

4th CRIS' Research Away Day

Date: 07 June 2019

Venue: Bedford Square (room BSQ 0-03), 11 Bedford Square, London, WC1B 3RA

9:30 – 9:50: Welcome coffee/tea

9.50 – 10:00: Welcome and Introduction by Giana Eckhardt

10:00 – 10:30: Benedetta Cappellini (RHUL), Elizabeth Parsons (University of Liverpool), Treasa Kearney (University of Liverpool), Emma Surman (Keele University), Sue Moffat (Vic Theatre, Stoke-on-Trent), Vicki Harman (University of Surrey) and Klara Scheurenbrand (Em-Lyon, France)

Who Really Cares? Introducing an 'Ethics of Care' to Debates on Transformative Value Co-creation

10.30 – 11.00: Katharina Husemann (RHUL) and Giana Eckhardt (RHUL)

The Role of the Market in Building a Caring Economy

11.00-11.30: Mikko Laamanen (RHUL)

Social order and organizational dynamics in an alternative currency movement network

11.30-12.00: Giulia Achilli (RHUL), Cristiano Busco (LUISS, Rome), Elena Giovannoni (RHUL) and Fabrizio Granà (ESCP, London)

Accounting and the Baroque: Exploring complexity in reporting design

12 -13: Lunch

13.00- 13.30: Marielen Priscila Kaufmann (Federal University of Rio Grande do Sul, Brazil)

Women and the art of preserving landraces: the Seed's Guardians of Ibarama-RS

13.30 -14.00: Alex Atanasova (RHUL) and Giana Eckhardt (RHUL)

The changing nature of materialism in liquid modernity: the case of Digital Nomads

14.00 - 14.30: Lauren McCarthy (RHUL) and Sarah Glozer (University of Bath)

Time to Retreat? #NoMorePage3 and the Replenishment of Emotional Energy

14.30- 15.30: **Keynote address** by Prof Lisa Ann Richey (Copenhagen Business School)

Effects and Affects of Commodified Compassion

15.30 – 15.45: Closing remarks by Giana Eckhardt

Abstracts

Who Really Cares? Introducing an 'Ethics of Care' to Debates on Transformative Value Co-creation

Elizabeth Parsons (University of Liverpool), Treasa Kearney (University of Liverpool), Emma Surman (Keele University), Benedetta Cappellini (RHUL), Sue Moffat (Vic Theatre, Stoke-on-Trent), Vicki Harman (University of Surrey) and Klara Scheurenbrand (Em-Lyon, France)

This paper introduces an 'ethics of care' to the extant literature on Transformative Services Research (TSR) in order to understand how transformational value and well-being are co-created between service users and providers. In considering six food poverty organisations, categorised as market-based, faith-based and neighbourhood-based, the authors argue that the different ways these organisations frame food poverty creates different possibilities for the co-creation of value, both for those who use the service and for those who provide it. By using three of Tronto's (1993; 2001) phases of caring (caring about, caring for and caregiving) to analyse the data, connections are made between values that drive the organisation's work, the practices that unfold as a result and the value that is co-created. The paper argues that it is important to consider caring relations 'in situ' because it is the particular values and practices of an organisation that determine the possibility for transformation.

The Role of the Market in Building a Caring Economy

Katharina Husemann (RHUL) and Giana Eckhardt (RHUL)

We witness a rise of interest in new forms of economic systems in the past decade, such as Conscious Capitalism, defined as an approach to business wherein the goal is to create not only financial value for stakeholders but also ecological, ethical, and spiritual value (Mackey and Sisodia 2013). We can see many major companies redefining themselves in line with social goals such as these; most famously, perhaps, is Unilever, who re-defined its vision in 2010 as "to grow our business, while decoupling our environmental footprint from our growth and increasing our positive social impact." However, whether businesses addressing social issues via the marketplace is resulting in desired outcomes is not clear. Giesler and Veresiu (2014) point out that this model relies on the consumer being responsabilized to address these issues via what they choose to consume. There is an assumption within ideologies such as conscious capitalism that consumers will support these initiatives in the marketplace via responsible consumption. Yet research has shown that consumers have a negative experience with companies which task them with being socially responsible, and that they resist the subject position of being an agent for social change via their daily consumption acts (Eckhardt and Dobscha 2018).

Is there an alternative economic system that can successfully bridge markets and morals? And if so, what would it look like? We propose that 'Caring Economics' (Eisler 2008; Singer and Ricard 2015) has the potential to do so. The caring economy is based on empathy, responsibility and concern for human welfare and optimal human development on individual, organizational, social and environmental levels. It takes into account the full range of human needs including our needs for meaningful work and meaningful lives (Eisler 2008). Whereas

Singer and Ricard (2015) re-think models of economic decision making to understand the complexities of a caring economy, our research seeks to answer the question, what is the role of the market in building a caring economy?

Based on a three-year ethnographic study of the Camino de Santiago, an ancient Christian pilgrimage route in Spain, and interviews with 26 service providers working in the Camino infrastructure, we unpack the logic of the market within the caring economy, and identify four practices by which the market surrounding the Camino has developed into a caring economy. The market logic is characterized by market norms which encourage and reward kindness, respect, and gratefulness for consumers and the environment. Market actors and institutions relate on the basis of partnership and community (rather than competition and hierarchy). A set of four market-mediated caregiving practices fosters market development on the Camino. They are: 1. facilitating care via the market through practices such as upscale hotels offering free meals for pilgrims, and pilgrim welcome centers offering free counselling; 2. giving back to the market after having experienced its caregiving, such as by volunteering, writing guidebooks and contributing to on line forums; 3. sharing the benefits of the market with local communities, for example, when guest house owners outsource services to their neighbors, or local children receive English lessons from pilgrims; and 4. protecting the caregiving environment, for example by opening new routes to lessen the environmental impact of overcrowding and picking up litter from routes. These practices allow the market to grow sustainably (i.e. market growth goes along with individual/spiritual wellbeing, community support, environmental protection).

This study contributes to the marketing literature by introducing the concept of the 'caring economy, which we propose can successfully develop in some contexts when other models of alternative economies such as conscious capitalism cannot. This is primarily due to all the players in the market – service providers and consumers – having experienced the hardships and triumphs of the experience together. We also contribute to research on the caring economy by unpacking the underlying market development processes within it, an area which has not been examined to date.

Social order and organizational dynamics in an alternative currency movement network

Mikko Laamanen (RHUL)

This paper, co-authored with Christine Moser, Sanne Bor, and Frank den Hond, builds on the theoretical notion that social order in organized settings is both emergent and decided. It examines the dynamics of emergent and decided social order in a local initiative within the alternative currency social movement. We propose that organized settings are in practice associated with a continuous blending of elements of both decided and emergent social order; thus, allowing organizing to evolve over time. Shedding light on the broader puzzle of how social order in organized settings evolves, we empirically show how organizational dynamics change through the interplay of networks, institutions and decisions, where participants rely on different blends of emergent and decided sources of social order. We approach organizing processes as patterns of relationships that allow interlinking individual and collective action. Concentrating on how the participants in the social movement initiative negotiate blends of emergent and decided sources of social order, we combine content analysis and social network analysis of archival data to describe and explain dynamic and inherently relational organizing activities that unfold in the community's day-to-day interactions.

Accounting and the Baroque: Exploring complexity in reporting design

Giulia Achilli (RHUL), Cristiano Busco (LUISS, Rome), Elena Giovannoni (RHUL) and Fabrizio Granà (ESCP, London)

Purpose – The Baroque is known as the art of complexity, bold ornamentation, juxtaposition, as well as the grotesque, extravagance, flamboyance, and illusion. By adopting a baroque interpretive lens, this research explores aesthetic complexity in the design of corporate reports, and particularly how this complexity engages with the personal/emotional sphere of its designers.

Design/methodology/approach – We draw on the experience of Plectra, a large European bank that operates in more than 15 countries, to analyze the aesthetic features of its Integrated Report. We rely upon an ‘aesthetic inquiry’ into accounting through an interpretive lens derived from the baroque artistic movement. Through this lens, we explore the emotional responses of the designers of the Integrated Report (the sustainability managers within Plectra), as they engage with the aesthetic features of the report during the design process.

Findings – This research demonstrates that aesthetic complexity in reporting design engages with the personal sphere of its designers *inside* the organization, as they attempt to fill the conceptual ‘voids’ left in the meaning of sustainable value and celebrate *it*. This attempt leads to an ongoing search for innovation in reporting design, while perpetuating the illusion of *avoiding* the voids.

Originality/Value - This research contributes to the recent call for more nuanced theoretical perspectives into the design of corporate disclosures, as well as to the scant literature on accounting design and emotions, by adding insights on the engagement between the aesthetic features of corporate reports and individuals’ personal/emotional responses *inside* organizations. In particular, we show that complexity in reporting design may provide its designers (e.g. sustainability managers within Plectra) with a means for celebration, heroism, illusion, and consolation, while reassuring them from the *horror vacui*, i.e. the fear for ‘sustainable value’ to remain empty, and for sustainability managers to ‘disappear’.

Women and the art of preserving landraces: the Seed’s Guardians of Ibarama-RS

Marielen Priscila Kaufmann (Federal University of Rio Grande do Sul, Brazil)

By the analysis of the ecofeminist theory, which brings discussions about sustainability in agriculture and the struggle of women, this paper discusses the importance of women in the selection and maintenance of creole seeds or landraces and the search for these women through recognition and visibility. Ecofeminism consists of theories that seek to approach and establish relations between the themes of ecology and feminism, two themes in vogue in the 21st century. One of its key foundations is the elimination of women oppression and natural resource destruction. The data that underlie this paper were obtained through qualitative research tools in the years of 2013 and 2015. Moreover is a synthesis of one of the objectives

of the doctoral thesis in Rural Development. 13 guardian families of creole seeds were visited during it was possible to carry out semi-structured interviews, participant observations and the capture of images and videos. Analyzing the experience of Ibarama, a municipality located in the Center region of Rio Grande do Sul, Brazil, it is concluded that they contribute effectively to the rescue and conservation of Creole agrobiodiversity, although not playing a prominent role in the Associação dos Guardiões das Sementes Crioulas de Ibarama. Also, we emphasize the experiences of farmers who, however, rescue and maintain plant species known as creole seeds guardians. Seed conservation is also influenced by the work division by family farmers in Rio Grande do Sul. Women care for the house and crops close to home. It's part of some social roles attributed to local men and women, which are socially accepted and reproduced, are internalized in the unconscious of the community. From events such as the exhibition "The Guardians of Ibarama" and the organization of women farmers in the Association of Artisans and the Association of Farmers of the municipality, they have been conquering spaces and publicizing their work, in addition to printing a confrontation, even if subjectively, in order to overcome the differences marked by sexual division.

The changing nature of materialism in liquid modernity: the case of Digital Nomads

Alex Atanasova (RHUL) and Giana Eckhardt (RHUL)

This study investigates what is the nature of materialism in the context of “liquid modernity” (Bauman, 2000) and illuminates how extreme conditions of liquidity reshape its characteristics. To this end, we empirically investigate how a growing cohort of consumers known as “digital nomads” interacts with the marketplace and enacts and experiences consumption in conditions of digital nomadic living. Digital nomadism is a movement which closely reflects the premise of “liquid modernity”, where the uncertainty and acceleration inherent in our globalized world require an orientation toward lightness and mobility to manage it. Described as a new breed of wanderers enabled by technology and cheap airfare, digital nomads opt out of fixed dwellings and possessions and choose to serially relocate from one place to another in search of novelty and adventure while they work from their laptops wherever an internet connection is within reach (Bloom, 2018; Chayka, 2018). Together with minimalists, essentialist, tiny-house dwellers and van-life enthusiasts among others, digital nomads are known as a consumer cohort with a post-consumerist orientation, which broadly manifests itself in consumers’ tendency to disengage from traditional materialistic values. In practice, such disengagement with materialism results in consumers voluntarily simplifying their consumption and placing little or no importance to the act of consumption itself. Prior research on elite nomads (Bardhi et al., 2012) has shown that nomadic lifestyles push consumers toward “liquid consumption” where consumers eschew buying most things and have a detached relationship to possessions. Lacking, however, is our understating of whether liquid consumption can indeed be seen as less materialistic than traditional solid consumption (Bardhi & Eckhardt, 2017). Are digital nomads less materialistic simply because they seek to reduce their consumption and rely on fewer possessions, or is their experience-centered lifestyle more materialistic because it depends on consuming the conveniences that a globalized marketplace affords? Preliminary insight from our data, drawn from 15 in-depth interviews with digital nomads around the globe, shows that, contrary to what nonmaterialistic orientations would suggest, acquisition and consumption for digital nomads are acts laden with importance, purpose and effort — qualities, which have traditionally been

associated with accounts of materialistic consumption. Liquidity evokes an intensified concern with the situational and instrumental use-value of the consumption object, which can result in a heightened awareness of both the object and the act of consumption, rendering even low-involvement purchases objects of deliberate evaluation. We label this way of consuming “strategic intentionality”. Strategic intentionality manifests itself as thoughtful engagement with the acts of acquisition and consumption even when consumers would describe themselves as nonmaterialistic and unexcited by consumption itself. This positions them within a realm of instrumental materialism (Csikszentmihalyi & Rochberg-Halton, 1981) where consumption objects are carefully considered, yet where they emerge not as desired ends in themselves, but as means to resources or utility. We thus introduce the idea that intentionality is one of the characteristics of nomadic liquid consumption that redefines the nature of their materialistic orientations and that stands in contrast to the impulsive, habitual or compulsive qualities pertinent to traditional accounts of materialistic consumption. Drawing upon a variety of data within our study that speaks to the new nature of materialism within liquidity, this study illuminates how traditional notions of materialism are reshaped and redefined in the context of liquid modernity.

Time to Retreat? #NoMorePage3 and the Replenishment of Emotional Energy

Lauren McCarthy (RHUL) and Sarah Glozer (University of Bath)

The role of emotions in creating, maintaining and disrupting institutions has been the subject of much discussion within institutional work literature. The concept of emotional energy creates new insight into such work, yet we still know very little about how actors’ emotional energy is replenished to sustain action. This paper offers a six-year, longitudinal analysis of ‘No More Page 3’; a ‘digi-feminist’ online organisation which sought the removal of images of semi-nude women from a UK newspaper. In our examination of how actors disrupt entrenched societal norms – in this case the sexual objectification of women in the media – we introduce the concept of ‘retreat work’ as a fluid movement in, out and within online organising in order to replenish emotional energy. We find that the liminal digital world facilitates and activates three processes of retreat work, namely congregating, withdrawing and re-centring, illuminating how emotions bind actors to institutions and encourage deeper reflection of the self within inhabited institutions. Retreat work is thus a vital component of digi-feminist organising, and disruptive institutional work efforts more broadly.

Effects and Affects of Commodified Compassion

Lisa Ann Richey (Copenhagen Business School in Denmark)

Have you purchased a luxury sweater to break the cycle of poverty, bought a soft toy from IKEA for families affected by disaster, or perhaps drank a ‘cup of hope’ with Starbucks coffee from Eastern Congo? Today’s marketplace is inundated with products supporting humanitarian causes that promise to give aid to distant beneficiaries, provide ‘good feelings’ to consumers and promote the brands of corporations and humanitarian NGOs. These ‘Brand Aid’ initiatives provide a neoliberal solution to humanitarian crises and sustainable development challenges by linking privatized politics of consumption to global change. My keynote will examine how commodifying compassion affects business, politics and individual

social relations. I will also present an exceptional new case that pushes the boundaries of compassionate consumption to the extreme.

Lisa Ann Richey is Professor of Globalization in the Department of Management, Society and Communication at the Copenhagen Business School in Denmark. Currently, she leads the research projects *Commodifying Compassion: Implications of Turning People and Humanitarian Causes into Marketable Things* (2016-2020), funded by the Danish Council for Independent Research (FSE) and *Everyday Humanitarianism in Tanzania* (2019-2024), funded by the Danish Development Research Council (FFU). Among other books, she has authored *Batman Saves Congo: Celebrity, Disruption and Neoliberal Development* with Alexandra Budabin (forthcoming); *Brand Aid: Shopping Well to Save the World* with Stefano Ponte (2011); *Population Politics and Development: From the Policies to the Clinics* (2008) and edited *Celebrity Humanitarianism and North-South Relations: Politics, Place and Power* (2016). She works in the areas of international aid and humanitarian politics, the aid business and commodification of causes, new transnational actors and alliances in the global South, development theories and representations, global health and gender. Lisa was the founding Vice-President of the Global South Caucus of the International Studies Association (ISA).

