



E N O R M

ALTERNATIVE PRODUCT, ALTERNATIVE ORGANIZATION?

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Abstract

Alternativ organisationsteori er et nyt fagfelt, som begrundes med klimakrisen og organisationers kapitalistiske profit-orienterede tendenser. Teorien påstår, at verden har brug for alternative organisationsformer og fremlægger tre principper, som organisationer skal leve op til for at være alternative; autonomi, solidaritet og ansvar for fremtidige vilkår. Den eksisterende forskning inden for dette fagfelt berører dog ikke, hvorledes principperne reelt kan realiseres i en organisation og dette påpeger således et forskningsgab. Den danske virksomhed ENORM producerer insekter til foder- og fødevarerindustrien, hvilket er et radikalt alternativ. Baggrunden for dette er, at insekter er enormt bæredygtige at fremstille og kan, ifølge grundlæggerne af ENORM, skabe fremtidig fødevarerikkerhed samt en mere ligelig fordeling af ressourcer på verdensplan. ENORM lever dermed i høj grad op til det tredje princip inden for alternativ organisationsteori; ansvarlighed. Derfor er det interessant at undersøge, om ENORM er en alternativ organisation og dermed også lever op til principperne om solidaritet og autonomi. Formålet med dette speciale er således at bidrage til fagfeltet ved at undersøge, hvordan en organisation kan konstituere sig kommunikativt i relation til de tre principper. Dette speciale er funderet i en forståelse af, at organisationer er konstituerede gennem kommunikation og dette perspektiv anvendes som analysestrategi ved hjælp af tilgangen "Communicative Practices of Affective Embodiment". Sammen med sense-making begrebet danner dette en forståelse for, hvilke menneskelige, ikke-menneskelige og konceptuelle relationer ENORM er bygget op omkring og hvorledes grundlæggerne selv forstår sig på disse relationer. Specialets empiriske materiale består af et interview med en af ENORMs grundlæggere samt udvalgt data fra organisationens hjemmeside og Facebook side. Resultaterne indikerer, at ENORM, på trods af sit meget alternative produkt, ikke lever op til principperne for alternativ organisation. Det konkluderes, at ENORMs hovedfokus er at fremme bæredygtighed og at dette sidestilles med profit. Det påvises dermed, at det ikke er nødvendigt at benytte alle tre principper for at skabe bæredygtighed. Specialet foreslår, at alternativ organisationsteori løfter blikket ud over organisationsniveauet og ser på, hvorledes principperne udspiller sig på samfundsniveau.



1. INTRODUCTION

Global warming, economic inequality, pollution, climate extremes, famine, overfishing, flooding, destruction of ecosystems, extinction of species, in sum; social and environmental destruction. These are only some of the risks for both people and ecosystems that are projected to be increased by climate changes, if we continue to live like we do today. Moreover, there is a scientific consensus, expressed by the Intergovernmental Panel on Climate Change (IPCC, 2014), that global warming, and its widespread impacts on human and natural systems, is clearly caused by human activities and further; that a continuance of our behavior will cause irreversible changes “in all components of the climate system” (p. 2, 8). More precisely, Parker et al. (2014b) state that climate changes “are an environmental externality of a fossil fuel based, capital driven economy” (p. xxii). This statement is supported by the IPCC (2014), who ascribe the overwhelming increase in greenhouse gas emission to economic growth (p. 4). Simultaneously, an even greater pressure is placed on the environment by the growing world population. It is predicted by The United Nations Department of Economic and Social Affairs (2017) that by 2050, the world will host 9 billion people (p. ix). Accordingly, the Food and Agriculture Organization of the United Nations expects the food demand to increase 60% by 2050, in order to accommodate this amount of people (Van Huis et al., 2013, p. xi).

Capitalism, which undoubtedly has caused unprecedented levels of wealth, freedom and choice in some parts of the world, is deemed the culprit in these affairs. The insatiable pursuit of profit maximization, which people as well as corporations rely on, has caused a delocalizing tendency in relation to production; increasingly, manufacturing has been moved to developing economies due to cheaper labor, which essentially causes greater CO₂ emissions through the transportation of goods. Capitalism has become the dominant form of social organization in the Western world and the wealth that it has created in this part of the world has, in turn, increased consumption of “packaged food, electrical goods, mobile phones, holidays, cars and so on” which further creates unprecedented amounts of waste and pollution (Parker et al., 2014b, p. 12). The single goal of the capitalist enterprise, then, is considered to be the endless pursuit of profit at any costs; “capitalist firms will try to squeeze as much surplus value out of labour and other resources as possible” (p. 7). In other words, capitalism can only produce cheap goods and economic growth because it fails to account for the cost of production and consumption on the environment; “a cost that has to be borne mostly by the most disenfranchised and will have to be borne by future generations” (p. 12).

Thus, greater pressure is being placed on the environment as a consequence of increasing levels of production and consumption, which are leaving devastating environmental footprints. Therefore, as Parker et al. (2014b) state, it is necessary to find alternatives that are ecologically sustainable and respect human rights; it is necessary to imagine other ways of organizing that take into account the means as well as the ends and acknowledge that not all means are acceptable in the achievement of noble ends and neither do justifiable means endorse all ends. In an attempt to de-center capitalism and point to the fact that non-capitalist alternatives always have existed, Parker et al., (2014b) introduce the concept alternative organization. They imagine organizations that re-appropriate various means of production and suggest three principles which these should be guided by; autonomy, solidarity and responsibility for the future (socially and/or environmentally). In essence, they “wish to encourage forms of organizing which respect personal autonomy, but within a framework of cooperation, and which are attentive to the sorts of futures they will produce” (p. 32).

In order to study alternative organizations, it is first necessary to identify organizations that alter from the norm and aim at establishing sustainable alternatives to current environmentally damaging practices. According to the Confederation of Danish Industry (DI), many Danish companies have started implementing sustainability into concrete organizational strategies, since the establishment of UN’s Sustainable Development Goals in 2015 (Petersen, 2019, n.p.). The Danish company ENORM is one of such organizations; it produces, promotes and sells insects for food and feed. The promotion of the practice of consuming insects - “entomophagy” /,ɛntə'mɒfədʒi/ is based in the necessity to find long-term, sustainable solutions to the many challenges the growing world population faces and meet the demand for an increased food production. Entomophagy is promoted by the Food and Agriculture Organization of the United Nations with three main arguments: health, environment and livelihood (economic and social factors) as insects are considered a more sustainable alternative to the current sources of protein (Van Huis et al., 2013, p. 2). Further, rearing insects requires less feed, land and water and essentially emits a significantly lower amount of greenhouse gases than most livestock (p. 2). Thus, rearing and producing insects for food and feed is a practice which lives up to the third principle of alternative organization; responsibility to the future. Given that ENORM constitutes a very sustainable alternative and thereby practices the principle of responsibility, it will be examined whether the organization also applies the principles of autonomy and solidarity. Thus, ENORM is an intriguing and

contemporary case and will constitute the focus of this thesis, which intends to study how the organization relates to the principles of alternative organization.

1.1. Motivation

The devastating global effect of climate changes have established the need to change many of the normalized structures within societal and organizational contexts, mainly in the Western world. I am intrigued by any attempts at establishing sustainable alternatives and as a student of communications, I am interested in the communicative implications this may have on organizations. Questioning or doubting normalized practices is, arguably, what has led the work and thought of many of human history's greatest philosophers and scientists; in a sense, doubting has sparked "ideas and solutions that have led to the progression of mankind" (Nielsen, 2019, n.p.). It is exactly because this approach is adopted by the theory of alternative organization that I have gained an interest in this field of study.

The motivation for this thesis, then, is based in an interest in alternative organizations from a communicative perspective and the gap that exists within this field of research. Research on alternative organization, as will be examined in the literature review, is mainly concerned with the theoretical principles of organization and does not address how these are actually realized; how these organizations are constituted communicatively and how they manage to survive and experience success on the market while placing value on solidarity, autonomy and responsibility for the future. This thesis will contribute to this field of research by approaching it from a communication perspective in order to provide an understanding of how the principles of alternative organization may be examined in relation to the constituting communicative processes of an organization. The Danish company ENORM presents itself as an interesting case in this context due to its very alternative choice of products, with which they attempt to spread the exercise of entomophagy within the Danish society. Moreover, the aim of this thesis is to seek to further advance the literature of alternative organization by questioning the validity and usefulness of framing non-capitalist practices as 'alternatives' to capitalism.

1.2. Problem Area and Formulation

Based on ENORM's alternative product and clear implementation of the third principle of alternative organization, responsibility to the future, it will be examined whether and how

ENORM is an alternative organization. The thesis will be based on the following problem formulation:

How does the company ENORM constitute itself communicatively in relation to the principles of alternative organization?

In order to answer the above problem formulation, I will base the literature review of this thesis within the research field of alternative organization and thereby exemplify the research gap and how I position myself within this field. Moreover, the theoretical principles of alternative organization will serve as one of the methods of analysis. In order to examine how an organization may constitute itself, the perspective Communication Constitutes Organization (CCO) will be applied and Just and Remke's (2019) "Communicative Practices of Affective Embodiment" will be utilized as a method for analysis along with the concept of sense-making. This leads to the operationalization of the problem formulation in the following more specific question: *how does the organization make sense of affective relations to human and non-human materialities?* Applying these approaches will enable the identification of some of the constitutive elements and affective relationships which are established through communicative practices and will assist in determining how the founders of ENORM make sense of these relations. Combined with the principles of alternative organization, this will, ultimately, provide insight into what kind of alternative ENORM constitutes. The analytical focus of the thesis is a case study on the company ENORM and as such, the empirical data will be collected through an interview with one of the founders of the organization, Jane Lind Sam, as well as the external communication available on the organization's two websites and Facebook page. In order to create an understanding of the case in study, the following will provide more detailed information about the company ENORM and its founders.

1.3. Case: Who is ENORM?

ENORM is a Danish organization that produces and sells insects for food and feed. The organization's long-term vision is to promote insects as a source of protein for human consumption (Enormfood.com, Om ENORM, 2018, n.p.). Initially, the company ENORM ApS was established in February 2016 by Lasse Hinrichsen. Today, Hinrichsen has partnered up with Jane Lind Sam, a previous coworker, and the organization now consists of the two sister companies ENORM ApS and ENORM Biofactory, which are owned by the financial holding company ENORM Holding. Lasse Hinrichsen and Jane Lind Sam own ENORM Holding along

with Lind Sam's father, Carsten Lind Sam. Since both companies are owned and driven by the same group of people, they will be referred to in union, simply as "ENORM", unless a distinction is necessary. ENORM ApS is a B2C (business to consumer) company which sells food products that contain insects via various retail stores throughout Denmark such as Meny, Føtex, Superbrugsen and Bilka along with several independent stores (Enormfood.com, "Forhandlere", 2018, n.p.). Currently, three products are sold; "insectsnacks", "insektnæk" and "ENORM shot". Although these products are meant to introduce insects as food to the Danish society, they are presented as a sort of gimmick. For example, ENORM shot contains a whole roasted larva and is described as "a social, fun and debate-generating drink, which clamors for both bachelor parties and manhood tests" (Enormfood.com/shop/enorm-shot, 2018, n.p.).

Today, most of the organization's resources are focused on building ENORM Biofactory; an insect farm that rears black soldier fly (BSF) larvae for food and feed, which was founded in January 2018. This is a B2B (business to business) company in the sense that the goal is to sell products to other companies in the food and feed industry so that insects may be incorporated into the food value chain. What is important to note is that there has been a development in ENORM; the focus has changed from a B2C to a B2B company. The reason behind this development will be further examined in the analysis. The establishment of ENORM Biofactory has led to the employment of six individuals; a biologist from Brazil with a PhD in insects, a technical manager who works with the technicalities related to insect production and the many units that need to be handled and automated (ll. 343-344). An administrative employee is hired to pay employees' wages, take phone calls and function as customer service for ENORM ApS while three workers will assist in the actual production of insects once the farm is constructed.

There are websites for each of the two sister companies; Enormfood.com and Enormbiofactory.com. In addition, the company has a page on Facebook and profiles on Instagram and LinkedIn (@enormfood) which are used to create awareness about the advantages of entomophagy. On Enormfood.com, the organization promotes four arguments related to the advantages of entomophagy. The first is "taste"; the organization argues that the flavors of insects are in fact similar to existing tastes within Western cultures (enormfood.com, "hvorfor", 2018, n.p.). "Nutrition" is another advantage of insects seeing as they provide a high concentration of protein. "The environment" is also a promoting factor as it only takes 1/10 feed to produce one kilo of protein from insects compared to cattle. Further, it is advantageous

for “the climate” as rearing insects emits up to 100 times fewer CO₂- and methane gases than from cattle (enormfood, “hvorfor”, 2018, n.p.).

1.4. Thesis Structure

This section will present a short outline of the following chapters along with a visualization of the structure of the thesis.



Figure 1: Thesis Structure

As has been established thus far, the introduction provides the context for this thesis by presenting the background and motivation behind it, along with the case; the Danish organization ENORM, which constitutes the thesis' analytical focus. Finally, this section presents the main problem area along with the problem formulation, which this thesis intends to answer.

Section two, will begin with an overview of the approach applied during literature and information retrieval. Subsequently, it will establish the field of alternative organization through a literature review in which the existing literature within this field is examined and evaluated. Moreover, this will position the thesis in relation to the existing literature and, thereby, how it will contribute to the field of research.

As the illustration above demonstrates, section three will present the theory of science which this thesis is based on. The case study approach and its relevance to this thesis will be introduced along with its advantages and limitations. It will also demonstrate the manner in which the empirical data has been selected and collected. This involves theoretical considerations related to telephone interviews as well as digital data from websites. Subsequently, the procedures that will be utilized to prepare the data for analysis will be presented. The following analytical framework will operationalize alternative organization theory by introducing the methods which will be utilized in the analysis. More specifically, it will present the understanding of Communication Constitutes Organization (CCO) which this thesis will be founded in as well as communicative practices of affective embodiment as a particular approach within CCO and, finally, how the concept of sense-making will contribute to a comprehensive understanding of ENORM's communicative constitution.

Section four, analysis will first present the structure of the analysis which will be divided based on the coding process. Subsequently the interview along with the communication on ENORM's website and Facebook page will be analyzed in relation to the chosen analytical tools. This will provide a comprehensive understanding of how ENORM constitutes itself communicatively in relation to the principles of alternative organization and will lead to a discussion about the principles and practices of alternative organization, which will occur in section five. Finally, section six, will answer the problem formulation by concluding on the analysis and subsequent discussion.



**2. ESTABLISHING THE
FIELD OF ALTERNATIVE
ORGANIZATION**

In this chapter, I will examine and evaluate existing literature concerning alternative organization, in order to establish the field of research that this thesis will position itself in relation to. The purpose of this section is to review the literature within the field, identify recurring themes and select the most relevant theories and approaches. It will present the main characteristics of alternative organization by examining the term alternative, the attitudes which are prefigurative for this approach, the constituting principles and, finally, how alternative organization theory may be perceived from the perspective of communication. Ultimately, this comprehensive theoretical framework will provide the foundation for understanding the case of ENORM and will serve as a tool for determining how the organization constitutes itself in relation to the main principles.

2.1. Procedure

The research phase began on the discovery service REX which contains a collection of all library items from the Royal Danish Library in Copenhagen including all electronic journal articles and databases that are available to students from Roskilde University. The search terms alternative organization OR alternative organisation were used in order to include both British and American results. The first result available was the *Routledge Companion to Alternative Organization* and since this is a primary source and a major work within the field, the research phase took its point of departure in this source. Relevant references to academic articles and other scholars within the field were identified from the Routledge Companion bibliography and subsequently found via REX on the databases ProQuest, Ephemera Journal and Sage.

The search concluded that research within this field is considerably new, finding relevant articles no more than two decades old. The search also concluded that some scholars appear on several sources on the topic, indicating the key scholars within the field of alternative organization to be the editors behind the Routledge Companion; George Cheney, Martin Parker, Chris Land and Valérie Fournier. Two of these authors, Parker and Fournier along with Reedy (2007), have also published *The Dictionary of Alternatives: Utopianism and organization*, in which utopia and other terms related to alternative organization are examined. The works by these scholars will therefore inform the theoretical framework on alternative organization within this thesis. The following will provide an account of the varying approaches to alternative organization and the defining principles, which vary in number and detail depending on the source.

2.2. Alternative to What?

In order to understand the characteristics of alternative organization, it is first necessary to examine the term alternative itself. In any context, the adjective alternative derives meaning from fluctuating and dynamic dialectic pairings, in the sense that it always needs a counterpoint. In addition to this vague definition, the issue that today's alternative may become tomorrow's conventional practice adds to the unstable characteristic. Although it is fluid, the notion alternative arguably articulates an opposition and rejection of dominant unitary solutions and encourages unexplored options (Cheney and Munshi, 2017, p. 2). When relating the term to organization, it becomes indicative of practices that deviate from those familiar, mainstream or hegemonic within society, which typically are representatives of the capitalist model (Cheney, 2014). Alternative organizations can therefore be characterized as "less hierarchical, less bureaucratic and more attuned to human needs" (Cheney, 2014 and Cheney and Munshi, 2017). This approach consequently sheds a light on the many negative social and ecological consequences of capitalism.

Capitalism can be broadly defined as processes through which capital is accumulated. This process is built on a division of two classes, between the owners and workers who sell their labor, creating a hierarchical and unequal power relation (Parker et al., 2014b, p. 5). Under subjection to capitalism, owners seek to maximize profit, commonly through either an increase in productivity or a decrease in its cost. Many Western societies today have delocalized material labor and production to developing countries, where the cost of labor is cheap. This has led to an increase in the value placed on immaterial labor within Western societies, which is thus relied on to a greater extent (p. 5). Throughout history, the capitalist model has generated multinational corporations and a concentration of capital because of the endless need to accumulate capital. Thereby, the market accumulates extensive power, which allows more and more of our lives to be "mediated by the market" (p. 8). The "relentless innovation" of capitalist organizations in producing and marketing new products is arguably sustained by "relentless consumption" (p. 8). Capitalism, therefore, produces certain types of people, while being dependent on them, at the same time. Parker et al (2014b) has named these people 'homo economicus' which encompasses "'free' autonomous agents maximizing their own utility through both work and consumption" (p. 9). This points to the apparent strengths of capitalism; economic efficiency, growth and individual freedom. These motifs, however, are contested beliefs: "the neo- liberal conceptualisation of freedom in terms of individuals' ability to

compete freely on the labour market, and to exercise consumer choice, provides a very partial and restrictive vision of freedom” (p. 10). Multinational corporations and conglomerates essentially own the ‘free market’ and are therefore in control of what we are able to consume.

Capitalism also entails a different kind of control, one that eliminates other possible worlds. As mentioned, capitalism relies on the compliance of people, the *homo economicus*, while people become equally reliant on this model, which consequently allows it to dominate. According to Gibson-Graham (2006), this has created a ‘capitalocentric’ logic and discourse, in which capitalism as a specific economic form is positioned as the standard and “becomes the very model or definition of economy” (p. 35). It is this mindset that Parker et al. (2014b) criticizes in the Routledge Companion to Alternative Organization. However, an interesting contribution to the discussion about the term alternative itself is conveyed by White et al. (2016) in “Beyond capitalocentrism: are non-capitalist work practices ‘alternatives’?” which not only questions the capitalocentric logic like Parker et al. (2014b), but arguably goes beyond it to question the usefulness of framing non-capitalist practices as alternatives. This article essentially indicates that utilizing the term *alternative* to describe non-capitalist practices can in fact be considered a capitalocentric practice. In any case, the dominance of capitalism has consequently spread an illusion of “TINA”; that There Is No Alternative; the belief that “no drastic change to current economic arrangements is conceivable or possible” (Wright et al., 2013, p. 651 and Parker et al., 2014b, p. 31). This manifests itself in the way we organize; stakeholders involved in capitalist organizations reproduce organizational practices and structures “thus, sheer imitation and organizational isomorphism are prevalent” (Cheney, 2014, n.p.). This arguably leads to a denial of local agency and responsibility and an acceptance of the current state of affairs, which ultimately inhibits even the ability to imagine other ways of organizing (Parker et al., 2014a, p. 635).

The importance of imagining new forms of organizing is underscored in Wright et al.’s (2013) article “Future imaginings: organizing in response to climate change”. This paper provides a useful approach to alternative forms of organizing and sustainable imaginings based on climate change as a response to the “current capitalist imaginary that sustains the carbon extracting” (p. 650). The power of capitalism is criticized for its rhetoric of long-term economic growth, which has “monopolized the way that the social (and by extension the organizational) is conceived in dominant discourses of climate change” (p. 650). Wright et al., (2013) claim that this has led to a perception of humans as either the drivers of climate change or the recipients of its effects. The capitalist imaginary thus excludes the notion humans as capable

and responsible actors. This has in turn strengthened particular responses to climate change which are structured around “the perceived inevitability of capitalism and a market economy as the basic organizational structure of the social and economic order” (p. 650). Thus, citizenship activities become seamlessly embedded in an imaginary, where the only solution to the problems of capitalism is more capitalism!” (p. 651). As stressed by the literature within alternative organization, it is therefore vital that alternatives are imagined. This constitutes one of the main attitudes which are a precondition for alternative organization.

2.3. Alternative Attitudes

According to Cheney and Munshi (2014), it is possible to perceive alternative organizing as “a set of attitudes”, the first of which involves not taking any assumptions about organizing for granted (p. 4). This implies that not only is it necessary to question contemporary understandings; merely being able to imagine other ways of doing things is paramount. Refuting the TINA perspective is therefore an attitude which defines alternative organization and the purpose of the literature within the field of alternative organization is therefore to create “an awareness of the consequences of particular forms” as well as demonstrating that, not only are alternatives to capitalism necessary, they have always existed (Parker et al., 2014b, p. 19). Moreover, within the field of alternative organizing, it is an accepted reality that the capitalist model is not the norm, and never has been, “in reality, capitalism is partial, fragmented, and has always existed alongside, or even dependent upon, non-capitalist alternatives” (Parker et al., 2014b, p. 19).

The Routledge Companion to Alternative Organization by Parker et al., (2014b) presents itself as a book that questions the mentioned ‘capitalocentric’ logic, by exploring the possibilities of economic and organizational alternatives to the dominant models of capitalism, which are regarded as “socially and ecologically destructive” (p. xxii). The content of the Routledge Companion consists of several chapter articles by an international cast of contributors which present examples of alternative forms of organizing that have not yet been explored within organizational studies or other interdisciplinary fields. This demonstration of non-capitalist alternatives is deemed necessary by Cheney and Munshi (2017), who state that, although empirical research on organizational communication has offered the “realization of forms of segregation, divergent worldview, and conflict” (p. 5), the alternative attitude of not taking any assumptions about organizing for granted has not been developed further.

Cheney and Munshi's (2017) paper appears in *The International Encyclopedia of Organizational Communication*, and alternative organization is therefore connected to organizational communication. Using a recipe book which intends to provide ideas and inspiration as an analogy, Cheney and Munshi (2017) demonstrate their main point with alternative organizing; to encourage, firstly, the acknowledgement of the existence of other forms of organization and, secondly, the exploration of these. The article presents ten societal trends to which alternative organizing may be considered a response, including but not limited to globalizing capitalism and growing inequalities, consumerism and the environmental crisis. Common for all the motives is the critical position they take in challenging contemporary theorizations about power, capitalism, bureaucracy and organization.

Cheney (2014) also presents alternative organization as accompanied by a set of attitudes regarding social transformation, on the website for Critical Management Studies, which is a platform for debating left-wing, theoretical approaches to management and organization studies and questioning prevailing perceptions of management and organization. Cheney (2014) delves into the adjective "alternative" and how this may be used to define several non-capitalist viewpoints throughout history. Cheney (2014) identifies that a recurring theme throughout these alternatives is 'control' and its exercise and that alternative organizing is often associated with democratizing work. In this respect, the traditional form of management in an organization and its relation to control is placed in direct opposition to the freedom and democracy which is emphasized in alternative organization. This liberating attitude and the notion of thinking about alternatives brings forth an inherently transformative aspect and the ability to imagine, visualize and believe in transformation is a key attitude which preconditions alternative organization. This assumption is supported by Parker et al., (2007), who relate an organization's transformative potential to the utopian vision of an alternative world which "inspires and drives people to imagine and work for a better world" (p. xi). Transformation within the framework of alternative organization suggests "breaking free from traditional and institutional and cultural constraints" and transforming the status quo (Cheney and Munshi, 2017, p. 1). Cheney and Munshi (2017) also argue that, although the field has not been studied extensively, it is apparent that the prefigurative attitudes of alternative organization are challenging the contemporary hegemony of the growth perspective and that many of these efforts can be seen "embodied in social entrepreneurialism" (p. 5).

This mirrors Atzeni's (2012) approach to alternative organization, which he considers a consequence of the negative implications of the capitalist system on the worker. In his book

Alternative Work Organizations, Atzeni (2012) juxtaposes alternative work organization with workers' control. Accordingly, it is the existence of structural conditions created by the labor capital relation that have created the need for alternatives throughout history (p. 12). Despite the transformational and revolutionary potential of alternative work organization, efforts and experiments with new forms of organizing up until now "have inevitably always been inserted within the present capitalism socio-economic system" (p. 3). The consequences of this, according to Atzeni (2012), have been that the mere existence of these alternatives has been opposed by the dominant classes because it directly challenges the capitalist labor process. Moreover, the alternatives that have been able to survive in the dominant system have been forced, due to market competition, to adopt capitalist managerial rules "that limit the extent of democracy and participation within the organization" (p. 3). Atzeni's (2012) therefore contributes to the understanding of alternative organization by acknowledging "the tensions between democratic impulses and bureaucratic tendencies that are constantly present in every alternative experiment" (Kokkinidis. 2014, p. 1034). Approaches to the fate of alternative work organizations have been dominated by exactly this perspective; that incorporation into the present market leads to degeneration and elimination of the alternative's revolutionary potential to transform.

As mentioned, these attitudes are prefigurative of alternative organization and can be considered "a constitutive politics in themselves" (Parker et al., 2014b, p. 39), however, deeming organizations as alternative is not always uncomplicated. Through an example of the development of microfinance, from a small-scale local practice with a social mission of poverty-alleviation to the global commercialization of microfinance displacing the initial mission with a logic of capitalism, the Routledge Companion demonstrates that a critical approach is necessary, when determining whether or not organizing is alternative (pp. 32-33). This problem is partly based on the complexity related to gaining agreement on any of the determining principles and partly on the consideration of means and ends, which Parker et al. (2014b) deem to be inseparable (p. 34). Although Parker et al. (2014b and 2014a) make a point of claiming that there is not one 'right' way to organize there are some general principles which describe what alternative organizations should be guided by. These will be explored in more detail below.

2.4. Alternative Principles

As mentioned, the defining principles of alternative organization vary in number and detail depending on the source. The Routledge Companion presents three main principles; autonomy, solidarity and responsibility (Parker et al., 2014b, p. 32). Autonomy is concerned with the responsibility we have to ourselves. This notion is not novel in relation to organization and in fact it underlies much of the neo-liberal capital ideology. However, in the setting of alternative organization, this principle must present a radical core within any alternative (p. 36). The second principle, solidarity, contradicts the assumptions of the first, as it is concerned with responsibility to others. The assumption is that human beings are vulnerable on their own but powerful in unison. Ultimately, words like solidarity and cooperation become descriptive of how humans are but also of how they should be. Although the first two principles may seem opposing, they should be considered as co-produced: “‘freedom to’ is only possible if we also experience ‘freedom from’ [...] The individual freedom to be who we want to be rests on our freedoms from hunger, dislocation, violence and so on which can only be pursued collectively. We as individuals, can only exercise our autonomy within some sort of collective agreement” (p. 37). Consequently, individuality becomes a precondition for solidarity.

The last principles which is presented by Parker et al., (2014b), pertains to responsibility for the future and “the conditions for our individual and collective flourishing” (p. 38). These conditions refer mainly to climate change, environmental degradation and loss of biodiversity but also include cultural and institutional conditions. Practicing responsibility to the future, therefore, also involves a certain regard to what types of people are created, what organizational arrangements they construct and that construct them. According to Parker et al. (2014b), notions of sustainability and accountability are often used by organizations but not actually visible in their practices; “the economic and organizational structures of the present tend not to encourage such responsibilities, instead treating people and planet as resources which can be used for short-term gain by a few” (p. 38). This third principle suggests a palpable form of practice which poses a “direct challenge to the externalizing tendencies of capitalism” (p. 38). However, as mentioned, it is not an uncomplicated matter to identify alternative organization, which is why it is suggested by Cheney and Munshi (2017), that it is relevant to identify the degree in which alternative aspects are present within organizations (p. 6), but it is necessary to note that the three principles do not suffice as alternative in isolation from one another. Parker et al., (2014b) therefore wish to encourage forms of organizing “which respect

personal autonomy, but within a framework of cooperation, and which are attentive to the sorts of futures they will produce” (p. 32).

The three principles of autonomy, solidarity and responsibility are repeated in Parker et al. (2014a) “The question of organization: A manifesto for alternatives”. Appearing in the journal *Ephemera Theory & Politics in Organization* this paper proposes a more political approach to organizing which makes it stand out in comparison to the other sources. This paper defines itself as a manifesto for understanding and defining the alternative and outlines the three general principles while referring to anarchism as a necessary starting point for thinking about alternative organization, since “politics will not end because we have new organizational forms” (624). Parker et al. (2014a) demonstrate that alternative organization and the defining principles represent an anarchist understanding of organizations, because anarchism as “the first form of organizational theory” assumes as little as it can about organizations (p. 624). Parker et al. (2014a) argue that all forms of organizing are essentially political as they are subject to contestation and the principles are a way for the authors to communicate what ties together the forms of organizing they encourage while articulating what they are ‘for’ and not focusing on what they are ‘against’. This can be considered as a type of manifesto for defining ‘the alternative’: “that is to say, it describes what we include in our list of useful possibilities, and what to exclude on the grounds that it doesn’t fit with our definition of what counts as sufficiently different from the present” (p. 625). Parker et al. (2014a) consider this a necessary approach, seeing as there are many alternatives to the present, including “fascism, feudalism and slavery” and these are obviously not advocated for (pp. 628-629).

In “Alternative Forms of Organization and Organizing”, Cheney and Munshi (2017) present the determining principles of alternative organization, however, in this paper, it is suggested that there are four principles: (1) autonomy, (2) equality/equity, (3) participation and democracy, and (3) solidarity and connection (p. 5). In this model, autonomy mirrors the first principle in the Routledge Companion while participation and democracy, which concerns group work within a team or the larger society, mirrors the second principle of solidarity. The fourth principle, solidarity and connection may be perceived as the embodiment of the organization’s commitments to the community and can, therefore, be related to the Companion’s third principle, responsibility. In this sense, the model presents a fourth principle termed equality/equity, which deals with “shared stake and opportunity” (p. 5). This may epitomize the unifying link between solidarity and autonomy within an organization. A focus on equality arguably facilitates an inclusive and successful form of solidarity in which

autonomy may still be upheld. Incorporating this principle articulates the vision that autonomy and solidarity may work together and facilitate the right to express both individual and collective distinctions and identities. Equality may be perceived as an alternative organizational value which stands in opposition to the values upheld by organizations led by capitalist ideals which, according to Parker et al. (2014b), have created “a trickling up effect leading to the increased concentration of wealth in the hands of a few” (p. 13).

The defining principles of alternative organization are also referred to by Cheney (2014), who offers a more detailed definition through five principles: (1) autonomy, (2) equality/equity, (3) participation and democracy, (4) solidarity and connection and (5) responsibility. In this version, Cheney (2014) also includes equality/equity as an independent principle. Cheney’s (2014) last two principles both express commitment and responsibility relating to society and the “collective flourishing” which essentially defines the principle of responsibility within the Routledge Companion. Cheney’s (2014) principles touch upon another characteristic of alternative organization; an organization which pursues and practices its stated values may also be deemed the definition of the term “prefiguration”, which is connected with the means and ends of organizing.

2.5. Alternative Means and Ends

According to Parker et al. (2014a), examining what is alternative includes considering the forms of rationality behind both means and ends (processes and purposes) and whether there is a somewhat utopian vision of a better social order. Parker et al. (2014b) stress that the distinction and separation between means and ends should be treated with caution as the judgement of one cannot be done in isolation from the other. This encourages suspicion towards arguments that consider any means acceptable in the achievement of certain ends, as well as those that deem only certain means to be justifiable. Distinguishing between the two may encourage choosing a particular method or attempting to fulfill a specific mission, however, according to Parker et al. (2014b), “we can’t simply disentangle the question of how something is done from the broader issue of why it should be done, and neither do noble ends justify the use of any means necessary” (pp. 34-35). This ties into the political and contested aspect of organizing which makes it difficult to deem whether or not an organization is indisputably good or bad. What alternative organization stresses is, therefore, that there should exist an alignment of an organization’s means and ends.

The notion of considering the relationship between means and ends is compared to the idea of decision-making within an organization by Parker et al. (2014b). In a traditional organization, decisions are typically made by those in power, making the decision a means to an end. Having people in power make that decision guarantees an efficient means to getting to the end. Parker et al. (2014b) apply anarchist thinking to demonstrate how this dichotomy may be merged; “we could treat a collective form of decision making as an end in itself as well as a means [...] We might then think about the art of cooperating, and not about organizing as simply a means to some end” (p. 627). In this way, the process of organizing in a particular way may constitute both the means and the ends. A conflation between means and ends, when an organization practices its stated values, may be termed “prefiguration”. The concept and practice of prefiguration is established by Marianne Maeckelbergh (2014), in relation to the emergence of new social, political and co-operative movements and their decision-making processes, as something which defines the connection between means and ends and the principles of alternative organization; “prefigurative politics is based on the notion that the ‘future society’ is how we act in the present, what kinds of interactions, processes, structures, institutions, and associations we create right now, and how we live our lives” (p. 350).

What is important to note here, is the emphasis on action; that social change is dependent how people act in the present. It is about creating the envisioned future here and now. Underlying the emphasis on process is the assumption that “the way in which the movement organizes itself reflects how the world should and could be organized more democratically” (p. 349). In relation to alternative organizing, a prefigurative strategy represents the envisioned alternative world. According to Maeckelbergh (2014), this may be referred to as ‘horizontality’ and can be deemed a “guiding organizational principle” for organization that attempt to limit power inequalities. The term invokes the notion of organization “as a continuous process rather than a set of institutions, and therefore allows for a more fluid and open approach to politics than the idea of organization as a structure, or a set of structures, allows” (p. 350). The continuous process of prefiguring horizontally and challenging power hierarchies evokes the notion of equality.

According to Parker et al. (2014b), a recurring argument and assertion by pro-capitalists relates to the inability of alternative organizations to survive in a capitalist driven society; that the current state of affairs cannot change because of ‘the market’ or ‘human nature’. However, according to alternative organization, there is always a choice to be made, since “no particular forms of human organizing are inevitable, and there are always choices about means, ends and

the relations between them” (p. 628). The consideration of organization as an emergent process is a prerequisite within the field of alternative organization; Parker (2007) considers organization as a verb and “the processes through which human beings pattern or institutionalize their activities” and therefore present an emergent understanding of organizing (p. ix). This arguably aligns with the assumption that communication “can function in service of the development of alternative forms of organizing or can represent and indeed function as alternative organizing itself” as is demonstrated by Cheney and Munshi (2017, p. 2).

2.6. Alternative Communication


Cheney and Munshi (2017), are critical of the fact that the field of alternative organization has not been extensively studied or acknowledged within the field of organizational communication. They also reflect on how alternative organization may be translated into alternative communication practices which should encompass practices that are “less “mainstream” and less oriented toward the reproduction of the status quo than more accustomed practices, especially within work contexts” (p. 2). Accordingly, four communicative practices are formulated as examples of when alternative communication functions as alternative organizing. For example, when organizations experiment with different forms of (1) dialogue and participation which concerns “interactive communication aimed at intersubjective understanding” (p. 2). When leaders practice (2) openness within their organization, which entails facilitating feedback and is often operationalized as transparency. (3) Reflexivity can also be deemed an alternative communication practice which facilitates the potential for transformation. This is practiced by “using communication situations for deep reflection on what is being done (or not done) in a way that manifests the fullest expression of value based rationality” (p. 2). The notion of (4) silence is presented as an additional communication practice which directly opposes the universally accepted bias towards ‘talk’ within the field of communication (p. 2).

These examples of alternative communicative practices provide an understanding of how a company may organize itself communicatively as an alternative organization. However insightful, this paper does not provide a model for how these abstract practices may be examined. As can be deduced from this literature review, the majority of the research on alternative organization is concerned with demonstrating that there are alternatives to the current dominant capitalist forms of organizing as well as providing theoretical principles

which these organizations must live up to in order to be established themselves as alternative. The research within this field does not, however, address how these principles are actually realized; how alternative organizations are created communicatively and how they manage to survive and experience success on the market. A research gap can therefore be identified, and this thesis will attempt to contribute to the research on alternative organization by examining the concept from a communicative perspective in relation to a specific organizational case.

Instead of demonstrating how a company may organize itself as an alternative, this thesis will examine how an organization may establish itself through communicative practices in relation to the principles of alternative organization. Although there are several different versions of the general principles of alternative organization, the case analysis in this thesis will be informed by the three initial principles as presented in the Routledge Companion. This is based on the assumption that the other versions, although more detailed, may arguably be explained effectively as autonomy, solidarity and responsibility. The principles which are not employed will automatically be considered in the exploration of some of the central themes within alternative organization; attitude, prefiguration and the connection between means and ends, which will serve as analytical tools. Although these principles will inform the analysis of this thesis, it is the development and practical establishment of these that are missing, from a communicative perspective. The field of communication will, therefore, contribute to a deeper understanding of the process of alternative organization. This necessitates the application of an analytical method.

As mentioned, the perception of organization within this thesis is emergent: “the always temporary and transient result of an open-ended and collaborative communicative process” (Gulbrandsen and Just, 2017, p. 238). The theoretical perspective known as the Communicative Constitution of Organization (CCO) is an approach to considering the practical implications of this view on organization; how these communicative processes unfold within an organization. The CCO perspective will, therefore, be utilized as an analytical method for examining whether the organization ENORM constitutes itself communicatively in a way that represents the principles and attitudes of alternative organization. The assumptions presented within both alternative organization and CCO; that communication is a set of interactive practices which aim at intersubjective understanding and essentially constitute forms of organizing, naturally align with a social constructivist paradigm. This scientific viewpoint will be examined further in the following chapter, along with the epistemological and ontological assumptions which this thesis is based on.



**3. SCIENTIFIC
VIEWPOINT AND
RESEARCH
METHODOLOGY**

In this chapter, I will define the paradigmatic perspective and its ontological and epistemological assumptions that this thesis is based upon. This will, in turn, influence the theoretical and methodological decisions relating to the operationalization of alternative organization theory. In the following, the chosen paradigmatic perspective will be presented along with a reflection on the limitations and possibilities. This is followed by an elaboration of its relevance to this thesis. Subsequently, this chapter will present the methods that, according to the research design, are necessary in order to answer the problem formulation and essentially contribute to an understanding of the communicative constitution of ENORM in relation to the principles of alternative organization.

3.1. Theory of Science

An explication of the scientific viewpoint is necessary, in order to establish what concepts, methods and theories are most appropriate for answering my research question, since “the way we think the world is (ontology) influences: what we think can be known about it (epistemology); how we think it can be investigated (methodology and research techniques); the kinds of theories we think can be constructed about it” (Fleetwood, 2005, p. 197). Following a paradigmatic frame of reference entails working in accordance with a set of principles and methods that are applicable within a specific paradigm and determining how science is approached within a certain field (Ragans, 2013, p. 50).

3.1.1. Social Constructivism and Alternative Organization

The field of alternative organization is more or less based on a constructivist approach as its main objective is to stress that the dominant capitalist view on organization is “just one among many ways of organising” and that there are many alternative ways of making sense of the world (p. 3). The social constructivist paradigm is characterized by a worldview which considers knowledge and reality as social constructions which are maintained through social interactions. This perspective argues that phenomena “that we normally assume are independently existing parts of the world around us are really just products of collective human action, thought, discourse, or other social practices” (Collin, 2016, p. 455). Social constructivism therefore takes a critical stance towards taken-for-granted ways of understanding the world and encourages us to question the idea that conventional knowledge is based on an objective observation of the world. According to this approach, we cannot claim

whether something is true or false based on the understanding that there does not exist one universal and objective source from which the truth may be found. On the contrary, numerous perspectives will always be present, and any broadly accepted views are considered constructed through language and dependent on cultural and social contexts. In effect, the world does not exist independently of the observer (Ragans, 2013, p. 116). Based on its perception that reality is a human creation, which can be changed if we wish, the paradigm can also be deemed 'deconstructive' (Collin, 2016, p. 455).

Alternative organization is critical towards the primacy given to the capitalist model which, according to Parker et al. (2014b), has colonized the world with a single, coherent logic making a world without capitalism unimaginable (pp. 18-19). Alternative organization thereby utilizes a constructivist argument in claiming that the power of a hegemonic understanding like capitalism excludes other ways of perceiving the world and, consequently, other possible ways of organizing. Alternative organization emphasizes this critical stance by suggesting that alternatives themselves must be criticized (p. 31). Moreover, it is accepted within this field that social phenomena of all kinds are socially constructed; that dominant ways of thinking and approaching the world could (and should) be criticized and rethought. Social constructivism claims that social phenomenon come into being through language, which in turn affects how we understand the world. Accordingly, alternative organizations only exist because they are being talked into being. Our terminology and, in turn, our world-view could not grasp these non-capitalist, nonconforming ways of organizing until now. This explains why alternative practices may have preceded the term itself. Social constructivism and the realization that the world is created through language and social relations arguably involves great social responsibility and power and can be considered liberating as it perceives knowledge as constructed and changeable. This allows for the deconstruction of knowledge. In the same way, alternative organization considers itself an approach which liberates our understanding of organization from a hegemonic depiction of a capitalist world.

The deconstructive agenda of alternative organization is mirrored by Laclau and Mouffe (in Collin, 2016), who believe that it is necessary to question "the neoliberalist surge in Western societies, which increasingly subjects all political decisions to the logic of the market. All the issues dear to the new social movements are mere distractions from the overriding aim of creating economic growth" (p. 461). In addition to being deconstructive, social constructivism may also be considered transformative, as human actions are capable of changing societal phenomena. This feature can also be recognized in alternative organization

and is emphasized by Atzeni (2012) who goes so far as to say that alternatives by their own nature are “transformative of the status quo and thus potentially revolutionary” (p. 3). In order to achieve this transformative and deconstructive characteristics, it is first necessary to be able to imagine alternatives. According to Parker et al. (2007), it is this act of imagining a better world, a utopia, “which disrupts the closure of the present” and inspires transformation (p. xi). In short, acknowledging social constructivism allows for a deconstruction of reality and an imagination of utopia which represents the possibility of alternative organization.

The social constructivist understanding within the field of alternative organization and its focus on the discursive aspects naturally aligns it with the perspective Communication Constitutes Organization. Within the CCO perspective, communication is regarded as a principal constitutive element in the process of organizing, rather than perceiving communication and organization as two distinct phenomena. This mirrors Parker’s (2007) understanding of organization as an emergent process. From a social constructivist perspective, the formative aspects of communication are essential as these emphasize that communication involves complex processes of continuous meaning negotiation. This underscores its relevance to alternative organization and, moreover, how this perspective may contribute to a deeper understanding of how organizations may be constituted communicatively in relation to alternative organization theory. The combination of alternative organization and the CCO perspective affects the social constructivist position within this thesis and, in turn, its epistemological and ontological assumptions. Some constructivist positions adhere to an epistemological constructivism, which considers social reality to be constructed while simultaneously, acknowledging the existence of a material and objective reality. Other positions subscribe to a more radical ontological constructivism in which reality itself is considered a product of social practices (Collin, 2016, p. 456).

The CCO and alternative organization perspectives combine both the intersubjective discursive construction of reality and objective material reality. The CCO perspective not only studies socio-discursive practices, it also highlights “the fundamental and formative roles of texts, technologies, and other artifacts” which then contribute to a materialization of the communicative constitution of organization (Schoeneborn et al., 2018, p. 3). This perspective claims that something as material as a building “participates in the constitution of an organization through what it does: sheltering operations, channeling activities, impressing visitors, communicating some specific values, norms, and ideologies” (Cooren et al., 2011, p. 1153). This approach combines the idealistic and materialistic realities by acknowledging that

language constitutes the world and while some phenomena still exist independently, these are understood and experienced subjectively (Rienecker and Stray, 2017, p. 206). This thesis is therefore based in the epistemological constructivist position. The ontological question within this thesis therefore addresses what defines alternative organizations. Epistemologically, this will be examined through an analysis of how an organization may constitute itself communicatively in relation to the principles of alternative organization.

3.1.2. Implications

The epistemological constructivist approach, which deems discursive constructions in combination with the material reality as the main components of reality and knowledge, allows for an examination of the founders of ENORM's underlying ambitions with the organization which, in turn, will produce an understanding of how the organization is constituted communicatively and to which extent it adheres to the values and principles of alternative organizing. Accordingly, this thesis presumes that fundamental assumptions can be made, based on the way in which an organization's values are communicated internally and externally, discursively and materially. The generalizability of this study will be further examined in the section concerning case study as a research methodology.

The knowledge which will be created through this process should not be considered facts of reality in a traditional sense. Objective truth is not something which corresponds to solid facts that can be discovered because, as the scientific assumptions of this thesis states, reality is constantly constructed intersubjectively and only exists "in the time/space framework in which it is generated" (Lincoln and Guba, 2013, p. 40). Theories are, therefore, also considered constructions (p. 57). Moreover, as Brinkmann and Kvale (2015) argue, this assumption also influences the perception of research and scientific work which, since it is "conducted by humans who can never escape their emotions and values, can never be authentically objective" (p. 38). In this sense, research results are constructions of interactions between the researcher and the research subject. This relates to Brinkmann and Kvale's (2015) metaphor in which the interviewer is considered a traveler; conducting qualitative research is a process of knowledge construction, as opposed to knowledge collection. In essence, this challenges the transparency of the methodological conduct within this thesis and "because of the unstructured nature of qualitative data, interpretation will be profoundly influenced by the subjective leanings of a researcher. Because of such factors, it is difficult - not to say impossible - to replicate qualitative findings." (Bryman, 2012, p. 405). However, according to Bryman

(2012), objectivity “resides in the fact that there is transparency in the procedures for assigning the raw material to categories, so that the analyst’s personal biases intrude as little as possible in the process” (p. 289). Ensuring transparency, then, allows the reader to critically approach the results of this study which consequently ensures the most reliable and valid data and improves quality.

The knowledge which is produced through qualitative research within this thesis can be deemed reflexive objective, in the sense that I, as a researcher, am reflexive about my own contributions to the knowledge production. In other words, I am “striving for objectivity about subjectivity” (Brinkmann and Kvale, 2015, p. 278). The results from this thesis will, ultimately, be a construction affected by time and context as well as my own role as the researcher. My background as a Danish citizen and a communications student at Roskilde University provides me with certain understandings which will affect my approach to this study. Through my own interpretation, I am, therefore, co-constructing an understanding of reality. This points to the significance of my considerations regarding the methodological framework and procedures for this thesis, which will be presented in the following sections.

3.2. Selection and Collection of Empirical Data

This section will provide an account of the methodological approaches which I have utilized in relation to the selection of ENORM as my case and to the collection of the concrete empirical data for this thesis. Multiple methods for collecting and analyzing data have been applied for this study. The selection of data can be defined as a methodological variable in the sense that it will affect the results of this study. It is therefore important to note that the data selection and subsequent categorization is based on my personal approach to and understanding of what is relevant. In light of the ontological and epistemological underpinnings of this research, a qualitative approach was deemed appropriate, as it seeks to uncover social constructions and examine individual circumstances through an in-depth examination. This approach is naturally defined in contrast to the quantitative method which aims to collect data that is countable and statistically calculable in order to make generalizations that are representative of a specific problem. The reason behind this choice of method is connected to the purpose of this thesis, which is to gain intricate knowledge about the communicative constitution of ENORM in relation to the principles of alternative organization.

The case study research approach was deemed necessary since one needs to “look beyond the official charts and job descriptions and into the informal ties and the everyday practices of individual members and sub-groups of the organization” in order to gain knowledge about constitution-in-practice (Gulbrandsen and Just, 2016, p. 242). The case study design often favors qualitative methods since these arguably generate detailed examinations of a case (Bryman, 2012, p. 68). In order to examine the communicative constitution of ENORM in relation to the principles of alternative organization, the data selected for this thesis is solely concerned with the organization’s own communication and will, therefore, exclude the reception and perception of ENORM’s communication. A mix of qualitative methods is deemed necessary, to generate a comprehensive understanding of ENORM and its operations. The qualitative data consists of an interview with one of the founders of ENORM (Appendix B) as well as a selection of Facebook posts from the Facebook-page @enormfood (Appendix C) and an examination of the organization’s websites (Appendix D). The data collection methods and the selection process will be explained in further detail in the following.

3.2.1. Case Study

This thesis is based on the case-study research approach because it wishes to gain comprehensive knowledge about a specific type of organization/phenomena. It is therefore a detailed research of a single case, the organization ENORM, and an analysis of how the company is constituted communicatively in a manner which may be considered alternative. Utilizing this approach will provide detailed insight and understanding of an issue which is complex and is therefore particularly relevant when in-depth knowledge is required to answer the problem formulation. Moreover, the case study approach is closely related to the social constructivist viewpoint, as it acknowledges that a single-case study will “always be multiple due to the inevitable existence of various approaches and perspectives” and that it is not the only legitimate method in accumulating knowledge (Flyvbjerg, 2006, p. 236 + p. 227). According to Flyvbjerg (2006), one of the many advantages with utilizing the case-study approach is its ability to offer “concrete-context-dependent knowledge” due to its closeness “to real-life situations and its multiple wealth of details” which provides a “nuanced view of reality” (p. 223).

Flyvbjerg (2006) proposes several strategies for case selection which “is linked to the design of the study as well as to the specific properties of the actual case” (p. 232). These strategies relate to Flyvbjerg’s (2006) notion that “the case study is useful for both generating

and testing of hypotheses” which is connected to the generalizability of a case (p. 229). The For this thesis, the choice of case was based on an information-oriented selection and not a random sample or a representative case, since these are often not rich in information. A critical case is, according to Flyvbjerg (2006) defined “as having strategic importance in relation to the general problem” and allows for the production of information which permits a logical deduction; “if this is (not) valid for this case, then it applies to all (no) cases” (pp. 229-230). Moreover, according to Flyvbjerg (2006), “when looking for critical cases, it is a good idea to look for either “most likely” or “least likely” cases, that is, cases likely to either clearly confirm or irrefutably falsify propositions and hypotheses” (p. 231).

It is the hypotheses of this thesis that ENORM is an alternative organization. This is based on the observation that ENORM, through its choice of product, clearly practices the third principle of alternative organization regarding responsibility. The organization’s main goal is to introduce a sustainable protein source to the Danish society and to create awareness about the environmental costs connected to the choices people make in relation to what they eat. Moreover, ENORM’s displays a prefigurative attitude by demonstrating the change it wishes to create in the world; a brief examination of the organization’s website and social media give the impression that the members prioritize a sustainable lifestyle and wish to reduce environmentally damaging behavior by adding insects to their own diet. Ultimately, the organization is very alternative in regards to its product but it is not immediately clear whether it is alternative in other aspects of the organization which makes it an interesting case to examine. This essentially leads me to conceive ENORM as a “most likely” critical case; if ENORM is not constituted communicatively as an alternative organization, then most likely, not a lot of organizations with an alternative and environmentally friendly product will be. The aim of this research is, thus, to examine whether ENORM also implements the first two principles of alternative organization through an analysis of the organization’s communicative practices.

Depending on the case itself as well as how it is chosen, it is possible to generalize from a single case, however, Flyvbjerg (2006) emphasizes that, it should not be considered the only legitimate method of scientific inquiry (p. 226). It is “considerably overrated as the main source of scientific progress [...] that knowledge cannot be formally generalized does not mean that it cannot enter into the collective process of knowledge accumulation in a given field” (p. 227). Moreover, it is acknowledged that the case study cannot provide hard proof but that it is indeed possible to build knowledge and understanding. According to Thomas (2011), the expectations

regarding the validity of generalization emerging within social sciences should be moderate, as its value “will always be limited by the sheer variability of social life and human agency in all of its unpredictability” (p. 212). Moreover, seeking generalizability can inhibit the case study research, as it may discourage any approach which is curious or interpretive. Rather, the validity of the case study lies in the knowledge which is produced through this interpretive form. Therefore, the single case study and, more specifically, the critical case is appropriate for this thesis as the purpose is not to generalize but to examine and comprehend the specific circumstances in relation to ENORM.

Generalization within social sciences, and especially in the context of case studies, is more accurately described as abductive reasoning, which this thesis is guided by. Abduction is defined as “making a judgement concerning the best explanation for the facts you are collecting” (p. 212). Brinkmann and Kvale (2015) have formalized abduction as follows: “(1) We observe X, (2) X is unexpected and breaks with our normal understanding, (3) but if Y is the case, then X makes sense, (4) therefore we are allowed to claim Y, at least provisionally” (p. 225). In relation to this thesis, it is observed that ENORM produces a very alternative food product which does not align with what we would normally consider to be edible. However, if ENORM is an alternative organization, the choice of product would make sense. Therefore, it is inferred that this is the case, until a better interpretation or explanation is found. Using abductive reasoning involves a mix of induction and deduction and it is therefore an approach which denotes that not one way of reasoning is used purely.

In this thesis, a primarily deductive approach is adopted, yet, tendencies from the inductive approach will also be utilized. Inductive inference will be applied in the examination of the collected empirical data in order to realize a set of themes and categories. Deductive reasoning will appear in relation to the analysis of the chosen categories which is based in the theory of alternative organization. Reichertz (2004) ascribes the success of abduction within qualitative social research to its “indefiniteness” (p. 159), in that it “merely supposes that something might be the case (p. 322). Abduction, then, recognizes the validity of the process of accumulating knowledge to analyze the social world and provides heuristics; “ways to analyse complexity that may or may not provide watertight guarantees or success in providing for explanation or predication, but are unpretentious in their assumptions of fallibility and provisionality” (Thomas, 2011, p. 212). The abductive approach and the scientific viewpoint within this thesis, therefore, allow for a re-evaluation of the hypotheses and the theoretical framework which it is constructed within.

The realization that the validation of this case study is disconnected from reference to generalized knowledge, leads to an acknowledgement of the implications of conducting a case study. Much alike the implications of the social constructivist approach, the case study generates knowledge and insights based on the experiences of the person(s) under study as well as those of the researcher (me). According to Thomas (2011), “the essence comes in understandability emerging from [...] the connection to your own situation” (p. 214). This thesis, therefore, intends to contribute to the knowledge accumulation within the field of alternative organization by conducting an in-depth examination of the communicative constitution of a single, “most likely”, critical case. Whether the analysis of ENORM’s communicative constitution falsifies or verifies the hypothesis, the relevance and validity of this thesis lies in its production of exemplary knowledge.

3.2.2. Interview

In order to gain exemplary knowledge and a detailed insight into the organizational and communicative processes within ENORM, I conducted a 1,5-hour long telephone interview with communications director and partner, Jane Lind Sam, on April 3, 2019. On a daily basis, Sam is responsible for the communication, PR and marketing of the organization and also performs as project manager, in relation to the applications and certificates that are necessary in order to produce and sell insects as food in Denmark. Sam is also involved in all directorial levels of the company. Considering Sam’s role as well as the amount of personnel within the organization, Sam’s responses will arguably represent the general position of ENORM. The interview was deliberately conducted in Danish since this is the native language of the interviewee as well as the interviewer. In this way, it is possible for the interviewee to speak in their own voice and “express their own thoughts and feelings” without the risk of meaning-loss during translation (Lune & Berg, 2017, p. 67).

The processes involved in the telephone interview were conducted based on Irvine’s (2010) toolkit *Using phone interviews*, in which it is suggested that an initial invitation to participate is done in a written format. This was then followed by an email dialogue in order to make “initial introductions, provide further details about the research and establish agreement in principle” (p. 2). Informed consent was also ensured regarding the recording of the interview as well as the use of the interviewees name in this thesis. The interview was conducted via telephone, due to its advantages regarding “increased opportunities to talk to people who are geographically distant from the researcher” (Brinkmann and Kvale, 2015, p. 174), seeing as

the interviewee, Sam, was positioned near Aarhus and I, the interviewer, in Copenhagen. This method is essentially cheaper and faster, as it also accommodates for issues regarding cost of transportation and travel time. Telephone interviewing ultimately presents itself as a versatile tool, which provides the opportunity to collect detailed information about ENORM. Other practical reasons deemed the method suitable; for example, it “can be more acceptable to some participants [...] for fitting into busy and complicated lives” (Edwards and Holland, 2013, p. 48). As mentioned, contact with Sam was established beforehand, in order to agree upon the most efficient approach and the telephone interview was considered most fitting in accordance with the interviewees work life.

The disadvantages of telephone interviewing include “the lack of face-to-face contact and so lack of information about the other from their appearance, non-verbal communication in the interaction and the physical context” (p. 48). This method is, therefore, often depicted as “a less attractive alternative to face-to-face interviewing” (Novick, 2008, p. 391), as non-verbal cues are “thought to aid communication and convey more subtle layers of meaning” (Irvine, 2010, p. 1). However, for this study, this form of ‘ethnographic’ information is not necessary and the primary focus on what is said may in fact prove as an advantage; the lack of non-verbal communication may indeed lead to “greater articulation from both researcher and participant in the exchanges” (Edwards and Holland, 2013, p. 48). Moreover, this removes the risk of misinterpreting non-verbal communication, which could in fact result in an invalid interpretation. Other disadvantages with telephone interviewing include technical difficulties with recording and the quality of the phone line, which is important “both for communication during the interview and for later transcription” (Irvine, 2010, p. 3). During the interview with Sam, technical issues did occur, and the call was cut off abruptly while some utterances were unclear due to background noise. This can be attributed to the fact that the interviewee was driving in her car and could have entered an area with low signal. However, elaborative questions were asked whenever responses were unclear to ensure that less possible meaning was lost.

There are other considerations that should be made when conducting a research interview regarding the accompanying limitations and implications. The research interview should not, according to Brinkmann and Kvale (2015), be considered an open dialogue between equal individuals. It is “a professional conversation, which typically involves a clear power asymmetry between the researcher and the subject” (p. 37). This is not the result of any intentional exertions of power, as it occurs due to the structural positions of the interview

because “power is inherent in human conversations and relationships” (p. 38). This inevitable asymmetry, therefore, cannot be completely avoided or eliminated. However, it is important for the interviewer to “reflect on the role of power in the production of interview knowledge” (p. 38). It is, therefore, understood that there exists a schism between providing the interviewee with too much authority versus my own interpretation and that the knowledge produced cannot be completely objective in the sense that it is free from biases. Rather, the interview is “a conversation and a negotiation of meaning” between the interviewer and the interviewee (p. 279). As mentioned in relation to the scientific viewpoint, which this thesis is based on, this ultimately affects the notion of knowledge production.

This epistemological position influences the practices included in the process of interview research concerning the types of questions asked, the practice of transcribing and the validity of the interview knowledge. Preparation and reflection regarding the purpose, technique and questions occurred, before the interview was conducted. The interview was guided by a semi-structured approach which aims at “letting the subject describe as freely as possible” although it is not without presuppositions (p. 29). It is described by Brinkmann and Kvale (2015) as an approach which has a clear but also adjustable structure. The predetermined sequence of the open-ended questions is therefore flexible and the order in which the questions are asked may be changed. This allows for the interview to develop naturally and accommodates for the need to ask follow-up questions or elaborate particular responses. The interview questions were short and did not contain academic language, as stressed by Brinkmann and Kvale (p. 160). Follow-up questions were asked in order to promote an ongoing and flowing dialogue by encouraging the interviewee to further elaborate. During the interview, the flexibility of the semi-structured interview was necessary, since the interviewee at times answered questions from the guide before they were asked.

The interview guide was based on an abductive approach, meaning that the questions and categories were formulated in relation to the hypotheses and with the principles of alternative organization in mind. However, it was significant within the process of developing the interview guide that it would not be marked by the presence of too many preconceptions and an adamant understanding of the theory it was grounded within, to place the emphasis on the world view of the interviewee (Bryman, 2012, p. 473). It was essential to the interview process that non-leading questions were asked, to remain as neutral and non-participating as possible and provide the interviewee with time and space to think and weigh out the questions and her responses. Since the interview was conducted in Danish, the guide was written in

Danish as well, to ensure flow and cohesion during the interview. The interview guide can be seen in Appendix A and demonstrates that the focus of the interview was to generate knowledge of the interviewer's understanding of the four themes consisting of background, organization, decision-making processes, and sustainability. The interview questions and the interview guide were organized around these categories, to support me as the interviewer and ensure coherence as well as a general overview of the process throughout the interview. Moreover, I began with a general introduction, to ensure that all formalities were made, including a presentation of the general aspects of the thesis and the purpose of the interview.

3.2.3. Virtual Documents

In furtherance of gaining intricate knowledge about ENORM's communication and how it relates to alternative organization, it is necessary to delve into communication, or documents, which, unlike the interview, has not been produced at the request of a researcher. This epitomizes the main advantage of utilizing documents as a source of data; they are non-reactive, which means that "because they have not been created specifically for the purposes of social research, the possibility of a reactive effect can be largely discounted as a limitation on the validity of data" (p. 543). Document analysis is a social research method which is characterized by "a systematic procedure for reviewing or evaluating documents - both printed and electronic (computer-based and Internet-transmitted) material" (Bowen, 2009, p. 27). Moreover, as a research method, document analysis is "particularly applicable to qualitative case studies - intensive studies producing rich descriptions of a single phenomenon, event, organisation, or program" (p. 29). Documents may contain both text (words) and images which have been produced without a researcher's intervention. Bryman (2012) deems documents that appear on the internet and websites themselves "virtual documents" and considers these to be a potent source for both quantitative and qualitative analysis due to "the vastness of the Internet and its growing accessibility" (p. 554). It is, however, important to consider the status of reality of these types of documents.

According to Bryman (2012), it should not be assumed that documents generated by an organization reveal an underlying social reality of the organization. Rather, documents should be considered to provide access to a "distinct level of 'reality' in their own right" (p. 554). Therefore, when analyzing documents, it is essential to examine the context in which they have been produced as well as the intended target group, since they "are written in order to convey an impression, one that will be favourable to the authors and those whom they represent" (p.

555). This emphasizes the strategic nature of organizational communication and renders documents significant in relation to what they are meant to accomplish and who they are produced for. According to Bryman (2012), it is necessary to pair document analysis with other sources of data regarding the reality and the contexts which the documents have been produced in, if they are meant to generate an understanding about an underlying reality. This combination of multiple methodologies in the study of the same phenomenon is considered a means of triangulation; “to seek convergence and corroboration through the use of different data sources and methods” and thereby improve credibility (Bowen, 2009, p. 28). Thus, within this study, document analysis is employed along with the qualitative research interview so as to gain credible insight into the constitutive communication of ENORM.

ENORM is present on several digital platforms including their two websites (enormfood.com and enormbiofactory.com), Facebook (@enormfood) with 1,915 followers, Instagram (@enormfood) with 1,177 followers and LinkedIn (linkedin.com/company/enorm/) with 275 followers. In first examining ENORM’s platforms, it is clear that many of the organization’s Instagram posts are re-shared or figurate in a different, more textually oriented manner, on their Facebook page. According to the interview with Sam, ENORM’s website is not representative of their most recent activity (Appendix B, ll. 806-809). However, the organization’s main goals, values and mission statements are explicit here, making these platforms interesting for examining how the organization presents itself to the outside world. Moreover, Sam expressed that LinkedIn is used more and more by the organization in order to communicate to and with current and potential stakeholders (ll. 796-800), yet, very few (less than 10) posts have been produced on this platform. For the purpose of this research, therefore, Facebook is considered the richest and most representative platform of ENORM’s external communication.

A selection of ENORM’s Facebook posts, the website and the qualitative interview with Sam will, thus, be utilized in the analysis of the organization’s external communication. Compiled, this data will provide insight into how the organization presents itself to the outside world and it will be possible to examine how much of ENORM’s strategic communication is explicitly alternative. Since this study is not interested in the historic development of ENORM’s communication but in the data that represents the company as it exists today, this study will examine all Facebook posts by the organization within the last year. Therefore, the first part of the data collection process consists of collecting posts from ENORM’s Facebook page from the period April 1, 2018 up to and including April 1, 2019. Specifically, this means

that I am in possession of 27 posts from ENORM's Facebook page, which can be found in Appendix C. The process of coding the Facebook posts will be presented in the following section.

3.3. Preparing the Data

This section will demonstrate how I have prepared the collected empirical data for analysis. This involves a presentation of the transcription and coding processes. Moreover, I will present the findings of the coding process and demonstrate the selection process in relation to determining which categories are most relevant for analysis. This will be based on the theoretical framework regarding alternative organization. This overview will arguably provide transparency to my methodological process and, ultimately, ensure the credibility of the data.

3.3.1. Transcription

In order to make the qualitative data from the interview “more readily accessible, understandable, and to draw on various themes and patterns” and essentially prepare it for analysis (Lune & Berg, 2017, p. 41), it first needs to be transcribed. Transforming the raw data into a more manageable form requires acknowledging its comprehensive nature and, therefore, involves a form of data reduction. The audio-recorded interview needs to be transcribed into written form before it is further reduced, for example through the development of themes. Reduction occurs to the meaning of the content during transcription because “a transcript will never be able to fully represent the interview situation” (Dresing et al., n.d., p. 22). The aspects included in the transcription will depend on the research design and the intended use of the research interview. The transcription process within this thesis will follow the simple transcription convention in which the focus remains on the verbal content of the recording, leaving out dialect, colloquial language and non-verbal communication (p. 23).

The transcription of the interview, which can be accessed in Appendix B, follows the transcription rules presented by Dressing et al. (n.d.). In order to make the transcript readable, some of the rules concerning the layout of the transcript are presented here; the interviewer is marked by “I:” and the interviewee by “P:” (for participant), pauses and/or silences are marked by “(...)”, interruptions are marked by “//” and discontinuations by “/”. Informal contractions are transformed to written standard language and affirmative utterances made by the interviewer are not included. Some words are italicized due to a specific emphasis made by the

speaker and line numbers are incorporated so as to make referencing the transcription within the thesis as clear as possible. Lastly, incomprehensible words or passages are indicated along with the reason like so: (inc., bad connection). After transcribing the interview, it is necessary to transform it further so as to make it ready for analysis. According to Lune and Berg (2017), the transcribed interview should be organized “into data of a form that is useful to our research questions” (p. 90). Firstly, it should be coded systematically into several topics of interest and their subtopics. This process will be explicated in the following section.

3.3.2. Coding

Coding or “indexing”, according to Bryman (2012), is a common starting point for qualitative data analysis (p. 575). Document analysis necessarily involves “skimming (superficial examination), reading (thorough examination) and interpretation” (Bowen, 2009, p. 32), thereby combining elements of both content analysis and thematic analysis. Content analysis involves organizing the data “into categories related to the central questions of the research” while the thematic analysis is the process of recognizing patterns within the data “with emerging themes becoming the categories for analysis” (p. 32). For the purpose of this thesis, therefore, my construction of categories will be based on the characteristics of the collected data as well as the principles of alternative organization. As mentioned, document analysis is employed along with the qualitative research interview as a supplementary research method within this thesis, in order to uncover the underlying reality and context the documents have been produced in. Therefore, the codes and categories identified within the Facebook posts will be applied to the interview transcript as well as ENORM’s websites. In this way, the “codes and the themes they generate serve to integrate data gathered by different methods” (p. 32).

Based on the collected Facebook posts (Appendix C) and the principles of alternative organization, I have identified the following 5 themes based on content; (1) Insects as Food, (2) Future Protein, (3) Entomophagy Will Save the Planet, (4) ENORM Biofactory and (5) Mixed Content, as well as 3 theoretically informed themes; (6) Autonomy, (7) Solidarity and (8) Responsibility. Responsibility may be identified as a theme across several of the content-based categories; the three categories of “Future Protein”, “Entomophagy Will Save the Planet” and “ENORM Biofactory” are all concerned with the aspect of sustainability and how ENORM as an organization recognizes a responsibility related to conditions of climate change and environmental degradation. These three categories will therefore be considered subcategories

related to the overall category of responsibility. Ultimately, through the process of coding, I end up with a total of four overall categories; (1) Insects as Food, (2) Responsibility, (3) Autonomy and (4) Solidarity, as well as a final category of (5) Mixed content. An overview of the number of instances of each of these categories on the organization's websites, the interview and among the Facebook posts is presented below. This overview will ultimately be utilized to determine which categories are most prominent and how much of the ENORM's external communication aligns with the principles of alternative organization.

	FACEBOOK	WEBSITES	INTERVIEW	TOTAL
INSECTS AS FOOD	6	4	1	10
RESPONSIBILITY	17	8	34	59
FUTURE PROTEIN	6	2	2	10
ENTOMOPHAGY WILL SAVE THE PLANET	2	4	14	20
ENORM BIOFACTORY	9	2	18	29
SOLIDARITY	0	0	0	0
AUTONOMY	0	0	0	0
MIXED POSTS	4	-	-	0

Figure 2: Coding

The categories that relate to the principles of alternative organization will be utilized in the analysis of ENORM's communication. As the overview exemplifies, however, I searched for the categories of solidarity and autonomy within the data, yet, they did not occur, while the overall category of responsibility is clearly the most prominent theme across the data. Although solidarity and autonomy do not occur explicitly in the data, these categories will be included in the analysis. Naturally, analytical categories with no content poses a challenge to the procedure, however, I will return to this matter in the introduction to the analysis.

3.4. Analytical Framework

In this section, I will present the methodological approaches and analytical tools that will be utilized in the analysis of the collected data and contribute to an operationalization of the theoretical framework regarding the principles of alternative organization. In order to examine to which degree ENORM can be considered an alternative organization, it is first necessary to clarify the understanding of organization which this thesis operates with. Therefore, the CCO perspective and its implications for this thesis will be established. Subsequently, this section will introduce communicative practices of affective embodiment as a particular approach to CCO which establishes material-discursive relations. Finally, the concept of sense-making will contribute to an understanding of how the founders of ENORM make sense of these constitutive relations. Ultimately, this section will provide an analytical framework for examining the elements and processes that partake in the communicative constitution of ENORM.

3.4.1. Communication Constitutes Organization (CCO)

One way of to understand the communicative practices that constitute ENORM and determine whether it lives up to the principles and practices of alternative organizing is through the application of the CCO perspective. Within this perspective, organization is considered an emergent process, while it is assumed that “communication not only expresses social reality but also creates it” (Schoeneborn and Vásques, 2017, p. 1). In this way, the CCO perspective, like this thesis, is based on the social constructivist assumption that organizations do not exist independently from communication, rather, they “come into existence, persist, and are transformed in and through interconnected communication practices” (Schoeneborn et al., 2018, p. 2). Organization, then, can be considered in terms of three communicative processes that are equally important and interlinked; “organizations talk to others, talk with others and are talked about by others” (Gulbrandsen and Just, 2016, p. 237). This perception entangles the internal and external communication processes, making it difficult to clearly identify the direction of the flow of communication “and the roles and/or positions of the various participants in it” (Gulbrandsen and Just, 2016, p. 236). Accordingly, the CCO perspective considers organizations to be emergent processes which should be studied interpretatively. Communication theory presents itself as an explanatory tool “for unpacking the ontology of organizations” and thereby offers an insight into how the internal and external of organizations

may be strategically connected (Putnam et al., 2009, p. 5). According to Schoeneborn et al. (2014), current CCO thinking is divided into three schools of thought; (1) the Montréal School of Organizational Communication, (2) McPhee and Zaug's Four Flows Model based on Giddens's Structuration Theory, and (3), Luhman's Theory of Social Systems (p. 286).

Although this approach appears in various forms, they share six general assumptions and premises, which have been identified and are presented by Schoeneborn and Vásquez (2017) and Cooren et al. (2011). Firstly, CCO studies communicative events, indicating that interactional events beyond language and discourse are equally constitutive of organizational reality (Cooren et al., 2011, p. 1151). This is not, however, limited to the interactions between people as it also includes artifacts, architectural elements, texts and narratives. The second premise further exemplifies this in its assumption that communication is broadly defined so as not to only encompass what people say and write, but also "what they wear, how they look, and how they gesture or behave" (pp. 1151-1152). Communication is also considered as carried out by non-human agents such as documents, furniture, technologies, etc. The third premise acknowledges the co-constructed, performative character of communication; "any performance is as much the product of the agent that/who is deemed performing it as the product of the people who attend and interpret/respond to such performance – analysts included" (p. 1152). Communication is therefore perceived as both constructive and constructed, explicitly aligning this approach with the social constructivist viewpoint. The fourth premise of CCO entails an inclusive consideration of who or what is acting. Therefore, beyond focusing on human agency, the agency of the communication itself is equally necessary to consider. Strategies and organizational missions, for example, arguably hold agency in and of themselves as they contribute to communicative events and ultimately define organizational situations (p. 1152). The fifth assumption states that CCO only studies communicational events, relating it closely to the first premise. This indicates that CCO is limited to studying communicative processes and actions, however, as stated in the above premises, these are not limited to human actors. This approach encourages a consideration of figures, beings and things to be "co-implicated and co-constituted in organizing" (p. 1153). The sixth and last premise highlights the necessity of an equal acknowledgement and constitutive potential of organization as an entity and organizing as a process. Accordingly, organizations should be considered "the emergent outcomes of organizing but organizing could not happen without organizations" (Gulbrandsen and Just, 2016, p. 239).

The six premises of CCO demonstrate that this understanding of organization is grounded the assumption that action is the essence of communication and vice versa. They are similar processes through which social reality is constructed. Moreover, within this perspective, the boundaries between internal and external are considered to be blurred through communicative flows. In order to comprehend this entanglement and handle it strategically, and ultimately gain detailed insight into the constitutive communication of ENORM, it is necessary to apply an analytical tool in relation to the collected data. McPhee and Zaug's (2000) Four Flows model is one way of doing this, as it emphasizes the perception that organizations are not sufficiently constituted by one communicative form. Moreover, within this school of thought, organizations are considered to be established through a relational network and, accordingly, the flows "link the organization to its members (membership negotiation), to itself reflexively (self-structuring), to the environment (institutional positioning) [and] to specific work situations and problems (activity coordination)" (McPhee and Zaug, 2000, p. 33).

According to McPhee and Zaug (2000), the four flows are conceptually separate, however, in practice, the distinction of these four flows is hard to accomplish and "constitutive complexity emerges in instances where McPhee's communication flows overlap" (Browning et al., 2009, p. 92). Moreover, this study intends to examine ENORM's communication in relation to the principles of alternative organization which arguably will not be identifiable within each individual flow but across them. Thus, perceiving these flows as separate is not convenient for this thesis and it is assumed that they may be examined through one single prism. Further, McPhee and Zaug's (2000) framework does not pay much attention to the constitutive roles of non-human actors. Cooren and Fairhurst (2009) argue that "by extending a form of agency to non-humans [...]we can expect to identify the properties of communication that enable it to constitute organizations" (p. 124). Acknowledging non-human actors, like insects, as co-constituents of an organization is arguably essential for a full comprehension of ENORM and, therefore, an alternative framework which deals with this aspect is necessary to apply. The following will present the approach "Communicative Practices of Affective Embodiment" in more detail and demonstrate how it will be applied in the analysis of ENORM's communication as well as the founders' relationship to both human and non-human materialities.

3.4.2. Communicative Practices of Affective Embodiment

Just and Remke (2019) present a different understanding of CCO which is suitable in for the study of ENORM in relation to both human and non-human actors. They have conceptualized enactments of affective relationships between materiality and discourse and deem these “communicative practices of affective embodiment” (p. 47). Ultimately, Just and Remke (2019) move beyond “communication within an organization or even communication that constitutes a specific organization” and perceive communicative practices to be expressive of “the organizing nature of communication” (p. 50). Ultimately, this model presents itself as a “purer” perspective on communication than McPhee and Zaugg’s (2000) Four Flows model; in this approach, *someone* communicates, while Just and Remke (2019) promote the understanding that *communication* communicates. This approach aligns with the epistemological constructivist position which this thesis is based on, through its acknowledgement of the existence of a material reality as well as a constructed social reality. Material realities are considered to be experienced subjectively and the relationships that exist between materiality and discursive formations are perceived as socially constructed, established through communication.

Through an exploration of the body in relation to discourses on parental leave, Just and Remke (2019) demonstrate how affective relationships between discourse and materiality are enacted within an organizational setting and constituted in communication. Communication, in this sense, is considered a “dynamic mechanism” which establishes specific relations between materialities with affective charges and discursive formations (p. 48). Just and Remke (2019) present a framework for studying these materiality-discourse relationships through communicative practices of affective embodiment. In Just and Remke’s (2019) article, embodiment refers to how physical bodies and affective relations to these are established through communicative practices within different organizational contexts. However, the concept of embodiment, within this thesis, will refer to how organizations are constituted. More specifically, Just and Remke’s (2019) communicative practices of affective embodiment will be applied in the analysis of how the founders of ENORM communicate about the organization, in order to identify the affective relations that partake in the communicative constitution of ENORM.

The material-discursive relations are affective in the sense that emotional reactions and attachments are evoked; “these relationships are never value neutral, but carry a certain

affective charge” (p. 50). The concept of affect is connected to the social constructivist notion that meaning is created intersubjectively; affect cannot be communicated without becoming expressive of an emotion, but something which can be felt. Moreover, affect is reliant on an intersubjective experience, yet, it is felt individually. Affect, then, is what creates the relations between humans, materialities and discourses, which are established through communicative practices. In this way, communication not only expresses social realities; it creates them. Further, Just and Remke (2019) argue that these relations are a constant communicative negotiation between a material reality and how that reality is made meaningful. In other words, “discursive formations and material realities co-constitute each other in and through the affective energies that flow between them” (p. 48). An important feature of Just and Remke’s (2019) understanding of communicative practices relates to the fact that only recognizable discursive formations may be enacted; “that is, communicative practices rely on pre-existing discursive norms” that are involved in sense-making processes (p. 51). In relation to ENORM it will be an interesting feature of the analysis to examine whether or not the founders’ communicative practices reproduce existing discursive norms or whether they will enact something completely new; something that may relate to the principles of alternative organization.

It is thereby established that communicative practices may be considered “enactments of affective relationships between discourse and materiality” which ultimately produce specific embodiments (p. 51). but what is important to note here is that these relations are not limited to human materialities; “non-human materialities are as susceptible to affective charging” (p. 52). In relation to ENORM, it can be argued that affective relations to non-human materialities (e.g. insects) as well as certain concepts participate in the embodiment of ENORM as it is perceived and presented by the founders of the organization through communication. The model below is a visualization of Just and Remke’s (2019) concepts which have been placed in relation to the founders of ENORM, in order to demonstrate the elements that participate in the constitution of ENORM.

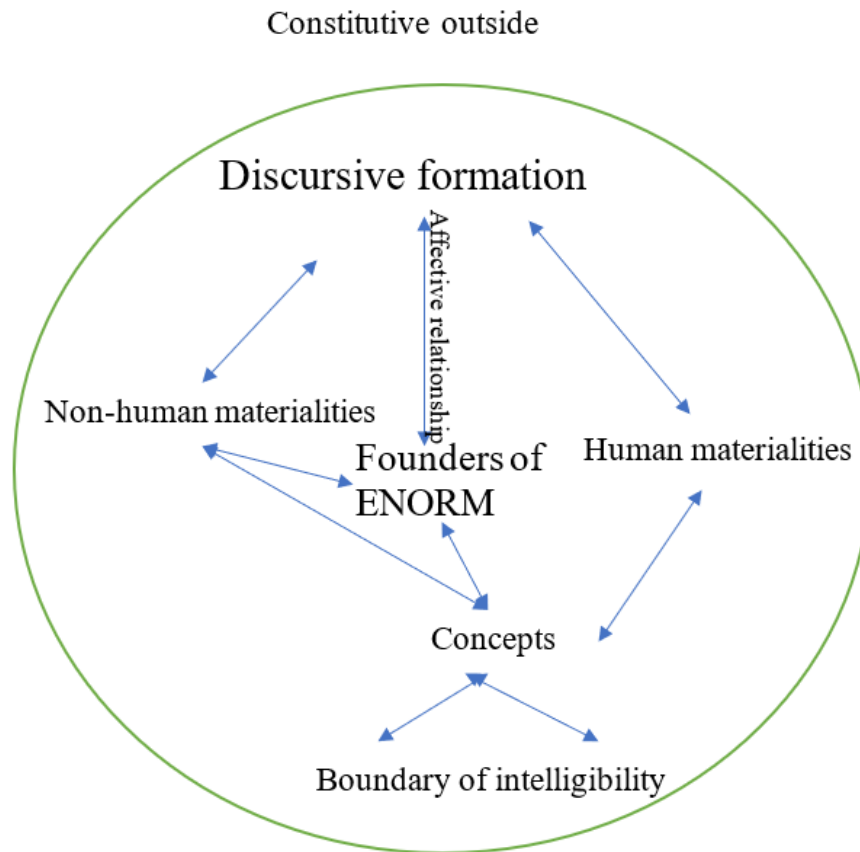


Figure 3: Communicative Practices of Affective Embodiment

As the model demonstrates, it is assumed that the organization ENORM is the product of the founders' affective relationships to discursive formations related to specific concepts as well as both human and non-human materialities. Moreover, the circle itself indicates the boundary of intelligibility; everything within the circle is constitutive of ENORM and anything outside the circle is constitutive outside. I thereby assume that I will be able to identify specific elements that mark the boundary of intelligibility as well as what is not considered constitutive of the organization. This model will be applied in the discussion, after the specific elements have been identified within the analysis.

To sum up, the purpose of this model is to illustrate the approach this thesis adopts in relation to the communicative constitution of ENORM. This particular understanding of CCO will be utilized as an analytical tool through which a comprehensive understanding of how the founders of ENORM perceive and present their organization will be produced. It is the assumption of this thesis, then, that ENORM as an organization arises through communicative practices presented by the founders of the organization, which are understood as representative

of discursive-material relationships and which will be the focus of the subsequent analysis. In order to examine the communicative constitution of ENORM and, in turn, determine how much of the organization's selected communicative practices lives up to the principles of alternative organization, it is necessary to establish how the founders of ENORM make sense of these affective material-discourse relations. As such, the processes involved in sense-making will be explored further and utilized in the analysis of the collected data.

3.4.3. Sense-Making

Utilizing sense-making as an approach to understanding organizing involves assuming that “there are no objectively true facts, only interpretations of facts” (Gulbrandsen and Just, 2016, p. 139). This approach follows the social constructivist notion that social phenomena, like organizations, “are talked into existence locally and are read from the language produced there” (Weick, 2012, p. 5). According to Weick (2012), sense-making “is about the interplay of action and interpretation rather than the influence of evaluation on choice” (p. 132). Interpretations, then, form the actions and decision-making processes of organizations and are essentially what brings them into being. In other words; organization emerges through sensemaking. Weick (2012) suggests that conceiving sense-making as an activity which establishes organizations implies that “patterns of organizing are located in the actions and conversations that occur on behalf of the presumed organization and in the texts of those activities that are preserved in social structures” (p. 138). In order to analyze communication that constitutes organization, then, it is necessary to understand the concrete processes of sense-making through which it is established.

Weick (2012) relates the process of sensemaking and organizing to the dynamics of evolutionary processes through the concept of enactment in the sense that organizations “respond adaptively” to its environment by mimicking it. As such, sense-making is conceived as “reciprocal exchanges between actors (Enactment) and their environments (Ecological Change) that are made meaningful (Selection) and preserved (Retention)” (p. 139). Fundamentally, this entails that “humans will ‘enact’ certain parts of their environment as they make sense of it” (Gulbrandsen and Just, 2016, p. 140). According to Weick (2012), enactment involves two steps; first “that people organize to make sense of equivocal inputs” and second, that people “enact this sense back into the world to make that world more orderly” (p. 133). In other words, people's preconceptions, which may be based in pre-existing norms and traditions, will limit “the field of experience for further attention” (Gulbrandsen and Just, 2016, p. 140),

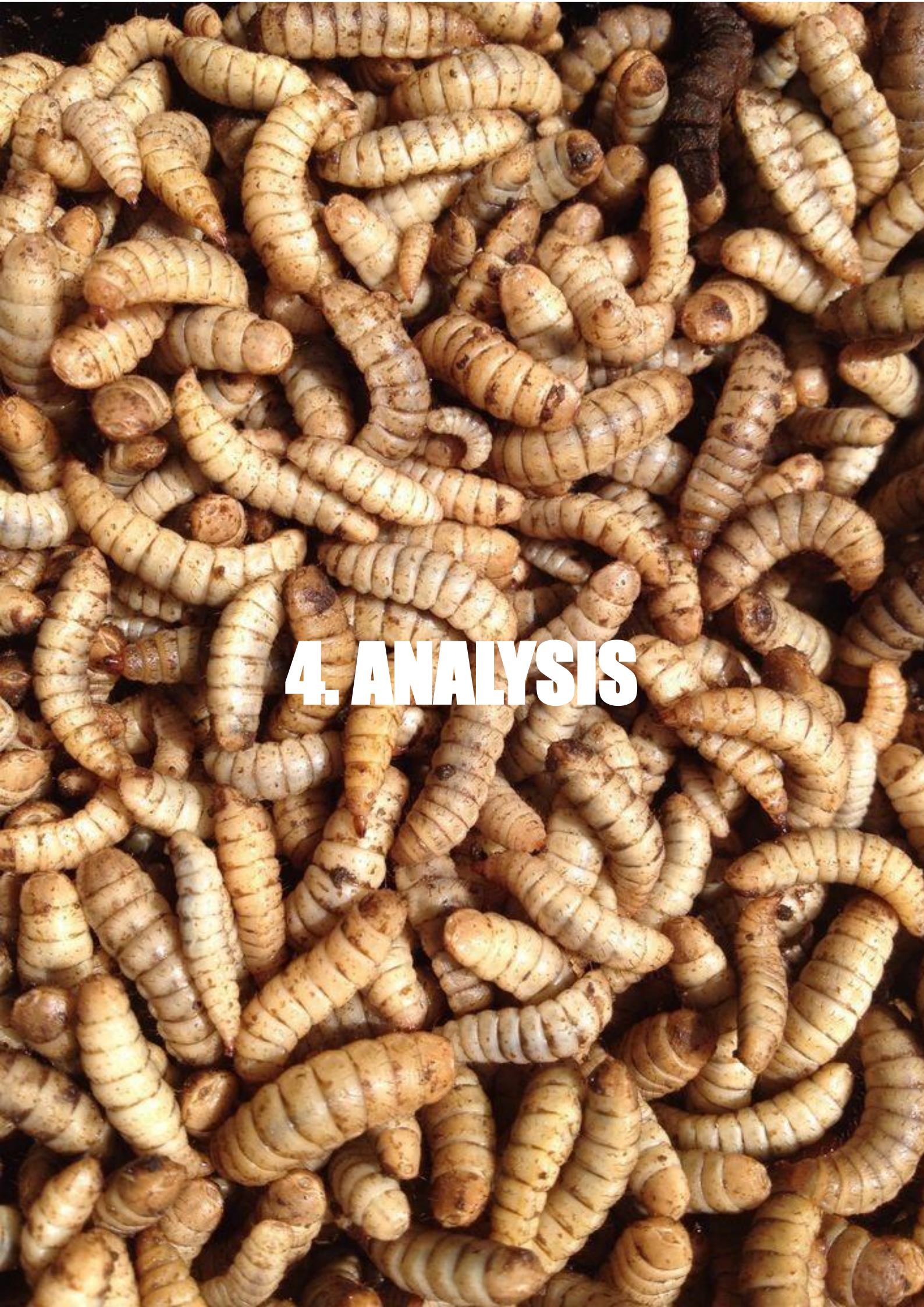
ultimately affecting which aspects of an experience will be identified. Thereafter, people will act within this limited context, ultimately reinforcing “the preconceptions that served to limit our field of experience in the first place” (p. 140). Weick’s (2012) concept of enactment may be related to communicative practices of affective embodiment, in which it is assumed that communicative practices only enact recognizable, pre-existing discursive formations.

The adaptive characteristic of sense-making and the mentioned enactment of the dynamics of evolutionary processes puts organizations under pressure in relation to external stakeholders. The activity of enactment, therefore, may lead to the homogenization of organizations. As such, organizations will be prone to follow societal codes in order to meet the acceptability conditions that are constructed within society. According to Gulbrandsen and Just (2016), however, the opposite may also be observed, as organizations are equally pressured to “distinguish themselves from each other in the attempt to gain competitive advantages and/or locating specific (market) niches for themselves” (p. 243). In relation to ENORM, the upcoming analysis will examine which type of sense-making mainly characterizes the communicative processes of ENORM. Moreover, it will reveal whether ENORM’s evolutionary processes are based on an adaptive nature or a need to distinguish itself strategically.

Central to Weick’s (2012) notion of sense-making is that it is retrospective and that “humans are more concerned about understanding what they have already done” (Gulbrandsen and Just, 2016, p. 141). Organizations, according to Weick (2012), will only be able to identify a strategy after action has been taken. This retrospective characteristic has been criticized, as other approaches to sense-making have been developed. Gioia and Mehra (1996), for example, argue that Weick (2000) dismisses forward-looking, prospective sense-making, which “is an attempt to make sense for the future [and] aimed at creating meaningful opportunities for the future” (Gioia and Mehra, 1996, p. 1229). Although a tentative future may be envisioned, it is not possible to know exactly how to get there. However, Gioia and Mehra (1996) argue that “it is this very act of envisioning the future that supplies an impetus for action” (p. 1230). In an organizational context, a prospective process of sense-making will allow an organization to make sense of its environment and thereby be able to identify “opportunities and threats” (Gulbrandsen and Just, 2016, p. 142).

In sum, it is the assumption of sense-making and communicative practices of affective embodiment that preconceptions can shape “the nature of an organization’s environment by

how we assign significance, meaning and content to events, structures and objects that we are experiencing in said environment” (p. 141). Thus, the concept of sense-making will be utilized in the analysis of selected elements of ENORM’s communication in order to gain detailed insight into how the founders of the organization make sense of preconceptions related to organizing; is ENORM the result of newly formed discursive-material relations or does it build on pre-existing norms? Can it be both? These questions are representative of some of the themes which will be taken up for examination in the upcoming analysis. First, however, it is necessary to review the methods which have been brought up thus far and evaluate their strengths and weaknesses in relation to this thesis.



4. ANALYSIS

Before conducting the analysis, I will present how the analysis of selected elements of ENORM's external communication will be carried out and demonstrate how this knowledge will assist in determining how the organization is constituted communicatively in relation to the framework of alternative organization. The analysis will be divided based on the established categories that are most relevant in relation to alternative organization; responsibility, autonomy and solidarity. The last two categories will be combined into one based on the fact that no content explicitly demonstrated these principles. Further, although responsibility is the third principle of alternative organization, it will be presented first in the analysis because of the great amount of content that relates to this category. Responsibility, as the coding process established, occurs across three content-based categories; "Future Protein", "Entomophagy Will Save the Planet" and "ENORM Biofactory" and, as such, the analytical category of responsibility will be subdivided into these categories.

It should be noted that although these particular categories have been identified within the data, some elements will overlap in the sense that they may correspond to more than one category. However, the data which is exemplified in the analysis has been deemed to be most fitting for the category under which it is presented. Although the principles of autonomy and solidarity were not identified in the coding process, the analysis will present any data that relates to these principles in order to clarify how much of ENORM's communication is in fact representative of alternative organization. In this way, I acknowledge that these principles may occur throughout the process of analyzing the data, although they are not explicitly communicated. The analysis, therefore, is inductive in the sense that if the exploration of these categories establishes that ENORM does not align with the framework of alternative organization then the framework is insufficient for a comprehensive understanding of ENORM as an organization.

Three data sets have been collected and are considered as types of documents; the semi-structured interview with communications director of ENORM Jane Lind Sam, Facebook posts from ENORM's Facebook page from within the last year and selected elements of the organization's websites enormfood.com and enormbiofactory.com. Each document type will be represented within each analytical category and examples will be provided from each set of data, in order to create the best possible cohesion and flow within the analysis. The translation of this data will occur in-text as it is referred to along with a reference to the specific appendix and post, screenshot or lines they are translations of.

4.1. Responsibility

As mentioned in the case selection process, ENORM very clearly adheres to the third principle of alternative organization. ENORM produces and sells insects for food and feed as a more sustainable alternative to the current sources of protein. The coding process revealed that the content of ENORM's Facebook posts could be divided into categories in which three of these related to the principle of responsibility. As was stated in the theoretical framework, this principle pertains to responsibility for the future and "the conditions for our individual and collective flourishing" (Parker et al., 2014b, p. 38). The first category which relates to responsibility is "entomophagy will save the planet" as this content will provide insight into the affective relationship the founders of ENORM have established to insects and the practice of consuming them. The second category, "future protein", will create an understanding of the prospective sense-making processes that have resulted in an envisioned future where insects represent a more sustainable source of protein. Lastly, the category ENORM Biofactory contains data which presents how ENORM specifically will contribute to the future they have envisioned based on the first two categories. The principle of responsibility and the content within the mentioned categories will be examined in the following.

4.1.1. Entomophagy Will Save the Planet

Several posts on ENORM's Facebook page, like the one below, present insects as the key to sustainability; "Millions of small soldiers on caterpillar tracks can make agriculture sustainable" (Post 24).

Post 24:



Because of the sustainable characteristic of insects, they are presented as the ideal alternative to the animal protein sources that we are currently utilizing. Lind Sam explains that this is “the whole essence of why it makes sense to produce and utilize insects in our food value chain [...] it can substitute other materials which today have a big impact on our environment. So that is a [...] primary agenda” (ll. 175-180). The screenshot below displays ENORM’s four reasons why insects should constitute the alternative source of protein the world needs; the taste, the nutritive content, the environment and the climate. The last two themes are closely related to why insects are communicated as the alternative protein source which will save the planet from climate change and world hunger; “producing 1 kg. protein from insects only requires a tenth of the feed it takes compared to breeding cattle. At the same time, the water consumption is 1500 times smaller [...] the production of 1 kg. protein from insects emits up to 100 times less greenhouse gases than breeding cattle. Gases like CO₂ and methane gas” (Screenshot 1).

Screenshot 1 (enormfood.com)

SMAGEN

Insekter smager forskelligt, alt efter hvilken art der er tale om. Smagen varierer fra en mild og nødet til kraftig umami. Smage, der alle er velkendte i den vestlige verdens madkultur.

MILJØET

1 kg protein fra insekter kræver kun en tiendedel foder at producere sammenlignet med opdræt af kvæg. Samtidig er vandforbruget 1500 gange mindre.

NÆRINGSINDHOLDET

Insekter har et højt proteinindhold og indeholder omega 3- og 6-fedtsyrer, mineraler og vitaminer som fx B12.

KLIMAET

Produktion af 1 kg protein fra insekter udleder op mod 100 gange mindre drivhusgasser end opdræt af kvæg. Det kan være gasser som CO2 og methangas.

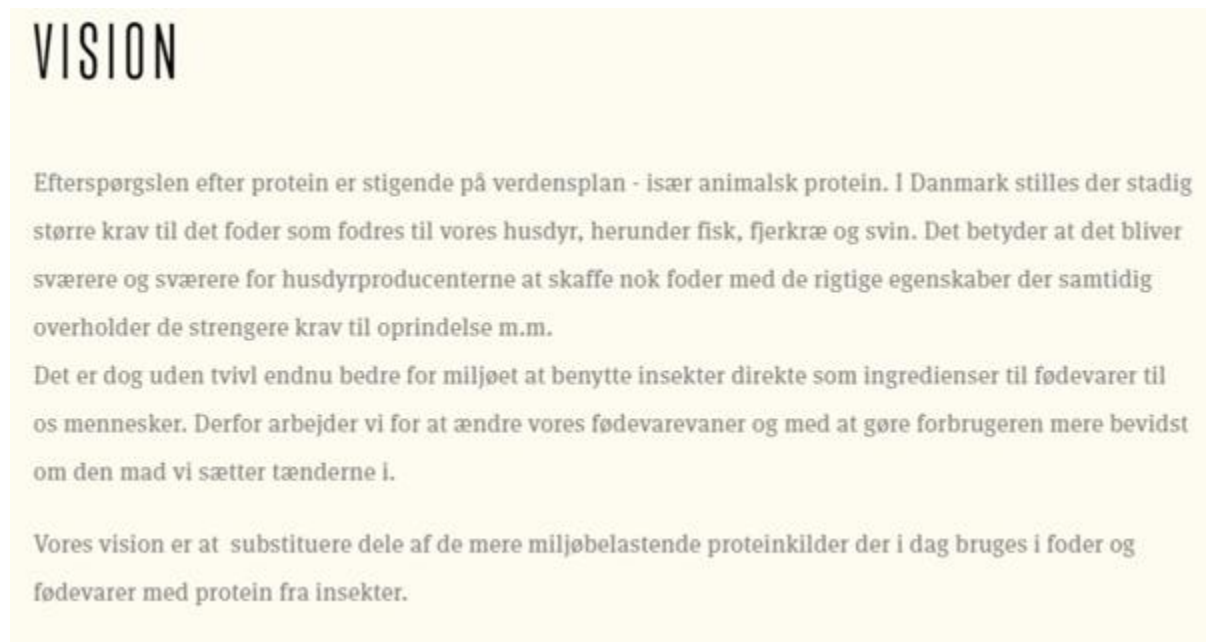
Kilde: FN's Fødevarer og Landbrugsorganisation, Edible Insects: future prospects for food and feed security, 2013

The “food value chain” is mentioned several times by Lind Sam in the interview, as it is in fact mainly the feed and food industries that are responsible for the drainage of the world’s resources. As a result, these industries need to be optimized and rethought along alternative lines; “if you look at water, if you look at land area, if you look at (...) almost all of these parameters and resources that we drain, it is a really big part that goes into the food value chain” (ll. 214-217). It is stated in ENORM Biofactory’s vision statement shown below, that “the demand for protein is increasing on a global level - especially animal protein” (Screenshot 7). Within these industries, “there are increasing requirements to the feed that is used for our domestic animals, including fish, poultry and pig” (Screenshot 7). As an example, Lind Sam states that fishmeal is the protein source which is mainly used in the feed industry today, both for fish but also for other domestic animals:

“It is deeply problematic because every time you have to use [...] one kilo fishmeal, you go out and harvest the little fish in the ocean and use [them] to the production of this [fishmeal]. And when you harvest all of these little fish then you ruin the ecosystem in the oceans and the big fish no longer have anything to eat. So, it is anticipated that if we keep fishing like we do today [...] there will be a total collapse of the fish population already by the year 2050” (ll. 223-229).

Thus, the production and consumption of protein for food and feed is one of the biggest contributors to the destruction of the environment and it is especially this resource which will become more in demand, the bigger the world population becomes.

Screenshot 7:



Entomophagy (the practice of eating insects) is presented as a necessary step to take, not only in relation to creating a sustainable alternative for the environment, but also in relation to UN's Sustainable Development Goals. Lind Sam states that, currently, there is an issue with the distribution of resources, seeing as "the industrialized world constitutes twenty percent of the population but consumes about eighty percent of the resources that are consumed yearly. And so, the eighty percent of the population consume only twenty percent" (Appendix B, ll. 200-203). Moreover, Lind Sam uses the word "responsibility" in relation to the uneven distribution of resources in the world: "When there has to be growth in the developing countries in order to close the holes there are in relation to hunger and poverty and health and all of these other things, well then there has to be a reduction of the consumption in the developed countries [...] so we have a responsibility for these countries" (ll. 196-200). The plural personal pronoun "we", in this sense, refers to the developed countries who, according to Lind Sam, have a responsibility to rectify the imbalance that currently exists regarding the world's resources. The relationship between the founders of ENORM and concepts like climate change, sustainability and responsibility is arguably grounded in retrospective sense-making; the way that the environment has been treated by humans has been deemed unsustainable and the root to many social and natural issues on a global level.

Sam refers to UN's Sustainable Development Goals, in relation to the vision of ENORM, which the organization works with actively "because many of these goals are somehow centered around how to optimize resources, how to make more out of less, how to

reuse things and in that way, create more value for more people” (ll. 184-188). By relating the organization to UN’s Sustainable Development Goals, the founders present insects and entomophagy as the solution to many of these global challenges. ENORM’s relation to insects, then, is characterized by prospective sense-making; they become the means to sustainable ends. Further, the founders use this relation to make sense of their own role in the food value chain; with its alternative product, ENORM becomes the embodiment of the ultimate solution to global sustainability issues, epitomizing the principle of responsibility.

Post 1 (enormfood.com)



As mentioned in the theoretical framework, practicing responsibility to the future is not only about the environment; it may also involve responsibility towards what types of people are created. Lind Sam believes that people are just as important actors in the food value chain as the organizations within the food and feed industry. Therefore, it is also an agenda for ENORM to create awareness about the value of sustainability; “There is no doubt that if you look at the overall changes in consumption that are necessary to reduce the footprint we have in our food production then it is paramount to [...] nudge the consumers [...] that would have the greatest effect” (ll. 721-726). Here, Lind Sam claims that, in order to have an impact on the

environment and for entomophagy to save the planet, it is necessary to think about the types of people that are needed for this kind of future and take on the responsibility of creating them. The post above demonstrates that ENORM applies this notion in practice: “Why does it make sense to eat insects?” (Post 1). Here, ENORM’s communication aims to educate consumers about the value of entomophagy. The necessity of this type of communication is further established through the initial organization, ENORM ApS, which, today, is used as a sales company as a way to reach out to consumers with gimmick-like products; “it is relevant to have a dialogue with our suppliers and our customers but also with all sorts of stakeholders, with politicians, with governmental authorities, with end users [...] so we are really happy that we have created this foundation with our food products that we have” (ll. 77-79). ENORM therefore focuses on communication with the consumers and other stakeholders through its ApS. ENORM Biofactory constitutes a B2B (business to business) company, as this is targeted towards the feed and food industry which will be further examined in the category “ENORM Biofactory”.

Lind Sam expresses that although not all organizations will begin to produce insect-based food and feed, she hopes that consumers will be value-driven in relation to what they buy;

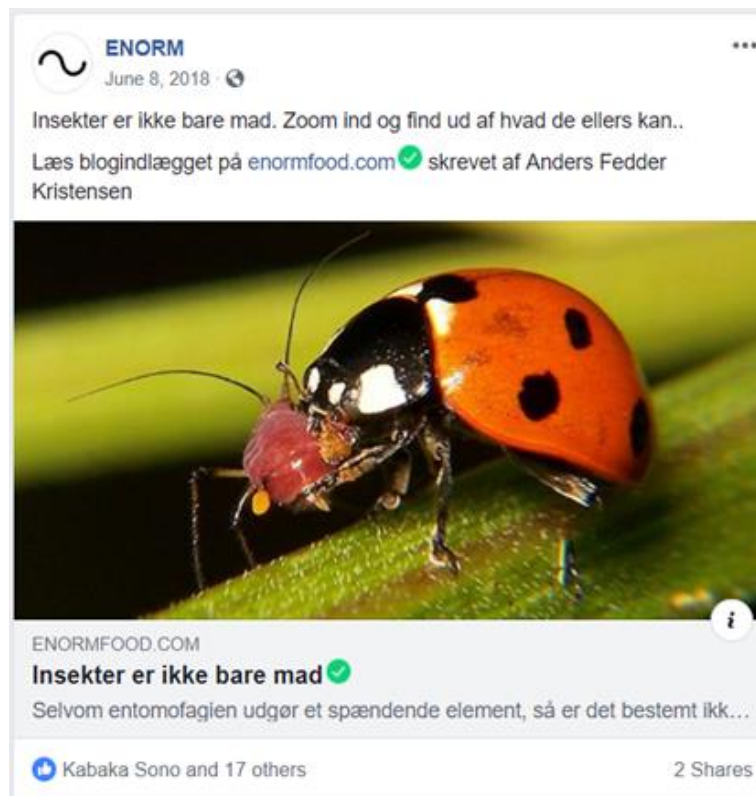
“Luckily there are a lot of tendencies today, the consumers are becoming a lot more value-based. [...] more are definitely buying ecological, more are buying Danish, a lot more care about, well how have these products actually been produced. So, you can also make consumers care about, well has my fish been fed with fishmeal or has it been fed with insect-meal? That could also be a parameter which would make the consumer choose or reject the fish because one knew that it was produced in a more sustainable manner” (ll. 726-736).

In order to achieve this type of behavior, ENORM recognizes that it is necessary to spread a consciousness about the current threats to the environment and how to make a difference, no matter how small; it is about “changing some of the processes in our society” (l. 514). Besides communicating on social media, ENORM takes an active part in this process by educating groups of people who are interested in what they are doing; “organizations, schools and other groups” (ll. 105-108). However, Lind Sam expresses that the organization only offers this in exchange for money: “we receive a lot of inquiries and we say no to most of those that do not

want to pay for it” (ll. 818-819). This implies that ENORM is profit-driven, in the sense that profit and sustainability are considered to be interlinked, which is not a value that is recognized within the alternative organization framework. This aspect of ENORM will be examined in more detail in the analysis of the categories of autonomy and solidarity.

The founders of ENORM have, through the communicative practices that have been presented so far, established an alternative relationship to insects which co-constitutes affective relations to concepts such as climate change, sustainability and responsibility. Moreover, entomophagy as a practice arguably partakes in the establishment of the boundary of intelligibility of what constitutes ENORM; insects are only considered as food, as compared to a non-edible animal that induces a naturally ingrained instinctual fear.

Post 7:



The post above reads “Insects are not just food. Zoom in and discover what else they can do...” (Post 7). Throughout the Facebook posts which have been examined, insects are only associated to positive and sustainable characteristics and it is emphasized that entomophagy will save the planet. In this way, ENORM’s boundary of intelligibility may be identified and the affective relationship which the founders have established to insects is imperative to the constitution of ENORM. Through its alternative product, the organization inherently displays the principle of

responsibility. This principle will be further examined in relation to the category “Future Protein” in which the sustainable characteristics, which have been established thus far, are utilized in a form of prospective sense-making, in order to envision a future for ENORM and entomophagy.

4.1.2. Future Protein

The need for finding alternative sources of protein and the communicative practices expressing the affective relationship between the founders of ENORM and insects are arguably what have constructed insects as the future source of protein. Making a statement about the future naturally involves prospective sense-making and the previous section clearly demonstrated that this is what characterizes ENORM’s relationship to insects. Envisioning insects as the future protein, however, also involves the complicity of organizations within the food and feed industry who need to realize the responsibility they hold for the future they are taking part in creating. ENORM expresses the acknowledgement of this responsibility very clearly; it is stated on enormfood.com that the vision of the organization is to “spread the message of the advantages of insects as a source of animal protein and make it easy for the consumer to have a bite of the future” and that “in the long term, insects will become an ingredients in the production of food” (Screenshot 2).

Screenshot 2 (enormfood.com):

Vision - Insekter er fremtidens proteinkilde. De skal være en del af vores fødevarer, fordi de er miljø- og klimavenlige, sunde, og smager godt. ENORM arbejder med at udvikle og producere fødevarer med insekter.

ENORM ønsker at sprede budskabet om insekters fordele som animalsk proteinkilde og gøre det nemt for forbrugeren at få en bid af fremtiden. Den gode historie skal fortælles så vi kan få flere til at spise insekter. Dermed kan vi nedbryde den kulturelle barriere overfor at se dem som en del af vores fødevarer. På sigt skal insekter indgå som en ingrediens til produktion af fødevarer.

Visionen er at substituere store dele af de mere miljøskadelige proteinkilder fra fx rødt kød med proteiner fra insekter.

The Facebook posts that fall under the category “Future Protein” present insects as the food of the future while referring to external sources, arguably in order to support its validity. The posts below read “Insects as food products is gradually being taken more seriously by the established industry. Read an excellent comment by director in Danish Food Cluster Lone Ryg” (Post 2) and “It took 30 days on the post as Minister for Environment and Energy before Jakob Ellemann-Jensen also had a taste of ENORM at the launch of recommendations regarding proteins for the future from the National Bioeconomy Panel to the government” (Post 6). Insects are featured as a new food product which is beginning to be accepted among prominent people within the established industry. Insects as food obviously stand out compared to the food products that are established in Western societies today. However, with the industry’s backup, which is presented in these posts, insects are deemed to be a successful contribution to the current market in terms of a more sustainable future. Indeed, the article which is shared in Post 2 from the Danish newspaper Jyllands-Posten uses the term “insect-innovation” about the development. These posts thereby establish ENORM as an organization which is riding an innovative wave that is becoming more and more accepted as the future way of doing things.

Post 2:

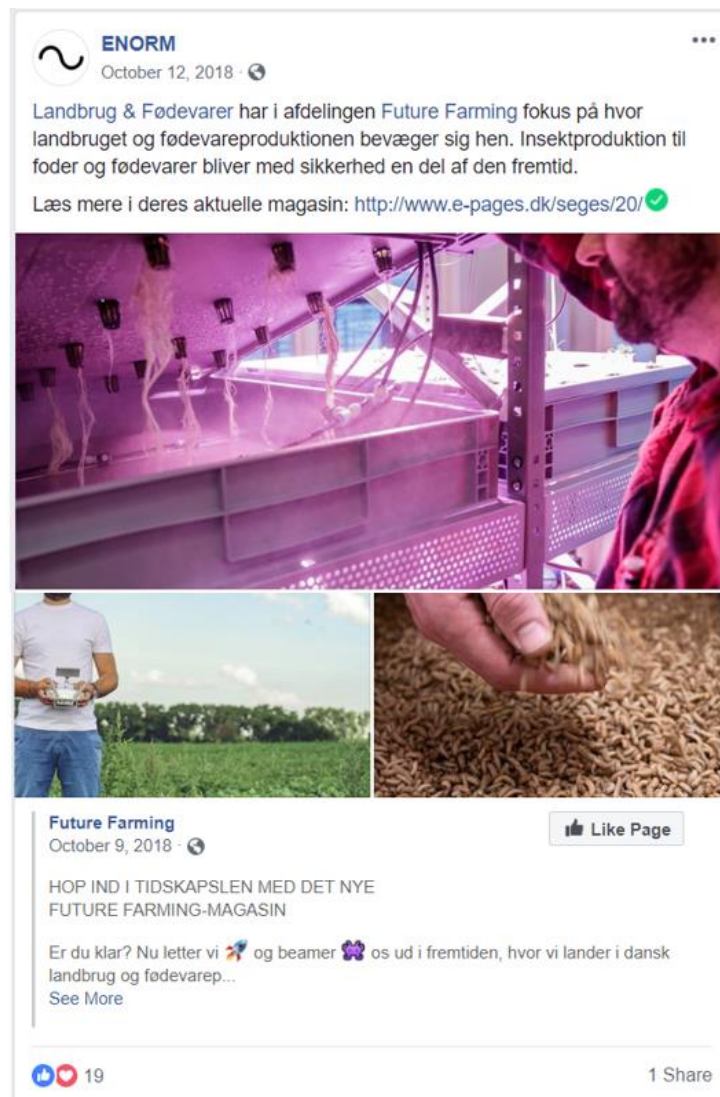


Post 6:



This envisioned future is further established in Post 16, below, in which it is stated that “The Danish Agriculture and Food Council, in the division Future Farming, focuses on where the farming industry and food production is going. Insect-production to feed and food will certainly be part of that future” (Post 16). These posts thereby demonstrate that, within the industries of agriculture and food, insects are considered the future protein source and, moreover, that ENORM is taking part in this vision of the future. Further, in Post 16, The Danish Agriculture and Food Council’s division Future Farming utilizes the analogy of a “time capsule” to describe ENORM’s vision of producing insects for food and feed and, in this way, the vision is presented as realistic. The support from the Danish food industry is arguably necessary to share because of the challenges that are connected to introducing a new product like insects to the food market, which is commonly associated with fear and disgust in many Western societies.

Post 16:



The new and innovative nature of the relation the founders have established to insects is made clear by the fact that they are one of the first organizations on this market; “our products stand out because they are new, in the sense that it is not an industry which previously has existed as it does now” (Appendix B, ll. 656-658). However, to put insects on the Danish consumer market and to have success at the same time is not necessarily an easy task. According to Lind Sam, it is clear that there exists a cultural barrier that you need to take into consideration with a product like insects; “the reality is that it will take a really really long time before we have a collection of people that is big enough and that have accepted that this is a food product which needs a place in our every-day. It is going to take [...] at least a half maybe one and a half generation before that market is mature enough” (ll. 267-276). This barrier does not, however, exist in the feed industry. Therefore, ENORM decided to become a B2B

organization, while still maintaining ENORM ApS as their B2C company to create public awareness. In this way, consumers' relation to insects is acknowledged by ENORM in the sense that it affects the organization's own relationship to insects; the reason why insects are deemed the "future protein" and not the "current protein" is due to ENORM's sense-making of consumers' behavior. This shift further emphasizes the prospective character of the founders' sense-making in their relation to insects and that this is utilized to develop the best strategy, both for making a profit and for spreading entomophagy. According to Lind Sam, the feed industry is the most obvious market to enter, in order to be successful as well as to make a difference in the world; a balance that Lind Sam expresses is necessary, but which differs from the framework of alternative organization. I will return to this point in the analysis of "Autonomy and Solidarity". The Facebook posts under the category "Future Protein" lead to the understanding that ENORM utilizes prospective sense-making in its relationship to insects and consumers and is creating opportunities for itself based on an envisioned future, which its products are the outcome of.

When asked whether ENORM's products should constitute a replacement of specific foods or a supplement, Lind Sam explained that "there is no doubt that the day we can do that and exclude the pigs and the fish and the chickens, this whole link in the protein value chain [...] that would be the most ideal. Both in terms of business but also in relation to sustainability [...] but you also need to look at reality" (ll. 298-303). Here, Lind Sam expresses that, besides being good for the environment, accepting insects would also be good for the organization. In other words; ethics and profit are equally valued. This does not devalue the responsibility aspect that ENORM radically expresses, however, it does present an indication that there is a profit-driven agenda at play as well, which is something I will return to. In any case, the organization is built around the aspect of responsibility to the future which is visible in its relations to both insects and consumers.

According to Lind Sam, this is what makes the ENORM unique, compared to other organizations; having the principle of responsibility as the core value instead of adding it to an already existing organization with established values. Lind Sam states that for other organizations it is "usually a part of a CSR-strategy [...] it is really about reducing the negative effects one could possibly have for the environment and thereby also for one's reputation [...] it becomes a source of irritation as I understand it" (ll. 661-668). ENORM does this differently through its emphasis on sustainability which is part of the organization's core, it is simply a part of the business; "it is relatively rare that organizations relate to their customers [...] how

their footprint is and think the opposite way in the food value chain like we do. We are not indifferent towards it/what people use our products for” (ll. 669-679). The founders of ENORM, then, communicatively construct the organization through a very strong affective relation to sustainability and climate change which is connected to the principle of responsibility. Accordingly, the founders of ENORM demonstrate an affective relation to insects which is not based on agreed upon preconceptions, but which is completely new. The following will present ENORM’s communicative practices in relation to ENORM Biofactory, which will further demonstrate how the founders of ENORM makes sense of the mentioned relations in order to establish the organization’s role in the future they have envisioned

4.1.3. ENORM Biofactory

A lot of the content on ENORM’s Facebook is concerned with ENORM Biofactory, the insect farm which is currently being built with the goal of “substituting parts of the environmentally unsustainable protein sources that are being used today in feed and food products with protein from insects” (Screenshot 7). The Biofactory is the organization’s main focus and the farm will arguably ensure the fulfillment of ENORM’s envisioned future; this is where the future protein will be produced. Lind Sam expresses that most of the organization’s resources are spent on ENORM Biofactory while less are spent on ENORM ApS. As mentioned earlier, this demonstrates prospective sense-making in relation to insects and consumers, however, this decision is simultaneously based in retrospective sense-making in relation to the founders’ own abilities; “We are a lot more (...) agricultural, we are more production-minded than we really are on [...] food products/ there aren’t any of us that previously have a background or experience within the food industry” (ll. 53-55). In this way, the founders acknowledge what they have experience with and use this knowledge to work effectively towards the future they envision.

Post 17:



The need for support from the Danish food industry also occurs in posts related to ENORM Biofactory. This is exemplified in Post 17, above, in which one of the founders, Lasse Hinrichsen's workday is featured on Tønkætanken Frej's Instagram profile, a Danish think tank related to food policy. Again, this may be due to the very alternative practice of producing insects; "the factory we are building now will be the biggest and the first industrial insect farm in Northern Europe" (Appendix B, ll. 312-313). To further spread the acknowledgement of insects as part of Danish food and feed, Lind Sam expresses that it is necessary to provide the public with the opportunity to learn about the processes of rearing insects. In the interview, Lind Sam states that the organization is planning to build a communication path around the insect farm with different information points "so that it is possible for people to get an idea about what is happening inside that big black box they walk around" (ll. 834-835). With this

educative pathway, the founders of ENORM demonstrate responsibility towards people through an affective relationship to consumers, who they deem important actors in realizing the envisioned future for ENORM as well as the environment. Ultimately, Lind Sam claims that in order to have an impact on the environment and for entomophagy to save the planet, it is necessary to take on the responsibility for creating the types of people that are needed for this kind of future.

Post 19:

**Rammerne for vores fabrik står klar.
Og det skal fejres!**

Alle er inviteret til at deltage når vi åbner dørene til det der snart vil blive Danmark første industrielle insektproduktion.

Vi glæder os til at fortælle om fremtidsvisionen for ENORM og hvordan Black Soldier Fly larven vil få indflydelse på vores fødevarerindustri.

Tid: 30/11. Kl. 11.00 - 14.00
Sted: Hedelundvej 15, 8762 Flemming

Program:

kl. 11.15 - 11.45	Officiel velkomst v. Borgmester i Hedensted Kommune, Kasper Glyngø Direktør i ENORM, Carsten L. Pedersen Jacob Mogensen, Agro Business Park, leder af INBIOM & Dansk Insekt Netværk
Kl. 11.45 - 12.45	Foredrag ved ENORM's ejere
kl. 13.00 - 14.00	Rer, smag og oplev fædslen af ENORM i produktionshallerne

#apisenorm #futurefarming #recycling #foodinnovation

ENORM

DANSK INSEKT NETVÆRK

54

3 Comments 29 Shares

The Facebook post above is an invitation to the public; “The structure for our factory is ready. And that calls for celebration!” (Post 19). ENORM is spreading knowledge about the upcoming insect farm and create a social event where people can learn about “the vision of the future for ENORM and how the Black Soldier Fly larvae will have an impact on our food industry” (Post 19). Accordingly, the founders of ENORM’s relation to insects revolves specifically around the Black Soldier Fly (BSF), which is no random decision. Information about why exactly BSF has been chosen for production instead of other types of insects is

widely available on enormbiofactory.com. The screenshot below reads “The BFS larvae is exceptionally good at metabolizing its feed. That is to say, where you maybe use 10 kg feed to make 1 kg beef and 2 kg to make one kg meal worms, you do not have to go beyond approx. 1,5 kg feed to 1 kg BSF larvae.” (Screenshot 3). The BSF is called the “Tesla” of insects by ENORM to describe the species’ speedy metabolism and, thereby, sustainable characteristic. Another advantage of rearing BSF and insects in general is related the food value chain. In the interview, Lind Sam states that the feed that is used to produce BSF larvae “is today primarily used for biogas production [...] so when we can have these products collected, placed them back into the food value chain (...) then it has much more value, from a social point of view, than if we can burn it/ or what is it called, gassed off and used to make energy with” (ll. 251-255). Not only is rearing insects more sustainable; it ultimately removes products from a practice of producing energy which is harmful to the environment.

Further, the information provided about the BSF establishes it as the best economic choice compared to other insects. This is not, however, related to the success of profit of the organization but to the success of insects in the food and feed industry in Denmark: “Because of the high growth rates and low expenses to feed, the BSF larvae can be produced far more cost-effective than most other insects. This means that the larvae can also be used for feed and we can, therefore, establish industrial farms with volume and automation which, ultimately, will permit a whole other pricing of insects as food than we know today” (Screenshot 3). In this way, ENORM acknowledges that the sustainable aspect is not enough to “sell” insects as an alternative to society; it is necessary to establish insects for food and feed as a monetary advantage compared to other sources, in order for stakeholders to choose them over other sources of protein.

Screenshot 3 (enormbiofactory.com)

- BSF larven har en livscyklus på kun 3 uger. Her når arten både at være flue, æg, larve og puppe. Til sammenligning bruger melormen 9 uger på samme proces.
- BSF larven er exceptionelt dygtig til at omsætte sit foder. Det vil sige, at hvor du måske bruger 10 kilo foder for at lave 1 kg oksekød, og 2 kilo for at lave et kilo melorme, kan du nøjes med ca. 1,5 kilo foder til 1 kg BSF larver. Den spiser bare lynhurtigt og optager ekstremt meget... Derfor kalder jeg den "Insekternes Tesla".
- BSF larven kan leve af spildprodukter fra vores fødevarerindustri. Og særligt kan den bruge meget våde fodersubstrater, som de færreste andre dyr har glæde af.
- På grund af de høje vækstrater og lave udgifter til foder kan BSF larven produceres langt mere økonomisk end de fleste andre insekter. Det betyder, at larven også kan bruges til foder, og vi derfor kan etablere industrielle farme med volumen og automatisering som i sidste ende vil give en helt anden prissætning af insekter som fødevarer end vi kender i dag. Når først insekter kan konkurrere på pris med andre animalske proteiner, vil mange flere spise med, kødet blive substitueret og så begynder vi for alvor at kunne gøre en forskel.

It is imperative, according to ENORM, that the pricing of insects as the source of protein for food and feed is able to compete with the existing market, if entomophagy is to be accepted as common practice in society. This is also expressed as the main motivation behind placing the insect farm in Denmark; the farm has to be “close to accessible feed substrata [...] Denmark isn’t a crazy country in relation to that, we have a big food production in Denmark and especially in eastern Jutland where we are located, here we have both Arla, we have Carlsberg [...] various big food industries we can use waste products from” (ll. 258-261). In this way, the insect farm is presented as the main contribution by ENORM to realize a more sustainable future. ENORM Bio factory thereby becomes the epitome of the principle of responsibility. There are, however, aspects in which ENORM seems to compromise the pureness of this responsibility aspect. For example, when asked about how sustainable Lind Sam perceives ENORM to be in other aspects than the organization’s product, the answer indicated that sustainability was merely practiced otherwise because of the “signal value”: We try, you know, on a small scale, we try to buy refillable water bottles [...] of course it will look wrong if you visit ENORM where we communicate [...]that we are a sustainable alternative and then we behave like pigs when people come to visit. (...) we try to make sure that the signal values we

can send in the form of how we act in our company” (ll. 702-709). This statement implies that the value of being sustainable overall is more related to signal value than to the principle of responsibility. It is not expressed as their own value but related to how it looks to the outside world. This compromises the responsibility aspect for the organization as a whole and arguably indicates that there is a closer connection between profit and sustainability than what is initially communicated. This will be further examined in the category “Autonomy and Solidarity”.

4.1.4. Sub-Conclusion

The content within these categories establish how the founders of ENORM relate to the principle of responsibility by demonstrating awareness and prospective sense-making in relation to the challenges that threaten the environmental future of our planet. ENORM takes responsibility for these future conditions by proposing a new source to animal protein; a resource which is becoming more and more in demand and which humans are currently draining the ecosystem for. ENORM, in a way, is radical in relation to the principle of responsibility because the organization itself is built on it; it is the core value of the organization is to produce sustainable alternatives to protein and spread awareness of better alternatives than the ones that are dominant today. Moreover, it is clear that ENORM cares about the types of people they engage with and take responsibility to the future society, by educating people about the benefits of entomophagy and insects as an alternative source of protein.

In relation to the communicative constitution of ENORM, it can be argued that affective relations to both human (e.g. consumers) and non-human materialities (e.g. insects) as well as concepts (e.g. sustainability, responsibility) participate in the constitution of ENORM as it is perceived and presented through communicative practices by the founders of the organization. The relation that exists between the founders of ENORM and insects is constituted in and through newly created affective energies which are based in a mixture of retro- and prospective sense-making; this relation is the result of the acknowledgement of environmental threats based on past human behavior as well as the acknowledgement that something can and must be done to change these developments. In this way, a co-constitutive action is performed; discursive formations regarding certain concepts construct insects through the affective charges that flow between them. The analysis of the principle of responsibility demonstrated that the discursive-material relations that constitute ENORM are not based on preconceptions or prevailing societal structures. However, ENORM hints at a relation to organizing which is profit-driven and thereby based on traditional forms organization. The analysis will now move on to the

principles of autonomy and solidarity in order to further study the organizational models and values ENORM is built around.

4.2. Autonomy and Solidarity

Analyzing the principles of autonomy and solidarity within communication by ENORM produces the knowledge that the organization's practices are considered the opposite of alternative, within the existing literature on alternative organization. To recap; autonomy involves the responsibility we have to ourselves, while the notion of solidarity entails responsibility to others. The assumption of alternative organization, as presented in the theoretical framework is that "we as individuals, can only exercise our autonomy within some sort of collective agreement" (p. 37). In other words; individuality becomes a precondition for solidarity. In an organizational context, this involves notions like cooperation and co-influence in democratic decision-making processes. Moreover, alternative organization emphasizes the environmentally detrimental nature of traditional, dominant, capitalistic, profit-driven organizations, which alternative organizations must be an attempt to break away from.

Screenshot 5 (enormfood.com)

ENORM ApS blev oprindeligt stiftet i februar 2016 af Lasse Hinrichsen. I dag ejes ENORM af ENORM Holding, der bl.a. ejes af Lasse, Jane og Carsten. Jane er direktør i ENORM ApS, mens Lasse og Carsten er direktører i søsterselskabet ENORM BioFactory, hvor vi arbejder med produktion af den sorte soldaterfluelarve. Begge virksomheder holder til på Hedelundvej 15, 8762 Flemming, lidt vest for Horsens.

Interestingly, in the interview, Lind Sam states that ENORM is in fact built as a traditional organization; "There are many things that are traditional. Our ownership structure and the way our organizational structure is built isn't/ there isn't anything different about it" (ll. 654-656). The screenshot above shows ENORM's ownership structure; "Today, ENORM is owned by ENORM Holding, which is owned by Lasse, Jane and Carsten among others. Jane is CEO of ENORM ApS, while Lasse and Carsten are CEOs of the sister company ENORM Bio factory" (Screenshot 5). ENORM has a traditional ownership structure and is, therefore, not a cooperative which constitutes an alternative form of organization in relation to the

existing literature. Today, the organization employs nine people, including Lind Sam and her two partners (Appendix B, l. 334). However, these employees do not own a part of ENORM and are not included in the decision-making processes which are managed by the three owners. In this way, ENORM can be said to organize traditionally and the founders' relation to the process of organization is arguably built on preconceptions that are based in pre-existing norms and traditions. Using the vocabulary of sense-making this means that the way ENORM organizes is an enactment, an adaptive response, of their environment and is, therefore, relatable to the dynamics of evolutionary processes.

The founders of ENORM have a certain autonomy as they own an independent business; entrepreneurial autonomy can be defined as the founders' decision rights regarding what work is done, when it is done, and how it is done. In this sense, the founders of ENORM experience and employ autonomy in the sense that they decide which parts of the food and feed industry they wish to deliver to; "My line is drawn where we suddenly, as suppliers, supply the pet food industry because I am not interested in that industry [...] in actuality, I think the amount of resources spent on pets is absolutely absurd" (ll. 559-569). In this way, autonomy is expressed in relation to the founders' own moral standard. However, the founders' autonomy is limited as the organization must live up to specific rules and requirements in order to be allowed to sell insects as food and feed because this is considered a "novel food" within the EU: "Insects are novel food in the EU, so they have to be approved in the EU, every single product. So, I am applying for approval of the soldier fly larvae as food" (ll. 360-362). The relation to the EU is necessary for ENORM, in order to be able to produce and sell their product and this relates to the point made by Gulbrandsen and Just (2016), who state that "the organization is never wholly autonomous from, nor is it ever wholly subjected to, its surroundings. Rather, organization and environment are fully entangled" (p. 245).

ENORM's vision of spreading entomophagy within society further expresses autonomy on a level beyond the organization. On a societal level, ENORM provides individuals with autonomy in the form of an alternative to vegetarianism; they provide individuals with the ability to choose animal-based protein without having the destruction of the environment on their conscience. In this way, if society exhibits solidarity and accepts insects as part of the food and feed market, then individuals can be more autonomous. For society to exhibit solidarity and eat insects would also ensure the success of ENORM in the sense that the organization needs to be able to compete in the market in order to succeed economically. Ensuring profit is expressed as a necessity, if the organization is to have success in making an

impact on the planet with their alternative product; “Well, based on commercial considerations and consideration to the survival of the company [...] Sometimes you also have to be strong before you can help others. So, if we are not able to create an economically healthy organization, well then we cannot make a real difference” (ll. 583-586). In other words, the founders of ENORM perceive insects to be an alternative product which is at such a great risk of being rejected by consumers, while also being a necessity for a more sustainable future, that they did not want to risk this further by organizing in a way which is unknown to them. In this way, the founders of ENORM have chosen to base the organization on the preconception that traditionally structured organizations are profitable, in order to ensure the success of entomophagy in Denmark. The founders’ sense-making in relation to organizing is thus retrospective in the sense that they apply an old economic model.

The value placed on profit is also visible in relation to the responsibility aspect; they will not spread knowledge about insects as alternative sources of sustainable protein without getting anything in return. ENORM’s focus on sustainability and profit indicates that the organization does not wish for entomophagy to be an alternative practice but mainstream; the new norm. This is further emphasized in the organization’s focus on the education of consumers. It is the vision of ENORM to replace unsustainable protein sources with insects and, in this way, the founders are not worried that other or bigger organizations begin to produce insects for food and feed. The organization, therefore, only exhibits profit-seeking practices in relation to responsibility; it does not wish to maintain a niche market for itself. The founders are idealistic in their relation to responsibility which makes the organization an extreme alternative to traditional profit-seeking organizations. For ENORM, the aspect of responsibility becomes dependent on profit and it is natural to wonder whether the organization will become more responsible, the more profitable it is.

4.2.1. Sub-Conclusion

The content which has been examined in relation to the principles of autonomy and solidarity has provided the understanding that ENORM is organized traditionally and not in accordance with the principles of alternative organization. ENORM is profit driven but the organization is making money on a product which is inherently sustainable. This has implications both for the understanding of ENORM as well as for the theory regarding alternative organization. Moreover, while the principle of responsibility is radically present within the core values of the organization, this is closely related to profit. The means and ends

can, therefore, be deemed separate and, according to the perspective of alternative organization, ENORM must be treated with caution; “we can’t simply disentangle the question of how something is done from the broader issue of why it should be done, and neither do noble ends justify the use of any means necessary” (pp. 34-35). According to Parker et al., (2014b), distinguishing between the two may encourage choosing a particular method or attempting to fulfil a specific mission. Therefore, it is essential to understand what forms of rationalities lie behind both means and ends; is sustainability utilized as a means to make profit? Or is a traditional form of organizing used in order to achieve sustainable ends? These questions and the implications of the analysis for the understanding of alternative organization will be examined in more detail in the subsequent discussion.



5. DISCUSSION

The analysis of ENORM's communication revealed that several affective relationships partake in the constitution of ENORM. These will now be related to the model concerning communicative practices of affective embodiment and will subsequently lead to a discussion about the implications of these relations on the theoretical framework of alternative organization. An overview of the specific relations that have been identified between the founders of ENORM and various materialities and discursive formations can be found in the model below. Each arrow in the model symbolizes an affective relationship. The content of this model draws on the coding of the collected data and represents the overall categories of the communicative practices that have been examined in the analysis.

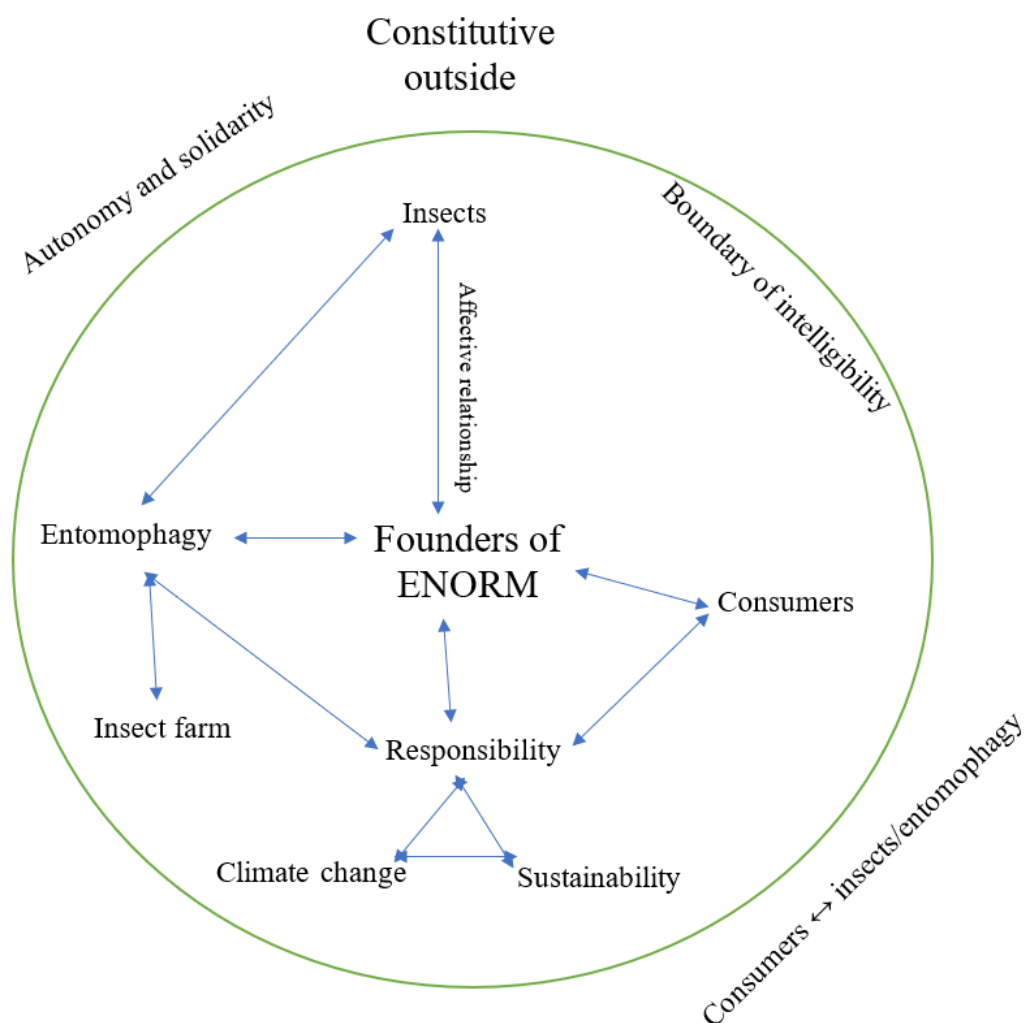


Figure: 4: Affective Relationships that Constitute ENORM

As the model demonstrates, it is found that ENORM is the product of the founders' relationships to discursive formations regarding climate change and sustainability and that these arguably belong under the alternative principle of responsibility. The founders of the

organization have established a very strong relationship to this principle and it is presented as the core value of ENORM. This is connected to the founders' relationship to insects and the act of eating them (entomophagy), which the founders mainly promote through the insect farm ENORM Biofactory. The connection between the founders and insects is a newly established affective relation which is based on both retro- and prospective sense-making. It is based on retrospective sense-making of the food and feed industry, in the sense that the founders perceive past, as well as current, ways of producing food and feed as harmful to the environment with detrimental social and ecological effects. The relation to insects is prospective as these are considered to be the future protein which will contribute to a more sustainable industry and will ensure food security. In this sense, Moreover, this relation is associated with UN's global sustainability goals by the founders, as the production and consumption of insects in Western countries arguably will result in a more equal distribution of resources worldwide. In this way, the principle of responsibility goes beyond local societal issues; the founders of ENORM have established a relationship to responsibility which encompasses global issues. It may be argued that, for the founders of ENORM, entomophagy is perceived as the means to a better future for the whole planet.

Through communication to consumers, ENORM's relation to insects is further expressed; insects are not considered disgusting but symbols of sustainability and an alternative food product. In this way, the boundary of intelligibility which constitutes the circumference of the model is represented by the founders' willingness to acknowledge the alternative and only the alternative. This further establishes ENORM as an organization which radically ascribes to the principle of responsibility and is guided by a moral compass. Further associated to the principle of responsibility is the founders' relation to consumers. They acknowledge that in order to create the future they envision, it is necessary to actively take responsibility for the kinds of people that will exist in this future. Although the consumer's relation to entomophagy is not explicitly communicated, it is clearly acknowledged by the organization both through its gimmick like products, but it is also visible in the shift to a B2B company. This shows that the founders have made sense of the consumer-insect relation and, based on this, have decided to introduce insects to Danish consumers through the feed and food industry. The organization explicitly communicates the values of sustainability and entomophagy to consumers. Moreover, Lind Sam expresses that ENORM ApS is a good vehicle for communicating with consumers and this provides the understanding that the founders are aware of what is constitutive of the outside; that most consumers consider insects to be disgusting and inedible.

Characterizing products as a gimmick is an implicit acknowledgement of the consumers' perception of insects. These products are meant as debate starters and a fun contribution to social gatherings and not something which can be eaten for dinner in all seriousness. Arguably, this is where most consumers, within the Danish society and Western societies in general, are situated. ENORM implicitly acknowledges this relationship and uses it to their advantage through gimmick like products, however, this perspective on insects is not explicitly communicated. This evokes the notion that ENORM applies a strategy based on the exercise "don't think of an elephant"; a psychological process deemed "Ironic process theory" by Wegner et al. (1987) and reiterated by Lakoff (2004). Within this exercise, the word elephant "evokes a frame, which can be an image or other kinds of knowledge [...] the word is defined relative to that frame. When we negate a frame, we evoke the frame" (Lakoff, 20014, p. 3). In relation to ENORM, insects are arguably never described as anything other than food so as to not evoke a frame of disgust and "yuk". The question of whether this strategy is based in the moral incentive to spread the acceptance of entomophagy or to create profit leads to a discussion of the rationalities behind both means and ends which, in terms of alternative organization, relates to the principles of autonomy and solidarity.

The principles of autonomy and solidarity figure outside the constitutive boundary of ENORM because its organizational practices are not compatible with the principles of alternative organization; the founders' relation to the organization is built on pre-existing traditional forms of management which is placed in direct opposition to the freedom and democracy that alternative organization stands for. This, then, indicates that the founders have juxtaposed profit maximization with sustainability maximization. Within alternative organization, means and ends are considered inseparable in the sense that both should be justifiable and not just one of them. Within this theoretical framework, then, ENORM's sustainable ends do not justify the organization's capitalist and non-democratic means. Moreover, in terms of organizational and ownership structure, ENORM contributes to the homogenization of organizations through enactment of its environment. The organization does distinguish itself through its strong relation to responsibility and sustainability which thereby constitutes very justifiable ends but, since the organization's means, its organizational structure, is not alternative, ENORM cannot be deemed alternative within this framework. However, as the analysis has established, ENORM poses a challenge to this theory as the founders are clearly driven by sustainability while also acknowledging that this can only be accepted within the food and feed industry if it also has profitable success. This thesis, then,

questions the principles of alternative organization and the focus on an economic alternative. In other words; are all three principles necessary in order to achieve environmentally sustainable goals?

5.1. Critique of Alternative Organization

This thesis has found that alternative organization theory is not very applicable in itself; it is not very clearly described, within the theory, how the principles may be identified and applying the theory in practice requires specification through various analytical methods. My main point of critique, however, is related to the normative assumptions within alternative organization theory; that an organization must realize all three principles in order to constitute an alternative to environmentally damaging organizations and the proposed indistinguishability of means and ends. As mentioned, the theory is based on the assumption that capitalism is to blame for the climate crisis. This attitude towards capitalism and the perceived contrast between profit and sustainability suggests the reproduction of Audre Lorde's well-known declaration that "the master's tools will never dismantle the master's house". According to alternative organization theory, the climate crisis is a result of master's house (i.e. capitalism) and, therefore, capitalism cannot be used as a tool to change environmentally damaging practices.

As was established in the literature review, alternative organization theory is an attempt to question the capitalocentric logic which positions capitalism as the standard form of organizing; "instead of taking capitalism as a necessary starting point for political or economic analysis, we want to de-center capitalism, recognizing that it is a partial, incomplete and contradictory system" (Parker et al., 2014b, p. 18). Moreover, it is suggested within alternative organization theory that non-capitalist forms are in fact the norm "Against a simple logic of commodification and the capitalist colonization of the world with a single, coherent logic, we suggest that variety and difference, not capitalist identity, is the norm" (Cheney and Munshi, 2017, p. 19). In this quest to break free from capitalist colonization, however, the theory arguably reproduces the normative status of capitalism and does not go beyond a capitalocentric worldview, through its utilization of the term "alternative". Deeming non-capitalist practices as "alternatives" arguably reinforces a capitalocentric worldview in the sense that these are understood primarily with reference to capitalism and it "positions capitalism at the centre, and consequently further mythologises capitalism as a dominant

master-signifier” (White & Williams, 2016, p. 325). Moreover, although alternative organization theory attempts to position non-capitalist practices as the norm, deeming them “alternative” arguably fails to recognize the existence of these practices in everyday life. Consequently, negating capitalism with the term “alternative” is as effective as the expression “don’t think of capitalism”. It is exactly this necessity of a counterpoint, however, that exemplifies the ambiguity of the term “alternative” itself; what is considered alternative today may become tomorrow’s norm.

A dominant social order is, in some degree, a necessary condition for any alternative. However, according to Parker et al. (2014b), a dominant social order is not “a sufficient condition and cannot fully explain the emergence of alternatives. For that we need to also account for active human agency” (p. 26). Operationalizing alternative organization theory through communicative practices of affective embodiment establishes an emphasis on the affective relationships that rationalize an organization’s means and ends and not on the means and ends themselves. The extent of the impact of a capitalist environment will depend how an organization makes sense of the affective relations that constitute it. In relation to alternative organization, affective relationships that are established through communicative practices arguably instantiate the values that drive resistance; they constitute the tools needed to change the negative consequences of certain organizational practices. Essentially, applying Just and Remke’s (2019) perspective gives a new meaning to Lorde’s metaphor; the master’s house is not built on a capitalist logic but on capitalist relations disregard the principle of responsibility. Relations are essentially what constitute an organization, and, in this sense, the climate crisis is simply another part of the master’s house and not a consequence of it. In other words; organizations’ relations to human and non-human realities (i.e. climate change and capitalism) are essentially what constitute the master’s house. In this sense, capitalist tools may in fact be used to promote sustainability and the real alternative to traditional capitalist organizations “is anchored in the structure of capitalist relations” (Atzeni, 2012, p. 13).

5.2. What kind of alternative is ENORM?

As has been established, ENORM does not exhibit the alternative principles of autonomy and solidarity, however, as Cheney (2014) states; “we should not be tempted to look for or build perfect cases. Rather, we may look to alternative aspects or dimensions of organizations that may be present in varying degrees” (n.p.). Parker and Parker (2017) present

an alternative organization through a case study of the company Anuvelar; a sustainable financial services firm which displays an agonistic relationship to the dominant forms of organization. This study is an interesting contribution to the field of alternative organization in the sense that it presents an alternative which in some degree applies all three principles. According to Parker and Parker, alternative organizations may be defined as “organizations that challenge capitalism, or patriarchy, that are collectively owned, that refuse standard measures of profit or growth, that avoid environmental externalities, or that seek to organize in a way that challenges hierarchy” (pp. 1381-1382). It is acknowledged, however, that the perfect arrangement does not exist (p. 1379). This contribution leads to a less puritan understanding of alternative organizations, however, as the article establishes, all three principles must still be implemented to a certain degree. The assumption that all three principles are needed to constitute a sustainable form of organizing is challenged by the case study of ENORM and the founders’ strong relation to responsibility.

The principle of responsibility is, within alternative organization theory, characterized as a practice which directly challenges the externalizing tendencies of capitalism. From a perspective where sustainability is the mission, then, responsibility is the most important principle and is, therefore, independent of the principles of autonomy and solidarity. Further, ENORM’s affective relation to entomophagy challenges the implication that profit-driven forms of organizing are detrimental to the environment and realizes the aspect of responsibility without applying autonomy or solidarity. This poses a challenge to the assumption that alternative means are a necessity for alternative ends. Moreover, in the case of ENORM, the principle of responsibility is established through a central affective relation which arguably influences all of the organization’s relations. It is clear that the relation to responsibility has shaped the vision and mission of the organization and, more importantly, how the organization makes sense of means and ends. In order to ensure the successful propagation of insects within the Danish food and feed industry, the founders justify a traditional form of organizing. This strong relation to responsibility is further established in relation to the future envisioned by the founders; they hope insects become a mainstream element in the food and feed industry and are not concerned about the economic advantages about securing a niche market. In this sense, capitalism and traditional forms of organizing will not, in themselves, pose a threat to our environment. Moreover, this professes the founders’ idealistic relation to responsibility which makes the organization an extreme alternative to capitalist organizations in which profit maximization is preeminent.

The traditional capitalist model that is used by the founders of ENORM to spread the practice of entomophagy is highly dependent on its ability to compete on the market which, in turn, is dependent on consumers. ENORM acknowledges this fact through its affective relation to consumers; the organization wishes to spread knowledge about the social and ecological benefits of entomophagy and to change the consumers' perception of insects from "yuk" to "food". Moreover, the founders assume that consumers are value based and will choose sustainably produced products over a less sustainable alternative which is the reason for implementing insects into the feed and food industry. This is arguably supported by contemporary trends that have been identified by Parker et al. (2014b) who establish that the value of certain commodities "rests more on their branding, their symbolic value, than on their functionality" (p. 5). The Shelton Group, a marketing communications firm that provides research and is focused exclusively on energy and the environment, has examined this value trend and states that "what's becoming a more mainstream notion now is that any shrewd brand investment would do well to articulate a commitment to environmental stewardship" (Shelton, 2018, n.p.). According to newly released data from the organization, "a clear majority of Americans care significantly about the environment [and] are willing to do is adjust their buying habits to align with their professed values" (n.p.).

The shift in consumers' values is arguably exemplified in the development of the concepts corporate social responsibility (CSR) and creating shared value (CSV). Within CSR there is a tension between profit and ethics; it is considered an add-on to organizations' core values as a means of supporting stakeholders. A development to CSV has been suggested which focuses on "identifying and expanding the connections between societal and economic progress" (Porter & Kramer, 2011, p. 66); in other words, that shared value is created between organizations and stakeholders. This shift reflects the development in values the Shelton Group describes; environmental awareness and efforts to minimize pollution in an organizational context were once perceived to increase business costs and to occur only because of newly created regulations and taxes. Today, it is highly valued by consumers and organizations thereby increase its ability to compete on the market by complying with stakeholder values. The notion of CSV implies that "there is a growing consensus that major improvements in environmental performance can often be achieved with better technology at nominal incremental cost and can even yield net cost savings through enhanced resource utilization, process efficiency, and quality" (Porter & Kramer, 2011, p. 69). Organizational profit is, in this way, juxtaposed with shared value. Alternative organization can be considered the newest

addition in this chain of development within organizational values. What is emphasized within this framework is that dominant preconceptions are questioned and put into perspective in a manner which takes responsibility for the future into account. A theme which is predominant in these developments is sustainability. Alternative organization ascribes its emergence to the climate crisis and detrimental capitalist practices. It is a force that is driven by retrospective sense-making. The need to think alternatively in relation to how we treat our environment is arguably what drives most incentives to change organizations' practices and consumers' habits.

As has been established, profit and sustainability may be juxtaposed and this thesis, therefore, suggests that the existing literature on alternative organization is too narrow. A solution to this arguably lies in the inclusion of non-economic alternatives; a perspective which relates to Gibson-Graham's (2006) proposal of a much more nuanced concept with diverse economies. Since it is based in a Marxist tradition, this approach also takes its point of departure in economics and has introduced the term "capitalocentric logic". This approach does not condemn capitalism, however; it merely suggests that economic diversity is the future:

"We should also note that our vision of a noncapitalist future is not predicated on the general eradication of capitalism but simply involves the acknowledged coexistence of capitalist and noncapitalist economic forms. In other words, it is a vision of economic heterogeneity rather than of an alternative (noncapitalist) homogeneity" (Gibson-Graham, 2006, p. 179).

According to Gibson-Graham (2006), then, changing the negative social and ecological impacts of capitalism does not require a revolution in organizational structures; any alternative to capitalist practices is deemed relevant. ENORM constitutes an alternative in the sense that sustainability is the primary goal of the organization. Capitalist profit-seeking means are applied in the sense that the organizational form is traditional, however, the organization applies alternative and sustainable means in the form of insects in order to achieve sustainable ends. The actual counterpoint to alternative organization, then, is environmentally damaging practices. In this sense, emphasizing rationalities behind means and ends will provide an understanding of whether sustainability becomes a means to creating profit or a traditional form of organization becomes the means to more sustainable ends. It can be argued, then, that it is affective relations and alternative attitudes, rather than blueprints of alternative work systems, that should be characteristic of alternative organizations. In relation to ENORM, alternative attitudes and sustainable values are at the core of the organization and this distinguishes it from

the organizational norm. In this sense, there is a clear coherence between means and ends and the founders of ENORM practice their stated values and thereby live up to the definition of prefiguration; they eat the change they wish to see in the world.

Screenshot 8 (enormbiofactory.com)





6. CONCLUSION

As established, through the analysis of the affective relations that partake in the constitution of ENORM, responsibility to the future and sustainability comprise the organization's core values, which, in essence, are alternative. However, the strong affective relations to responsibility indicates that this is not applied as a means to profitable ends. Profit is presented as a necessary means to spread sustainability. In this way, the values and mission that drive ENORM are alternative to those of traditional capitalist organizations. The organization also exhibits social responsibility in the sense that it cares about its consumers and the education of these. This responsibility, however, is not applied on an organizational level, since it does not live up to the principles of autonomy and solidarity. In terms of the theory that currently exists within this field of study, ENORM is not an alternative organization. However, examining the communicative practices that constitute and organization in relation to the principles of alternative organization has established these principles are not necessary in order to achieve sustainable ends. In this sense, the study of ENORM has contributed to the literature on alternative organization by providing the insight that alternative organizations must not necessarily encompass economic alternatives.

ENORM does not exhibit autonomy and solidarity on an organizational level, however, as the analysis found, these principles are exhibited on a societal level; the organization encourages solidarity in safeguarding the value of sustainability by accepting entomophagy as a practice. Moreover, it provides individuals with the autonomy to choose animal-based protein while still maintaining the value of sustainability. In this way, the organization centric nature of the existing literature within the field of alternative organization prevents it from recognizing the possibilities of organizations that are constituted by idealistic relations to sustainability and social responsibility. The perspective that organizations are constituted communicatively through affective relations proposes that the principles of alternative organization as well as both human and non-human materialities exist through affective relationships with the founders of ENORM. Alternative organization theory should, perhaps, focus less on the principles on the level of the organization and more on the relations that organizations establish to various realities. This thesis argues that it is possible to distinguish means from ends and create sustainability within the capitalist model.

In this sense, the attitudes of alternative organization are a relevant starting point for examining alternative organizations. ENORM reiterates alternative attitudes by refuting the illusion of "TINA"; that There is No Alternative"; the case of ENORM undoubtedly manages to question current ways of doing things and induces an interesting debate about the forms of

rationalities that might influence an organization's relations to means and ends. This thesis has found that the relations that constitute organizations are more relevant than the means and ends themselves. In other words; it will provide a more nuanced picture of an organization if it is examined whether sustainability is utilized in order to gain profit or if capitalist means of organizing are applied to be more sustainable. A nuanced version of alternative organization theory would acknowledge that organizations like ENORM that challenge current preconceptions actually provide a proactive attempt at unravelling traditional organizations and dominant systems of thought and contributing to the global fight against climate change.

This thesis has contributed to the field of alternative organization by establishing that it is possible to distinguish between means and ends and still encompass a sustainable practice. In other words; non-capitalist means are not necessary in order to constitute an organization that opposes environmentally destructive practices. The actual counterpoint to alternative organization, then, is not capitalism in itself, but environmentally damaging practices. Although the initial purpose and intention of this thesis was to contribute to the field of alternative organization with a communicative approach and the problem formulation was developed with the identified research gap in mind, this thesis essentially problematizes the existing theory within the field of alternative organization. Ultimately, this thesis moves beyond "gap-spotting" and "identifying various gaps in existing literature" (Sandberg & Alvesson, 2011, p. 33), by problematizing the assumptions of alternative organization theory, which is "an opportunity for critical insights", according to Sandberg and Alvesson (p. 33). The case of ENORM was chosen as a "most likely case" based on the organization's alternative product. However, ENORM has in fact proven to be an extreme case in the sense that it pushes the boundaries of alternative organization theory in relation to what we may perceive as alternative. The social constructivist viewpoint which I have based my thesis on allows for this change; alternative organization theory is a social construction and, as such, it is susceptible to change. This thesis, then, provides a useful contribution to a collection of case studies which may be beneficial to develop and improve alternative organization theory.

As has been established, ENORM's vision of making entomophagy a mainstream practice within Denmark is dependent upon societal values related to sustainability and responsibility. Arguably, the founders' assumptions that Danish consumers are value based is supported by contemporary attempts by citizens to influence political actions related to more sustainable practices within the food and feed industry. Currently, a citizen proposal suggests that taxes should be added to food products in accordance with their carbon emission

(Hoffmann, 2018). This will ultimately force manufacturers to lessen the emission in both production and distribution, but it will also place insects at the lowest emission rate within the food sector. Producing and selling insects will, perhaps, prove to be the new norm sooner rather than later; ultimately, the alternative will become the norm.



7. REFERENCES

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Communication Plan

The blogpost “AlterEcos, Questioned” will be published on the blog connected to the research project AlterEcos. This blog is created by a group of academics from Copenhagen Business School who explore alternatives to dominant forms of economic organizing by investigating the causes and consequences of the financial crisis. This medium constitutes an academic blog, as it is connected to an academic research project. The target audience, then, is considered academics but it is not limited to any specific field; the creators of the blog themselves represent various departments. This is arguably to underscore that an interdisciplinary approach is necessary in order to fully comprehend the causes and consequences of the financial crisis. However, the blog is freely available online making it available to anyone who have established an interest in alternative organization theory. Due to the nature of the medium there are no formalities that require the article to be strictly academic, however, considering the purpose of this blog, academic language is ideal if the article aims at having any real impact.

This medium was chosen as it relates directly to the subject I wish to discuss; namely, the principles of alternative organization and the focus on an economic alternative within the existing field of study. More specifically, the purpose of the article “AlterEcos, Questioned” is to problematize the economic and organizational centric focus which is characteristic of the existing literature within the field of alternative organization by introducing an organization which deviates from traditional organizational practices but applied a traditional form of organizing. The aim of the article is to stimulate the debate about the principles of alternative organization from a communication perspective. I do this by discussing a thesis which examines the communicative constitution of a Danish organization in relation to the principles of alternative organization. A debate about the subject touched upon in the article could ultimately contribute to the field of study.

There are no specific formalities for a blog, unless these are explicitly communicated. Therefore, I have researched the blog for inspiration and, as such, the name of my article is inspired by the existing articles on the blog; “AlterEcos, Unpacked” which introduces what is meant by economic alternatives. And “AlterEcos, Imagined” which examines a particular way of imagining alternatives to currently dominant forms of economic organizing. Both titles are characterized by the blog title “AlterEcos” followed by a single word in past tense which establishes the main focus of the post. In this way, the articles’ titles provide readers with an

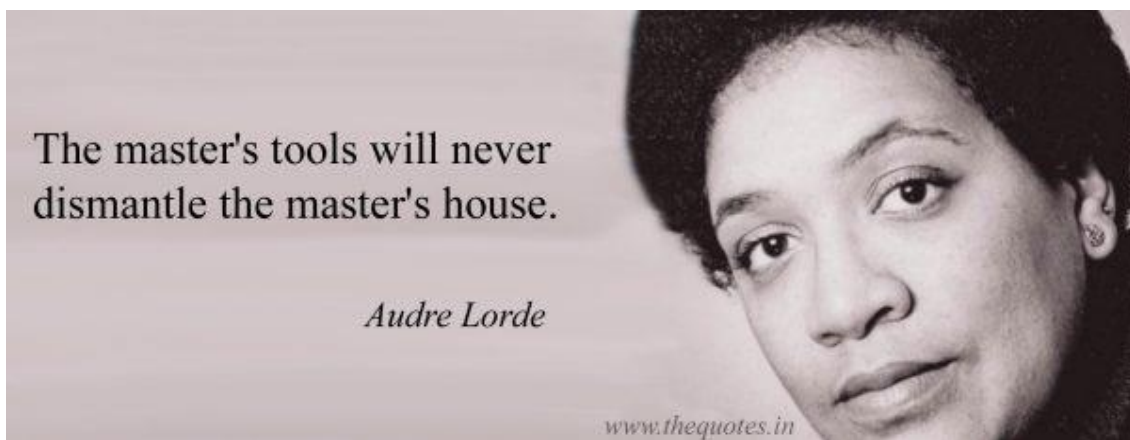
expectation of what they contain. As mentioned, the purpose of my article is to question and essentially problematize the economic focus of the existing literature within the field of alternative organization. In this sense, “AlterEcos, Questioned” arguably sums up what may be expected of the content. The lengths of the articles that have been published on the blog so far are between 1000-2000 words which therefore constitutes an implicit criterion which my written article fulfils. Moreover, each post is presented with two to three pictures in-text that visualize points made throughout. Therefore, I have also chosen to include images in my article that support the content and the points I wish to make. Finally, my article is divided into sub-titles, in accordance with the style of the current articles on the blog.

AlterEcos, Questioned

The AlterEcos project initially set out to explore economic alternatives to currently dominant forms of organizing. Due to the financial crisis, it was naturally urgent to imagine possibilities for change within the present economic order, however, since then, yet another global crisis has emerged; the climate. Ultimately, what seems urgent now is imagining alternative organizational practices that work towards more sustainable modes of production and less unequal distribution of resources. In other words; organizations that realize social and environmental responsibility.

Capitalism vs. Climate Crisis

Alternative organization theory is based on the assumption that the climate crisis is a result of capitalism. Capitalism has arguably increased the living standards and sparked growth in many parts of the world. However, this has come at a higher cost. The climate crisis is the result of human activities and it is assumed that the main contributor is our capital driven economy. In this sense, capitalist means cannot be used to achieve sustainable ends.



Alternative organization theory proposes that organizations must adhere to the principles of autonomy, solidarity and responsibility and, further, that means and ends are indistinguishable. In this sense, organizations must act in accordance with the 'future society' they envision which essentially defines the concept and practice of prefiguration which is established by Marianne Maeckelbergh. It is acknowledged by Cheney and Munshi that the perfect alternative organization does not exist, however, it is maintained that each of the principles must be realized to some degree; the three principles do not suffice as alternative in isolation from one another.

Is entomophagy an inherently alternative practice?

The climate crisis has led to a search for alternative food sources in order to feed the growing world population without completely draining the world's resources. The practice of consuming insects, or entomophagy, has been promoted as a way to meet the demands for increased food production and environmental preservation because producing insects for food and feed emits a significantly lower amount of greenhouse gases compared to most livestock. Moreover, rearing insects requires less land and water and as they are very rich in fat and protein, they are considered to be of high nutritional value. In essence, insects have been deemed the “future protein” which will have a positive effect not only on the environment but also on the global distribution of resources.

The Danish organization ENORM is innovative in the sense that it is one of the first organizations to provide insects as a food product in Denmark. Insects constitute a radical alternative to the food products that are established in Western societies today and also exhibits a clear implementation of the third principle of alternative organization; responsibility to the future.



The thesis “ENORM: Alternative Product, Alternative Organization?” has studied how the organization constitutes itself communicatively in relation to the principles of alternative organization. It is established, within this paper, that the founders of the ENORM have established an idealistic relationship to insects as a food product which they consider as they future protein which will save the planet. ENORM also practices responsibility by educating consumers about the benefits of entomophagy and insects as an alternative source of protein. The organization has acknowledged the cultural barrier within Denmark which inhibits the

immediate spread of entomophagy. This has led to the establishment of the B2B company, ENORM Biofactory; an insect farm which will rear black soldier fly larvae to the feed and food industry. In this sense, the organization has established a strong relation to the principle of responsibility, which is radically present within the ENORM's vision and mission.

Interestingly, ENORM does not organize in relation to the principles of autonomy and solidarity. In a true "survival of the fittest" manner, ENORM mimics its surroundings by applying a traditional form of organizing which is essentially profit-driven. However, ENORM does distinguish itself from dominant forms of organizing which do not consider sustainability to be of profitable value. Organizing in a traditional manner is a deliberate decision made by the founders and it is alternative because it is based in the principle of responsibility. In other words, the ENORM does not align its means and ends, however, their profit driven structure is chosen as a means to effectively achieve sustainable ends. Profit is essentially juxtaposed with sustainability and, in this way, ENORM essentially challenges the normative assumptions of alternative organization theory

It is thereby relevant to question the necessity of all three principles of alternative organization in terms of achieving sustainable ends; the organization demonstrates that it is possible to realize the aspect of responsibility without applying the organization-centric principles of autonomy and solidarity. Moreover, in contemporary times, what is more urgent; democratic economic practices or global sustainable development? Given the emergence of UN's Sustainable Development Goals, it seems that a global consensus has already been reached, regarding the types of futures we need to imagine.

Perhaps, then, if alternative organization theory wishes to remain relevant, it will benefit from a more nuanced perception which does not attempt to establish blueprints of alternative organizations but is more attentive to the rationale that determines organizations' means and ends. In this way, organizations, like ENORM, would be acknowledged as an alternative to the current dominant forms of organizing which are purely driven by capitalist means.

Alternative organization theory emerged out of the economic crisis as a tool to imagine other possible ways of organizing economically. In this sense, the counterpoint to alternative organizations was considered capitalism because this was the dominant form of organizing. However, as this article points out, the world faces a new crisis. What may currently be considered dominant and destructive, today, is organizations that do not value sustainability or practice the principle of responsibility. This is not to say that capitalist practices are not to

blame for the destruction of the environment. Arguably, capitalism has “colonized” the world and made both consumers and organizations blind to ongoing detrimental global effects through an uncritical race for profit and consumption. Alternative organization theory is effective in the sense that it aims at questioning dominant forms of organizing; it is essentially an effort at opening our eyes to these unsustainable organizational practices. In other words, if capitalism has “colonized the mind”, then alternative organization theory is an attempt to “decolonize it”. The practice of entomophagy can be used as a symbol for this process and in this sense, the practice of prefiguration is still relevant;

