II) (Walker, Sechrist & Pender, 1995; Walker et al., 1987). Recently, the college version was developed under the name of – Lifestyle and Habits Questionnaire-Brief Version (Dinzeo, Thayasivam & Sledjeski, 2013). There is also the National Wellness Institute’s Lifestyle Assessment Questionnaire. When we look into the scales of HPLPII they include: Health Responsibility, Physical Activity, Nutrition, Spiritual Growth, Interpersonal Relations and Stress Management. Thus they refer to values and everyday practices. Unfortunately, there is little reference to working life. Even in the Stress Management scale there is only one general question directly related to work.

## Occupational Medicine

The study of hazards related to the work environment is the area of occupational medicine. I propose to amend the lifestyle medicine with the occupational medicine approach. In occupational medicine it is not so much the lifestyle, but more the hazardous environment to which a person is exposed.

Repeat trauma and not physical, chemical, biological or ergonomic hazards is the main cause of illnesses (Reese, 2003). Unlike lifestyle medicine, occupational medicine proposes very concrete measures, sometimes related to financial costs. One of them is Risk Assessment Factor, which equals = Consequence x Exposure x Probability. Consequence is scaled from 10 (death) to 2 (first aid injury such as cuts, sprains, headaches). Exposure is scaled from 10 (every hour of the day), 8 (every day), 6 (every week), 4 (every month) to 3 (once a year). Finally, the value is multiplied by the probability that best represents the chance that exposure to the hazard would result in injury or illness. The scale is 10 (100%), 8 (75%), 6 (50%), 4 (25%), 2 (0%). Multiplication of the factors gives the following scale of risk: 801 to 1000 – the highest risk, 601-800 – higher risk, 401-600 – high risk, 201-400 – lower risk, and finally 8 – 200 the lowest risk (Reese 2003).

Although practical and theoretically grounded, occupational medicine does not directly refer to values, but on the other hand

it offers much practical advice regarding agency and training and educational actions to increase work safety. One of the simple but convincing models is Heinrich's (1959) domino effect model consisting of five pieces – factors: (i) Ancestry and social environment, (ii) Fault of the person, (iii) Unsafe act and mechanical or physical hazard, (iv) Accident, (v) Injury. The prevention occurs by removing the unsafe act and hazards. Koradecka (Koradecka, 2010) proposes the representation of the exposure to (physical and mechanical) (Figure 3) environmental hazards in the form of a web diagram. Such diagrams can be a good illustration of hazards in the co-operative lifestyle.

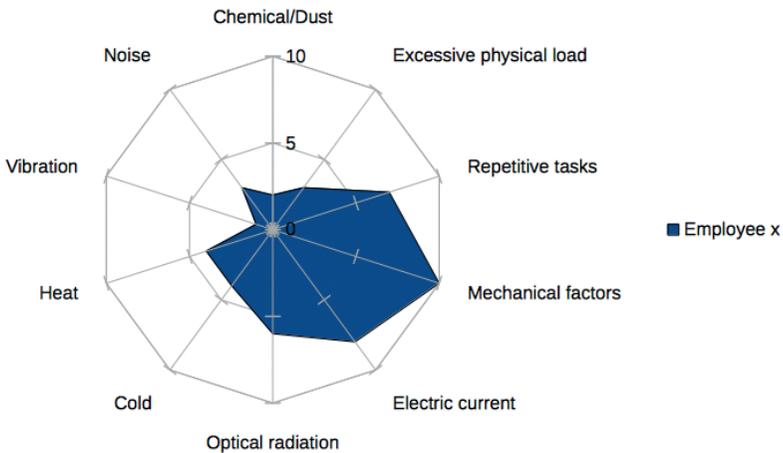


Figure 3. A simplified diagram of Koradecka's (2010) exposure model.

Occupational health and safety propose very well defined and practical ways of both modeling and preventing accidents and health hazards. As in lifestyle medicine, the theoretical models are rather simple and evidence-based, and most of the effort is put into prevention, increasing agency and understanding of the environment and its hazards. Wojtyła's concepts of action and conduct can easily be applied in this context. The occupational and health management leads us to the last domain we want to analyse where lifestyle plays a crucial role – criminology.

## Lifestyles in Victimology

In criminology, lifestyle appears on two occasions. On the one hand, a person's lifestyle may raise the probability of becoming a victim of a crime and in this sense the causal chain is very similar to one found in lifestyle medicine and occupational health models. On the other hand, exposure to criminal lifestyle may increase the probability of becoming a criminal. Basic victimological analyses, similarly to marketing and medicine, start with demographic variables (Hindelang, Gottfredson & Garofalo, 1978). The authors report, for instance, that personal victimization decreased as family income increased; it peaked at 16th – 19th year of age, and males were more often victims than females.

Victimologists relate the variety of offences to situational factors such as: physical resistance of the victim, time of day, number of offenders, kind of weapon, presence of evasive action, place of the assault, sex of an offender, age and race of offenders, etc. The analyses are very similar to occupational health analyses. It is also interesting to note that certain conditions result in repetitive victimizations; that is, the same person or the same household being a victim several times. Finally, the authors analyse what are the victims' attitudes about crime and victimization experiences. Was crime perceived as an inherent, threatening phenomenon in the immediate environment, or something that happens "out there"? The analysis of fear of crime and the probability of becoming a victim is particularly interesting. The fear increases with age but decreases with income, while the victimization decreases with both age and, to some extent, income. The data gathered by Hindelang et al. (1978) lead the authors to proposing a theoretical model of victimization in which lifestyle plays the key role. They propose the following definition of lifestyle: "Lifestyle refers to routine daily activities, both vocational activities (work, school, keeping house, etc.) and leisure activities" (Hindelang et al., 1978, p. 241). The authors postulate antecedents of lifestyle and then mechanisms that link lifestyle and victimization. As the model is broad and grounded theoretically, I enclose it in Figure 4.

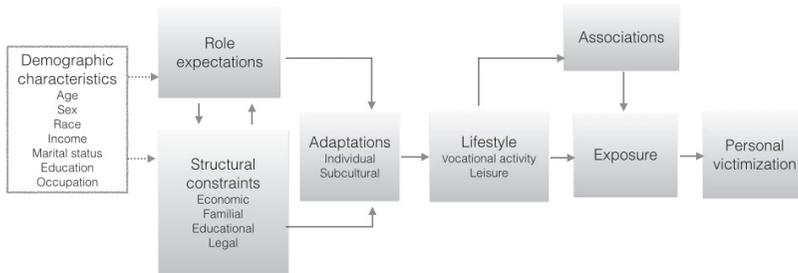


Figure 4. A lifestyle/Exposure Model of Personal Victimization.

Source: Hindelang et al., 1978, p. 243.

The demographic and structural constraints were also present in sociological and marketing models. Role expectations are often related to the set of assumed values. The authors define them as:

cultural norms that are associated with achieved and ascribed statuses of individuals and that define preferred and anticipated behaviours. The role expectations with which we are concerned are those that pertain to central statuses of individuals – central in the sense of having a diffuse influence on the person occupying the status (Hindelang et al., 1978, p. 242).

Many roles in work reality certainly bring such role expectations. Another important and original concept is the component of adaptations, as they have a voluntary and learning aspect. As authors say, the individuals can learn skills and attitudes that allow them to keep their agency even under adverse role or situational limitations. Such skills and attitudes may also have a disadvantageous character. If repeated and habitually used, such skills and attitudes constitute a lifestyle that is defined after Havinghurs as:

a characteristic way of distributing one's time, one's interest and one's talent among the common social roles of adult life – those of worker, parent, spouse, homemaker, citizen, friend, club or association member, and user of leisure time (Hindelang et al., 1978, p. 245).

The authors associate the lifestyle with exposure to victimization:

(...) Variations in lifestyles are related differentially to probabilities of being in particular places at particular times and coming into contact with persons who have particular characteristics; because criminal victimization is not randomly distributed across time and space and because offenders in personal crimes are not representative of the general population – but rather there are high-risk times, places, and people – this implies that lifestyle differences are associated with differences in exposure to situations that have a high victimization risk (Hindelang et al., 1978, p. 245).

In the organizational context of participatory enterprises, the influence of associations of people with similar interests and lifestyles should also be underlined. In this way, the model incorporates both leisure and work life. Wojtyła's concepts of action and conduct are particularly pertinent in this context. Particularly, conduct reveals the more general and habitual character of the victimization.

To summarize the domain of criminology, the lifestyle exposure to victimization theory seems to fulfill all requirements of a model good for participatory companies except one – the direct reference to values as an object of choices. The authors mention values as cultural norms related to statuses. In this sense, their treatment resembles the one found in sociology. It is both theoretically and methodologically relevant. It is holistic, and a person is an agent of his or her actions though within individual and social constraints. It leads to the possibility of practical solutions and strategies that may be based in human transcendence.

Of course, we cannot speak about “victimization” in co-operatives, in the literal sense of the word, as it was used by Hindelang et al. (1978). As was mentioned earlier, we might be, in many life situations, victims of pathologies at a workplace. In such situations, the exposure is more like exposure to hazardous work conditions analyzed by occupational health and safety specialists. We propose to use the word disposition instead of victimization in co-operative context.

## DISCUSSION

### Comparison of the models and their usefulness

At the beginning of the paper, I have proposed seven criteria for testing the five models. In Table 3, I have summarized which of the criteria the models meet.

Table 3  
*Usefulness of characteristics of lifestyle models for co-operative research*

Model	Theory	Agency	Trans- -cendence	Values	Holism	Strategy	Methods
Ethnographic (Stebbins, 1997)	yes	no	no	(yes) indirect	yes	no	yes
Marketing – VALS2 (Michman, et al, 2003)	yes	no	no	Yes	yes	yes	yes
Lifestyle medicine (Goldberg, et al. 2013)	yes	yes	yes	No	no	yes	yes
Occupational medicine (Reeses, 2003)	yes	yes	yes	No	no	yes	yes
Victimology (Hindelang, et al. 1978)	yes	yes	yes	(yes) limited	yes	yes	yes

As can be seen in the table none of the presented models meet all the criteria. So it seems sensible to construct an original model for our study of persons in participative company context using elements of all the presented models. The methods used in lifestyle research interchangeably included: observation, time budgeting, open interviews, grounded theory, (lifestyle) surveys, census data analysis, criminal reports, and diseases frequency reports (epidemiology).

### Construction of a Comprehensive Lifestyle Model for the Studies of Participative Companies

As the criminological model fulfils most of the requirements we are looking for in a co-operative lifestyle model, we shall start constructing our model from the victimization model and make it more detailed in aspects most important for co-operatives. The first decision is to limit the model to the four main blocks shown in Figure 4

starting from “Adaptations.” Although Demographic characteristics, Role expectations, and Structural constraints are important and should be studied, it might be difficult to operationalise them in the organizational context of the studies of co-operatives. So we mark their presence in the form of “Cultural exposure.” This allows us to recognize the varieties of lifestyle without digging into the causes of these varieties.

The first important element is Adaptations. We have delineated five domains of adaptations important from the co-operative management point of view. The most influential domain is one that impacts other domains, and we called it Personal growth domain. It reflects the choice (or lack of choice) of how we approach personal transcendence. Who, and in what form, influences us in our personal growth. The second domain is related to understanding and coping within present economic forces. We called it Economic literacy. The third domain of Adaptation is the Business expertise. Parallel to business expertise, we propose to delineate the co-operative specific expertise, related to what the co-ops’ goals are, with what values and principles they identify. The fifth domain of expertise important for co-operative lifestyle is Interpersonal relations. We assume that the specificity of a co-operative enterprise requires a high level of this domain of expertise. Those five domains have a high influence on lifestyles. However, to see whether the expertise level is related to lifestyles, we have to choose and measure the lifestyle itself. When we look at most of the conceptualizations of lifestyle described earlier, we propose to distinguish two main dimensions of lifestyles. The first one can be called Agency. It reflects whether a person is driven by outside sources or takes responsibility for his or her actions. To some extent it is close to the psychological concept of a locus of control (Rotter, 1975) or ancient Aristotelian concepts of *agere* (I act) and *pati* reminded by Wojtyla (1979). But there is another dimension that is reflected in lifestyles – orientation, either to self (competitive) or to others (collaborative). In Wojtyla’s terms it would be the form of action when it is performed with others.

The third component of the Lifestyle exposure model (Figure 4), and the key one, is Exposure. In this component, we should ask what a person is confronted with on a daily basis. In this component, we should assess the Co-operative Lifestyle, the functioning of the

co-operative, the Co-op's Decision Making Practice, its Governance and Adherence to Co-op Values and Principles, and the level of participation (or subsidiarity). In other words, what is a member exposed to for eight hours a day? As we can expect this is an important part which creates an input to personal disposition (victimization) but also influences the lifestyle.

Finally, the fourth component of personal disposition tells us about the final effect of the co-operative exposure. Unlike in the criminal model, we should speak of two aspects of disposition: the Organizational Disposition and Individual Disposition. We may expect that, in the short term, the two components are in conflict and there is a trade-off between them. But, in the long run, the long-term prosperity of a co-op translates to the prosperity of its members and employees.

We should be aware that many concepts overlap one another, and also our assignments are somewhat arbitrary. Many a time a concept could be associated with several components or domains of expertise. This ambiguity shall be eradicated when we decide on the methods of measurement. This analysis was meant to show that we might speak of several domains of expertise when we deal with the issue of co-operative lifestyle. The proposed five domains of expertise and the four components almost totally cover the area of lifestyle even if we put together several research traditions.

Figure 5 presents the Exposure Model of Personal and Organizational Disposition for Non-Co-operative Lifestyle. It summarizes the model described in the previous paragraphs. Although we use the victimization model, the influence of lifestyle may be both positive and negative. This is why instead of "victimization" I proposed to use the term "co-operative disposition" to define the individual's threat of becoming a subject of exposure to negative or positive co-operative lifestyles. The arrows represent the relationships that should be tested during the empirical research. For this purpose all the components should be operationalized in a theoretical context and appropriate tools should be found to measure them.

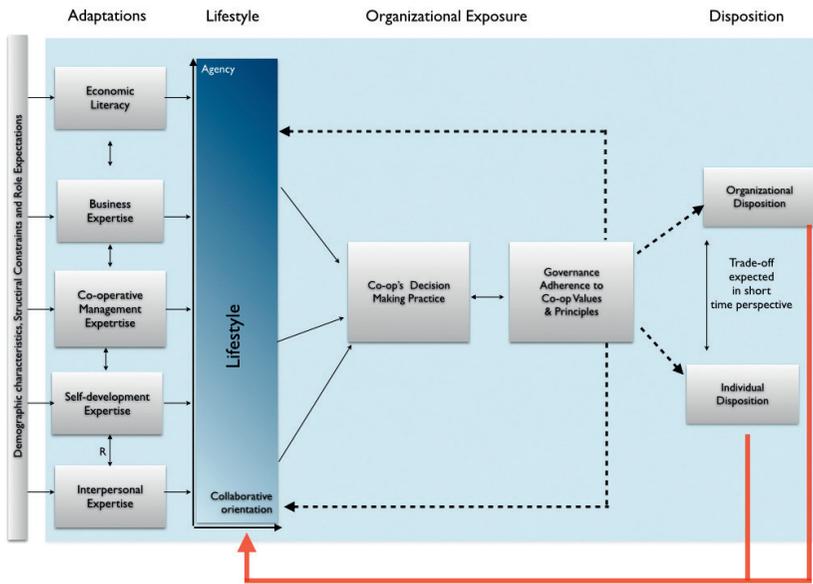


Figure 5. The Exposure Model of Lifestyle.

## CONCLUSION

In this paper I propose to use the concept of lifestyle to further develop Wojtyła’s analysis of action and conduct as a method of revealing truth about persons. As different disciplines assume a conception of the person to explain his or her actions, Wojtyła reverts the order and reveals the person through the analysis of actions. Similarly, we propose to revert the order in the analysis of lifestyles. As we have observed, many disciplines explain lifestyles by assuming a concept of the human being and what determines his or her behaviour. In this paper we proposed, similarly to Wojtyła, to reverse the order and start from the lifestyles and see what is revealed about the nature of a person from this perspective. As the main field of our investigations we have chosen co-operatives, as they are exceptional enterprises, which by definition declare to adhere to an internationally accepted set of values and principles. In a future empirical study we hope to reveal the

truth about a person in an organization by studying the lifestyles of co-operative members.

In this paper we assumed that by their very nature, as well as by the values and principles they declare, co-operatives are lifestyle companies so there is no better reflection of one's adherence to values than the lifestyle. Although lifestyles have a great impact on organizations, there is very little theoretical reflection and research on lifestyle impact on organizational life and on co-operatives in particular. The two exceptions that confirm this rule are Erdal's study of the co-operative influence on health (Erdal, 2014) and the unpublished work of Freundlich and Gago (2012) on the mortality-co-operative relationship. It goes without saying how important the studies might be for both the present co-op members and for the co-operative movement in general. But such empirical studies can have broader influence. Betterment of personal lifestyle may be a strong argument against a GDP-growth-oriented traditional approach to business and economy.

In the paper I made an overview of the most important traditions of lifestyle studies. It describes the ethnographic, marketing, medical, and criminologist approaches to lifestyle. It is not an exhaustive overview. There are at least three more research areas that should be explored in more detail in future studies. Firstly, the relationship of lifestyle to everyday life aesthetic choices a profound analysis conducted by Bourdieu (1984). Secondly, the influence of media on our lifestyles; we only superficially mentioned the topic by referring to Lewis (2008) research. The third area only superficially mentioned in the context of marketing research is the study of consumerism. Works of Featherstone (2007) and more recent research that can be exemplified by a collection edited by Ekstrom and Glans (2011) may be inspirational in this case. We have started with a set of requirements that a co-operative model of lifestyle should fulfil. All throughout the paper we tested to what extent the presented models meet our requirements. The summary can be found in Table 3. To be able to construct a more detailed lifestyle model for co-operative studies, we have decomposed all the traditions and made a table of concepts that served as building blocks for an Exposure Model of Personal and Organizational Disposition for Non-Co-operative Lifestyle. We developed this model starting from the model of Hindelang et al.

(1978) they used in victimization studies. Although transdisciplinary by nature, the proposed model meets all of our criteria and it seems a good starting point for further research in this area.

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