



Social marketers can gain much from exploring the literature beyond their primary domain. Critical Race Theory (CRT), for example, emerged from Critical Legal Studies that questioned the role of the traditional legal system in legitimizing social structures that oppress some peoples and in doing so institutionalise racism (Matsuda 1991; Ladson-Billings 1998; Crenshaw 2002). Social marketing participants are diverse and include people from different racial and ethnic backgrounds. CRT proposes that the cultural wealth of such marginalised groups is untapped as they are often viewed from a cultural deficit perspective (Yosso 2005). For example, in an education context, a cultural deficit perspective would be the view (conscious or unconscious) that “individuals from cultural groups lack ability to achieve because of their cultural background” (Silverman 2011). Cultural knowledge, skills and abilities come in many forms however those possessed by marginalised groups such

as Indigenous Australians or new migrant communities, are often unseen or overlooked with knowledge, skills and abilities of the upper and middle class regarded as valuable or possessing capital (Bourdieu & Passerson 1977; Yosso 2005). Beyond economic capital (i.e. money, assets) and social capital (i.e. networks and relationships), Bourdieu’s (1986) cultural capital refers to a person’s knowledge, skills and abilities that allow them to achieve higher social status. When the cultural capital that is valued is not that possessed by a marginalised group, this results in the replication of a hierarchical society in which marginalised groups are seen to lack the capital that would enable social mobility (Bourdieu 1986; Yosso, 2005). Yosso’s (2005) seminal article entitled: *Whose culture has capital? A critical race theory discussion of community wealth* outlines six forms of cultural capital possessed by marginalised groups (specifically the author refers to African American Communities of Color).

Aspirational Capital

The ability to maintain hopes and dreams for the future even when faced with real and perceived barriers.

Linguistic Capital

Intellectual and social skills attained through communication in more than one style or language.

Social Capital

Networks of people and community resources that provide emotional and instrumental support to navigate the institutions of society.

**Navigational
Capital**
Skills to manoeuvre
through social
institutions where
inequity may exist.

Familial Capital
Commitment to
community well-
being, sense of
kinship and
community history.

Resistant capital
Skills and knowledge of
oppositional behaviour
that attends to the
challenges of inequality.

Taking these concepts further in social marketing, you might like to consider:

What are your own understandings and assumptions as a social marketer regarding cultural capital?

How does cultural capital influence your social marketing efforts?

Which of the six cultural capital forms are prominent among participants from marginalised groups that are part of your social marketing efforts?

How can you integrate the various forms of cultural capital into your social marketing efforts to enhance outcomes?

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