# Caring Organisations:
## Ethics and practices for more than human worlds



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# Abstract:

Both decision-makers and scholars argue that following a caring approach has the potential to create new ways of being in the world that can address complex social and environmental problems. Although several scholars from different disciplines have taken the initiative to research how a caring approach could fulfil this potential, the topic of caring in organisations, as a way to create a more socially and environmentally just world, remains under-researched. Recently, organisations have started adopting organisational models that reflect an orientation towards well-being and acting in more relational and caring ways. This thesis researches one of these new organisational models, the Herenboeren-model. This way the thesis aims to create a theory about the caring organisation and to uncover how caring is adopted in organisations. Two research questions are central to this pursuit: "*What ethics and practices of care do organisations adopt*?" and "*How is care adopted into an organisation?*". In the theory chapter a bridge between care and (sustainable) organisations literature is made to create two interdisciplinary theoretical frameworks. Following a constructivist approach, an abductive qualitative ethnography was chosen as the research design. The results show that a caring organisation has a vision of being in the world where the organisation is viewed as a means to support livelihoods and to address environmental and/or social issues. Caring organisations actively engage in relationships with non-humans taking up partnership, stewardship and neighborship roles. In the relationships they have with humans they not only relate to them as consumers, but also as partners in care-giving and as a community. The organisation takes up the responsibility for the care work for all these relationships in both their decision making processes as in the practices that they embody. Two new ways of care, *care-coordinating* and *care-making*, that come at play at the organisational level are identified. Stories, conflict resolution strategies and rules support the organisation to practice care relationships. The adoption process of care shows that care relationships are added and deepened over time. Organisational structures are added or adapted to facilitate the caring of the organisation. This way care is not adopted into the organisation at once, but can be conceptualised as a process of being in relation to humans and non-humans. This includes identifying where caring needs are not met, which way of caring would be appropriate and including actors into the care of the organisation.

# Preface: Lessons about care

Birds are chirping all around me while I run out of the door. I go left at the greenhouse, and skip past the big buckets of rainwater. I balance on my toes, while checking quickly if there are any frogs in the little ditch that is overgrown with plants and flowers. The moment their croaking reaches my ears, I smile and continue my journey to the back of the house. Lesson 1: non-humans are valuable in their own way and lead their own lives. Carefully I grasp the blackberries with two fingers. My grandmother taught me that no force should be used to pick them, otherwise they are not ready to eat. I am not alone, as around me birds, ants and multiple insects are also enjoying my favourite snack. Lessons 2: we always share with the creatures that live around us. My grandfather is drinking his coffee underneath the canopy when I come back. He talks to the birds. After he takes me on his lap, he points to the birds in the trees tells me their names, where their houses are and now many little babies they have. We see a bird with beautiful feathers with a big caterpillar in their mouth flying to one of the houses in the trees and smile at each other. Lesson 3: knowing your neighbours, makes that you can provide an environment where all can thrive. When I am older and around my grandparents house, I notice that there is a little ring lying in the window still. When I ask my grandfather about it, he says that he found it and is taking care of it until the owner returns. He already informed the police. When I visit the house weeks later my grandfather approaches me with the ring in his hand and says: "maybe you can take care of it until the owner returns". I see this as an important duty and always keep the ring close. Lesson 4: caring is about humility, and about knowing what is yours to take, and what is your to take care of until you need to give it back.

My grandfather didn't stop to teach me what it meant to care, when I moved out of my little town to study years and years later. He gave me a sprout of a lemonplant. His own lemon plant was meters high, had lived for years and was one of the most beautiful things in the world. In the weeks after, my sprout quickly turned yellow and in panic I called my grandfather. He listened, paused and responded: "have you tried to listen to it yet? Maybe talk to it?". I didn't really knew what to do with this advice back then, and my lemonplant died. I felt ashamed, but my grandfather gave me a new one while saying: "Sometimes things are hard to care for, but that doesn't mean that we should not try taking care of it one more time".  This was his 5th lesson. This sprout grew into an even bigger plant than my grandfathers. Years later when he became older and more forgetful he left his plant outside while it froze. It died. Now it was me that could give him back a sprout of the same plant that he gave me years ago. Lesson 6: If we work together in configurations that are bigger than one person, we have bigger changes to give the care to each other and to non-humans that is necessary to create a flourishing world. His teachings in care continued in the following years. Every day he grabbed the newspaper, some little groceries that he collected and the favourite sweets of my grandmother. He shaved, put on his most beautiful shirt and drove to my grandmother who was living in an elderly home since she could not walk anymore.  Lesson 7: Caring is not a necessarily a hero's story, it is in the little practices, in our every-day-doings that we practice care. Some sunny Sundays my grandparents were able to sit in the sun under their canopy and watch all the non-human creatures that shared their home with them. His teachings, have played a big part in why I believe that places of care for humans an non-humans are possible and essential to what it means to be alive in this world.

Care has also been a major theme during the process of writing this thesis. My grandfather moved, shortly after covid-19 hit. He couldn't take care off his little place on earth anymore, but he kept caring for my grandmother. When Covid-19 was found at the elderly home he gave his care package to the nurses instead of into my grandmothers hands. Lesson 8: Caring is being dependent upon another, trusting the other and letting go. She waved from the 4th floor, while my grandfather, who has the figure of a 2 meter high big bear, raised both his arms above his head to wave back from the ground floor. A few weeks later, in November past year, I lost my grandmother to Covid. I catched

Covid myself on her funeral, and learned in this process that in my passion to care for the world, I should not forget to care for myself. The pandemic more than ever showed me how important it is to take care of the places where humans and non-humans live together. Additionally, I observed that when care is present in personal or public spaces, it has the potential to soften what has become hard and rigid, to listen to the unheard, and to heal the needs that have been forgotten. I still wear my grandfathers ring everyday to remind me of all these lessons. I hope this thesis can be contribution towards a world that I want to live in; a more caring world, in which caring places with caring organisations are abundant and thriving.

Anouk Talen                                                                                         8-8-2021

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# Chapter 1: Introduction

The notion of care has gained attention in public decision-making organs as well as in the margins of the sustainability transformations literature. For example 96% of the high-decision makers in the United Nations Framework Convention on Climate Change (UNFCCC) assess that to tackle complex social and environmental issues, new relational ways of knowing, being and acting shoot be supported (Wamsler et al., 2020). Integrity, equity, and human-nature connections are recurrent themes in this context (ibidem). Furthermore, in the academic realm relationality, and more specifically care, are appearing at the margins of the sustainability transformations debate (Grenni et al., 2020; Moriggi, Soini, Franklin, et al., 2020; Tschakert & St. Clair, 2013), highlighting the ways in which care and relationality are new ways of organising the transition towards a sustainable and just future. The most used definition of care in this context is the one of Fisher & Tronto (1990) that define care as "a species of activity that includes everything we do to maintain, contain, and repair our "world" so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment" (p.40). In this definition care can be seen as an ethics, based on the practice and process of caring (Held, 2006; Raghuram, 2019). In the rest of this thesis, the word care will reference both the ethical aspect of caring as well as the practice of caring.

Although research on care is relatively new in the debate on sustainability transitions it has been a focus of several disciplines that have researched ways to make our society more caring. These disciplines have in common that they critique the 'green economy' approach to move towards a more environmentally and socially just world. Green economy perspectives see the root cause of the current social environmental crisis as the misallocation of capital and misguided policies ((Röhr & van Heemstra, 2013; Wichterich, 2015). The strategies to solve the crisis (as adopted by the UNEP, OECD, and EU) are therefore to ecologize the economy and to economizate nature (Wichterich, 2015). The first strategy, ecologizing the economy, focuses on the greening of products and services. The second strategy, economizating nature, refers to the idea to give nature, and other reproductive forces a price, and this way include nature, commons, public goods and social reproduction into the market.

There has been critique on the pursuit of economic growth underlying the green economy approach on the grounds of it being as problematic as it is unsustainable (Clark, 1997; D'Alisa et al., 2014; Jackson, 2009; Meadows et al., 2004). Organising society and economy in a relational, caring way is recognized by the degrowth movement as a way to move towards well-being instead of growth. Alternative ways to structure society and economy were proposed and practiced by many scholars and practitioners. New imaginaries focus on the importance of well-being with a focus on relationality and care rather than growth. Examples of these imaginaries are the notions of "buen-vivir" (Gudynas, 2014), "Ubuntu" (Ramose, 2014), and "commons" (Helfrich & Bollier, 2014; Ramose, 2014).But also scholars researching the care- and social economy have taken up relationality and care as the basis for making more social and environmentally just futures.

Recently, organisations have started adopting organisational models that reflect an ethics towards well-being and practices with an orientation towards care. This may create new ways of being in the world as well as new organisational forms that are different than the current literature on sustainable business models (Moratis et al., 2018), and other organisational configurations that aim to address social and environmental issues in organisations (Lankoski, 2016). These scholars have mainly been focussing on how organisations can adopt models for the green economy, where nature is seen as instrumental, sustainability practices are implemented by organisations for their own economic benefit or survival (Whelan & Fink, 2016). In contrast, this research aims to understand how organisations adopt an ethics of care and relationality to address social and environmental issues.

The process of addressing social and environmental issues by individuals or organisations is conceptualised in this thesis as "sustainability transitions". There are multiple definitions of what sustainability transitions entail (Feola & Jaworska, 2019), but they generally involve the notion that our current environmental problems are firmly embedded in societal structures. To address social and environmental problems, structural adaptation, or transition, is necessary (Grin et al., 2010). Additionally, several scholars in feminist traditions argued that sustainability transitions should happen in a just way, and therefore aimed to include the concept of justice and refer to the addressing of social and environmental issues as "the moving towards a more socially and environmentally just future" (Harcourt, 2014; Singh, 2019). The concept of sustainability transitions of (Raskin et al., 2002) frames transition as a pathway "to create a rich quality of life, strong humans ties and a resonant connection to nature"(p. 43) and focussing thereby on "the root causes that shape society and the human experience. These ultimate cause include values, understanding, power and culture" (p. 49). In this study, the definition of sustainability transitions of Raskin et al. (2002) is used, since this definition includes both the concept of justice and excludes growth as a necessary condition of transitions. However, in sections in this thesis where the focus was more on how the organisation addresses social and environmental issues, and less on the sustainability transition that is taking place in society, it was purposefully chosen to use the definition of the feminist tradition to put extra emphasis on the organisation.

To understand how organisations adopt an ethics of care and relationality to address social and environmental issues, the thesis studies the ethics and practices of one specific care model that has been emerging recently, the Herenboeren-model (HB-model). To understand how care is institutionalized in organisations, and how an organisation is transformed through this process, this study is guided by two research questions. The first question is: "What ethics and practices of care do organisations adopt?". Hereby the focus was put on how the organisation understands care, how care is practiced and how the organisation organises decision making for care. The second question is "How is care adopted into an organisation?". The study focussed on the process, factors impacting the process and the outcomes of the adoption process.

In the theory chapter a bridge between care and (sustainable) organisations literature is constructed. It produces two interdisciplinary theoretical frameworks. Following the theory of Bolman and Deal (2017) and different care theories, the first theoretical framework focusses on the caring organisation, which is conceptualised as having 5 important categories. I) relationships, II) response-ability in practices and decision making III) vision and goals vi) supporting structures and v) place in the world. The second theoretical framework focusses on the adoption process. The adoption process is framed as organisational learning. Theories about the outcome of learning and factors important for learning for sustainability are integrated into the framework of Jones & Macpherson (2006) that focusses on the process of learning in organisations. Following a social constructivist approach, an abductive qualitative ethnography was chosen as the research design. 4 organisations that have adopted the HB-model were investigated by using interviews, field observations and desk research.

This research's scientific relevance firstly lies in the development of the concept of the caring organisation. This encompasses an organisation that aims to integrate an ethics and practice of care as a strategy to move towards an environmentally and socially just world. The framework of the caring organisation that was created in this study can be used by other researchers to illuminate other aspects of the caring organisation. Furthermore this research enriches approaches to sustainable businesses by taking the novel perspective of care, and by studying the new phenomenon of organisations taking care as the central organisational principle. This adds a different perspective of what a sustainable business may entail to the existing sustainable business scholarship.

This research's societal relevance lies in that the generated knowledge allows organisations to reflect on their practices of care in different ways. For organisations it provides a different framework

through which can be reflected on the success and function of the organisation in society. For organisations that have already implemented the care model, the generated knowledge can assist in identifying areas of improvement, and this way help to strengthen their care-based models. For the organisations that aim to diffuse these care-based models, the generated knowledge helps to understand how their model works in practice and which struggles organisations experience in the adoption process. The research will be presented to the case studies and to the different identified organisations that distribute care-based models to ensure that the identified stakeholders have access to the produced knowledge.

The next chapter starts with further elaborating on different scholarships that have researched a combination of at least two of the following components: organisations, care, and sustainability transitions. The chapter first explores different traditions into the study of ethics of care (EoC). It continues with showing that the literature on care practices can be divided into two perspectives, and explores both of these. Next, research that has been aiming to bring these two perspective together is presented. Afterwards the theory chapter continues by presenting the two theoretical frameworks. The third chapter highlights how the case studies were selected and how the data was collected and analysed. In the fourth chapter the results of the data analysis are presented. In chapter five the results are discussed in relation to the already existing theory and new findings regarding the caring organisation are presented. The study ends with a conclusion highlighting two ways of care that are applicable to the organisational level, and two additional perspectives of how care is institutionalised.

# Chapter 2: Theory

Care is researched in numerous literature domains, like in: studies of justice, citizenship, migration, disability and activism (for an overview see Puig de la Bellacasa, 2014). However, this thesis focusses specifically on organisations that use care ethics and practices as a strategy in sustainability transitions. Therefore, the scholars included below make a combination between care, organisations and/or sustainability transitions. This way the following different configurations are found: i) studies that have focussed on organisations that use care as a strategy, but not for sustainability transitions, ii) studies that have focussed on organisations that have other strategies than care for sustainability transitions, and iii) studies that have connected care ethics and practices to sustainability transitions, but have not connected this to the organisation.

The theory chapter consists out of two sections. The first section is a literature review. The section starts by explaining the origins of the study of care. Then it continues by explaining how care is externalised from the public realm and recently found its way back as a paradigm that has the potential to add value to sustainability transitions. The section continues by exploring two different perspectives on sustainability transitions. The first perspective takes organisations as the object and therefore has produced theories on the organisational level that are either connected to care or sustainability transitions. The second perspective includes scholars that have taken livelihoods as the beginning point of study, and therefore have produced studies of care that are connected to sustainability transitions, but were not translated to the organisational level. In addition research is presented that provides some beginnings to conceptualize the caring organisation. This section concludes that although there are some beginnings, there is no complete theory of organisations that adopt ethics and practices of care as a strategy for sustainability transitions.

The second section develops the theoretical frameworks of this thesis that aims to address this literature gap. For the first RQ a theoretical framework, that integrates the organisational theory of Bolman and Deal (2017) and different care theories, is presented. It formulates that to research a caring organisation, the following 5 categories should be investigated: I) relationships, II) response-ability in practices and decision making III) vision and goals vi) supporting structures and v) place in the world. For the second RQ the adoption of care is framed as organisational learning. Three theories are merged to give insight in process, influencing factors and outcomes of the adoption of care into organisations.

## Section 1: Literature review on traditions of care
## The origins of the study of care: an ethics of care (EoC)

The origins of the research into care can be found in the discipline of ethics. In 1982 the feminist philosophy scholar Giligan spoke for the first time about an EoC in contrast to the morality of reason and ethics of justice (Gilligan, 1982; Gottschlich et al., 2014). Several scholars with her opposed to the mainstream idea that individuals act and make decisions in isolation of other people, solely based on rational thinking (Held, 2006; Noddings, 2013). They proposed that humans navigate into the world through relational networks of interdependent members. They named this way of navigating and making decisions in the world an ethics of care (EoC). Held (2006) shows that various conceptualizations of the EoC all share the following features:

i.  A focus on attending to and meeting the needs of others for whom we take responsibility
ii.  The valuation of emotions
iii.  Rejecting the idea that the more abstract reasoning about a problem is better and this way accepting that place-based or personal issues should be considered
iv.  The reconceptualization of the public and private space
v.  Seeing the person as relational and interdependent instead of an independent rational actor.

As care practices were and are disproportionally performed by women and minorities (Adams, 2010), the study of the EoC was picked up by feminist scholars in philosophy. Feminist scholars in Ecological economics and in Political ecology focussed on researching care-practices ( Nelson & Power, 2018).

Research in feminist philosophy studied the EoC. Traditionally, caring for the Earth and human-nature relations are the core of the philosophical traditions such as Buddhism and Hinduism, and of indigenous knowledges all over the world (Whyte & Cuomo, 2016). This has inspired several scholars in environmental ethics and philosophy to re-imagine the relationships we have with nature and the earth (Curtin, 1991; Plumwood, 1993; Warren, 2000). Different schools of thought write about the interdependence humans have with the natural world, and how this should be a leading principle in how humans interact with nature. Examples are concepts of deep ecology (Drengson, 1995), planetary boundaries (Whiteman et al., 2013) and some scholars that aimed to bring this interdependence under attention through system thinking (Ećimović et al., 2002; Whiteman et al., 2013; A. Williams et al., 2017).

One important concept that was introduced to capture this interdependence and wholeness of humans and nature is that of naturecultures. This concept states that we should not see the material worlds as divided in objects and subjects, but as a network of relationships between humans, non-humans and physical entanglements of matter and meaning (Haraway, 1997; Latour, 1993). This perspective reconceptualises the idea of agency by decentring the individual human agent, and seeing agency in the social world as a tissue of connections and relationships between humans, non-humans and objects working together in the realisation of new possible futures (de la Bellacasa, 2010). Scholars have shown that engaging in these relationships with others can nurture the notion of response-ability. Response-ability can be conceptualized as what Haraway calls 'the ability to respond': the willingness to care for others and the capacity to respond to something or someone from the socio-ecological environment in which we are embedded (Haraway, 2016).

## Care in the economic system: Externalisation of care

Feminist ecological economics (FEE) and feminist political ecology (FPE) scholars spearheaded in research focussed on how care was practiced in society and economy. Care as a practice was first mentioned in FEE by Waring (1988). She wrote about how women applied practices of care in environmental conservation, and how this was neglected in the United Nations System of National Accounts (Nelson & Power, 2018). In FPE care as a practice was first mentioned by Rocheleau et al. (1996). In response to the conclusions of numerous case studies in political ecology, they showed that gender differences influence how people experience, feel responsible and practice care for nature (Rocheleau et al, 1996).

Scholars from FEE and PFE have argued that the current economic system externalises and exploits parts of work that are vital to human life and to the existence of women and the environment. FEE has mostly focussed on how the current productive economy does not value the care work that is happening in the private space of the family and the home (Ferber & Nelson, 2020). The most important theory in this field is the social reproduction theory. It states that the practice of caring is central to the functioning of society (Kalk, 2020), since through care work the capitalist system is able to reproduce itself (Bhattacharya, 2017).

*Capitalism, […] acknowledges productive labor for the market as the sole form of legitimate "work," while the tremendous amount of familial as well as communitarian work that goes on to sustain and reproduce the worker, or more specifically her labor power, is naturalized into nonexistence. (chapter 1 p.2)*

FPE on the other hand, has focussed on the topics of gender and power in the relationships between nature and society (Rocheleau et al., 1996; Sundberg, 2016) The theoretical development of "the other" is one of the main methodologies of PFE to make power relationships visible (Harcourt & Nelson, 2015; Nightingale, 2011) PFE scholars have drawn attention to how society constructs oppositions and dualisms and create dominance and subordinations between different actors. This field conceptualizes women, the private sphere, nature and ecosystems as the "other" in the current economic system, and states that therefore they are systematically undervalued (Harcourt & Nelson, 2015; Plumwood, 1996)

The parallel between undervaluation and exploitation of the reproduction of the worker through care work and nature is what unites the fields of PFE and FEE (Bauhardt & Harcourt, 2018; Biesecker & Hofmeister, 2010; Brand & Wissen, 2012). The fields together state that reproductive activities of nature and human beings are externalised of the economy (see figure 1). According to Biesecker & Hofmeister (2010) this is the root cause of the current socioecological crisis. Both PEE and PFE therefore criticize the current paradigm of green growth that is adopted by companies, countries and intergovernmental organisations, stating that this paradigm still keeps in place the undervaluation and exploitation of reproductive forces (Dengler & Strunk, 2018; Gottschlich et al., 2014; W Harcourt & Nelson, 2015; Schildberg, 2014). In addition, these fields have informed other thinking like the degrowth movement (D'Alisa et al., 2014; Pungas, 2020).
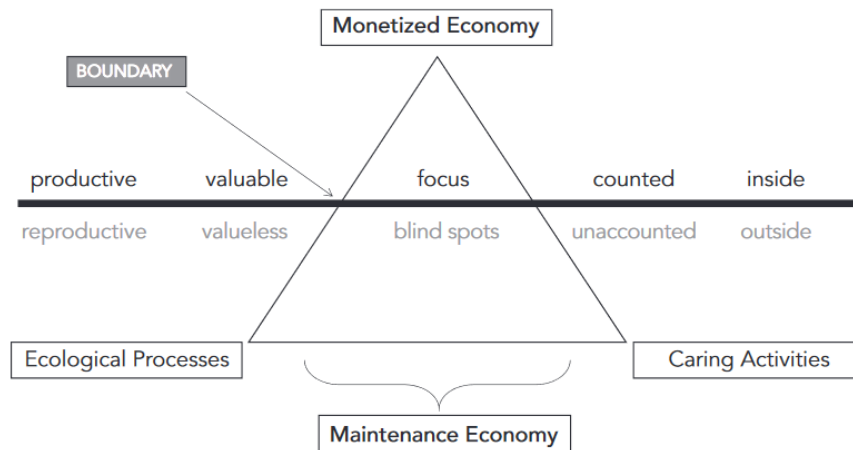
*Figure 1: distinctions between productive and reproductive. Source: adapted from 'The monetized v.s. The maintaining' depiction by Dengler and Strunk (2018, 163), a refinement of the 'ideas, connections, extension' ICE model in Jochimsen and Knobloch (1997, 109)*

## Two perspectives on transitioning towards a more environmental and social just word.

In the following section two different perspectives on how to approach sustainability transitions are reviewed. In the first perspective organisations are the starting point of investigation. The schools of thought in this perspective have produced theories that focus on the organisation and sustainability transitions, while care as a strategy for this purpose remains mainly untouched. The second perspective departs from the critique of the fields of PFE and FEE and recognizes the externalisation of care from the economy. They depart from a livelihood perspective to conceptualize different strategies how care could be revalued and recognized, and this way used as a way to transition towards a more socially and environmentally just world. However the livelihood perspective has not come to theorizations on an organisational level. After these two perspectives the chapter continues by highlighting scholars that have aimed to bridge the two perspectives and this way create beginnings of what a caring organisation could entail.

### *Perspective one: studies taking organisations as a starting point*

Schools of thought in this perspective have focussed on organisations that aim to move towards a social and environmentally just way of being in the world. However this has not been connected to the care literature or categorised as care. Dominant approaches make use of different understandings of sustainability (White, 2013) and approaches to integrate sustainability in organisations (Lankoski, 2016). These include Corporate Social Responsibility (CSR) (Garriga & Mele, 2004; Kleine & von Hauff, 2009), the Triple bottom line (Alhaddi, 2015; Goel, 2010) or action towards separate elements of the organisation (Rodríguez-Olalla & Avilés-Palacios (2017) e.g. in supply chains (Carter & Easton, 2011), procurement (Meehan & Bryde, 2011), product design (Waage, 2007), production (Veleva & Ellenbecker, 2001) and marketing (Gordon et al., 2011). Other research have proposed sustainable business models as a way to integrate sustainability into the organisation (Moratis et al., 2018), of which some are inspired by the concept of circularity (Antikainen & Valkokari, 2016; Lewandowski, 2016) or Product-Service-Systems (Fargnoli et al., 2018; Vezzoli et al., 2015). Whelan & Fink (2016) show that the reason organisations include these issues are mainly to improve risk management, foster innovation, improve the financial performance, build consumer loyalty, or attract and engage employees (see also Schaltegger et al., (2012)). The sustainable business literature is focused on how business can integrate social an ecological values but starts from the perspective that sustainability can lead to better performance of the organisation, rather than actually framing social and ecological

issues as a problem. Therefore, this body of literature is not adopting caring as an ethics or practice to move towards social or environmental justice. Integrating social and environmental values are used as instruments through which profit can be made, or the survival of the business can be protected.

A related field is social innovation. Social innovation is defined as: "a process, whereby new forms of social relations lead to societal change" (Ayob et al., 2016, p.648). Just as sustainable business literature their aim is to integrate social and environmental goals into the organisation. Voorberg et al ( 2015) add that this happens through "an open process of participation, exchange and collaboration with relevant stakeholders thereby crossing organisational boundaries and jurisdictions" (p.1334). Social innovation is focused on the process of collaboration between different groups and the restructuring of power relations (Ayob et al., 2016). A recent article explores social innovation can lead towards transition towards a social and environmentally just world. On the individual level, the article proposes that "cultivating empathy, developing system thinking skills, and employing direct intuitive practices of connectedness with each other and nature" are necessary strategies (Fisk et al., 2019, p.200). On the organisational level, the article proposes that the organisation should be focussed about fostering high levels of trust, value for and engagement of all stakeholders' perspectives to equip anyone to contribute to change (ibidem). The actor performing social innovation is the social entrepreneur, which is a person who is characterized as having the aim of making impact in society rather than profit making (Roger & Osberg, 2007). It is this individual who rather than established organisations or governments does the change making (Nicholls, 2008). The social innovation is usually captured in an organisation that is either profit or non-profit (ibidem). Companies with a social entrepreneur are usually mission driven and are referred to as B-corps. A  B-corp creates benefits for all stakeholders, and not just shareholders.  As stated in the B-corp handbook (Honeyman & Jana, 2019):

"All business ought to be conducted as if people and place mattered. That, through their products, practices and profits, businesses should aspire to do no harm, and benefit all. To do so requires that we are with the understanding that we are each dependent upon another and thus responsible for each other and future generations" (p.1).

Social innovation thus integrates themes of care by a focus on organising around different principles that recognize interrelation, focus on collaboration, but also the individual as a empathic actor. However this is not framed as care, neither is it used to conceptualise how an organisation based on care would function.

While social innovation and the sustainability literature sketch a picture on the organisational level, the sustainability transitions literature focusses on the interrelations between societal structures. Transition literature departs from the notion that our current environmental problems are firmly embedded in these societal structures. To address these problems, structural adaptation, or transition, is necessary (Grin et al., 2010). Transitions are seen as a process that happens between three levels:  1) innovative practices (niche experiments) , 2) structure (regime) and 3) exogenous trends (landscape) (Grin et al,. 2010). Here the focus is not on the macro-level (changing the nature of capitalism) or the micro-level (changing the nature of individuals) but rather on the meso-level of systems which includes organisations (Köhler et al., 2019). The aim of transition literature is to study radical systemic shifts in values and believes, patterns of social behaviour and multilevel governance and management regimes to address environmental problems (Feola, 2015). The literature offers on the one hand analytical tools to understand the systems that create the socio-ecological crisis, and on the other hand it has produced solution-oriented methods to successfully guide the current systemic reality towards a new more sustainable one (ibidem). The organisation is seen as part of the transition since they "produce sustainable products, service, business models, and sustainable organisations partly complement and substitute for existing <organisations>" (Markard et al., 2012, p.956).

Furthermore there is attention to change agents that are present in these organisations as they have the ability to mobilise networks, alliances, and coalitions to connect different actors in the system (Scoones, 2016). Several scholars have critically examined how different business models help or hinder sustainability transitions (see for example Bocken & Short, 2016; Hofmann, 2019). In sum, this school of thought recognizes that a transition towards a more environmentally just world is necessary, and sees organisations are having an important role in this. However, care is not touched upon as a strategy that organisations can use to be part of this transition.

In organisational studies care was picked up through the notion that the organisation is way more than only an profit generating entity. Organisations also have societal, political and moral obligations to care (Liedekerke, 2014; Taylor et al., 2015). In organisational studies this has translated into theories about how we should see organisations as communities next to only as internal markets (Pina e Cunha et al., 2014). Theories span around how care of these communities should be organised and the focus lies on how the caring for the community leads to work satisfaction and the flourishing of the individual (Casini, 2018; Elley-Brown & Pringle, 2019; Melé, 2014). Additionally, there are a few articles that focus on the implementation of care into organisations, but only on what this can mean for the organisation, and not what this means for sustainability transitions. Hamington (2019) integrates care through design thinking. The notion of "Care Design" is defined as a human-centred innovation and problem-solving methodology/process as well as a moral and epistemological ideal grounded in a commitment to inquiry, empathy, and care for constituent stakeholders. Moreover, there are a few scholars that study care in the context of sustainability transitions, and on an organisational level, however their object of study is the individual. Carmeli et al. ( 2017) conclude that when an respondent identifies an ethics of care in their organisation, they are more involved in sustainability-related behaviours. Care also appeared in the theories of leadership, where was argued that relational leadership based on care could lead towards more socially and environmentally just futures (Nicholson & Kurucz, 2019). Relational leadership is integrated into the organisation through changing the dialogue. Reflectional practices are key to this. Carmeli et al. (2017) conclude that there is "much to be done to more fully conceptualize, and subsequently empirically examine, an caring approach to addressing sustainability challenges (p.1390)". In sum, care is picked up by organisational studies but integrated as a way to take care of employees, not related to sustainability transitions, or focussed on outcomes for the individual and not for the organisation.

Additionally, one branch of organisational studies has focussed on the health care sector. Literature regarding health care defines care as the healing of human bodies. Healthcare can be described as "the prevention, treatment and management of illness and the preservation of mental and physical well-being through the services offered by the medical and allied health professions" (American Heritage® Dictionary of the English Language, 2011). Better care is formalised as that nurses have more time per person, improving safety and reliability of the medicines and practices (Robert et al., 2020). Additionally, scholars have research how care can be made available to more people (e.g. in Johnson et al., 2013). Moreover recent research shows that the health care sector itself is not such a caring place. Bunting (2020) sketches a picture where care workers themselves are exhausted and not well-paid, bureaucracy makes getting care almost impossible for certain groups of people, and more time is spend by filling in paper work than actually taking time for the patients. In this literature stream, care is not applied as a method to address social or environmental issues. It is a goal in itself. When talked about this topic in combination with social or environmental issues, the central question is how care organisations can reduce their impact on the environment. Strategies to achieve this are informed by the sustainable business literature (Anåker & Elf, 2014; Capolongo et al., 2015; Chiarini & Vagnoni, 2016).

In sum, schools of thought that have started from the concept of the organisation have either not included care as strategy for sustainability transitions, or have recognised care as strategy that can

add to organisation but have not connected this to sustainability transitions. Additionally, there have been found some scholars that conceptualize care as a strategy for sustainability transitions for organisations, but have not produced theories on what this would entail on the organisational level.

*Perspective two: studies taking livelihoods as the starting point*

There are scholars that depart from a different perspective. Already in 1944 Polanyi noticed that capitalism was disembedded from social structures. Previous forms of organising and access to resources were not acquired through the market but through social structures of kin or community (Polanyi, 1944). Polanyi claimed that the top-down introduction of capitalism has "left the common people to perish" (p.72-73) and that an economy should be built where the focus is on reciprocity. A same argument is made by scholars that take a livelihood perspective. This perspective takes everyday life and human needs as the starting point and reconceptualizes the economy towards a sustainable caring economy (Harcourt & Nelson, 2015). The focus is to contribute to sustainability transitions in such a way that the focus is not on broadening the green desires of the consumer through green market products but rather about building just livelihoods and lifestyles (Harcourt & Nelson, 2015). Besides relationality between people, livelihoods extent to the practice of being attentive to everyday needs, embodied interactions as well as emotional and affective relations with the environments and natures where we live in (Harris, 2015). It is characteristic of these approaches to start at the micro-level of local livelihoods, communities, and social reproduction instead of imposing market- and techno-science- shaped value creation (Wichterich, 2015) The central rationale is that of survival and care (Wichterich, 2015). The interdependencies between people and between people and ecosystems are the double focus of this approach (Muraca, 2012; Bidegain & Nayar, 2013, p.39).

Gottschlich et al. (2015) critique mainstream economics, and state that economics should be refocused on "the satisfaction of needs and securing the basic existence of all individuals, rather than primarily maximising profits" (p.16). They see care as "a principle for the regulation of the societal relationship to nature and a mindful ('careful') approach to nature" (p.16). By integrating care into all major societal institutions, a 'true' green economy could be realized (Biesecker & Hofmeister, 2010; Gottschlich & Bellina, 2017; Schildberg, 2014). According to Dengler & Strunk (2018), refocussing on reproduction, and therefore on care, would mean that a caring economy addresses power, wealth and distribution issues and that organisations and policy makers are aware that social and environmental issues are ethical and not technical, cultural or economic. Currently power relations are not taken into account in green economy concepts as adopted by the UNEP, OECD, and EU. These green economy concepts give preference to technological and market solutions, and signal that the change is knowledge and techno-science based (Wichterich, 2015). Ideas from this literature branch suggest that to move towards a more caring society the idea of what work is should be reframed
(Gottschlich & Bellina, 2017), the concept of prosperity and how we measure it should be redefined (D'Alisa et al., 2014), an appeal to sufficiency should be made (Jackson, 2009), and caring should be integrated into decision making processes through the idea of a 'caring democracy' (Tronto, 2013). In sum, although this school of thought recognises the potentiality of the role of care in sustainability transitions, the main focus is on the macro-level.

Several scholars have been working towards the integration of the notion of care and responsibility into society. Literature of the care economy has been working towards the integration and valuation of care in the current economic system (Folbre, 2006). Care is often seen as an economic activity that is unpaid and takes place in the home, as voluntary work done in the community, and paid care work in the market (Adams, 2010). Care work has different dimensions as it is not subject to economies of scale since care work is relational. As women in the global north entered the labour market due to the increase of women's rights, there has been a global migration pattern to supply care (F. Williams, 2011). The concept of the 'global care chain' refers to the migration of women from

poorer regions of the world to work as carers for the children, households or older family members of employed women in the West (Isaksen et al., 2008; Parrenas, 2002). They do this in order to support their own children, whom they leave in the care of female relatives in their countries of origin (ibidem). Beside issues of power and equality between countries the care economy scholarship also has raised questions regarding gender equality. Scholars have argued that care work is disproportionally done by women, and this is influencing their disposable income. (Folbre, 2006). In sum, the care economy scholarship has focussed on identifying why care is externalised from the market, on who is carrying the responsibility for care work, and on advocating for a more equal distribution of care in society.

Scholars in the field of the solidarity economy takes a different approach as they focus on grass-roots organisations and initiatives that are experimenting with different ways in which the values of care and responsibilities can be embodied. The solidarity economy is explicitly built on and connected to care as solidarity is defined as the recognition of interdependency. Solidarity is enacted when we recognize our connectiveness to others, take active responsibility for our own participation in these connections, and work to simultaneously to transform those relationships that are destructive or exploitative (Miller, 2009). Additionally, we cultivate those relationships that embody care and mutual respect for those with whom we are connected (ibidem). (Gibson-Graham, 2008) points out that there are different economies that are not necessarily based on capitalist principles but on the principles of care. Examples that are named are cooperatives, local currencies, the gift economy, the social economy, but also co-housing, dwelling, squatting and the global eco-village movement. These initiatives can be seen as part of the solidarity economy. The solidarity economy is an umbrella term that is used to "participate together in ongoing work to strengthen, connect and build upon the many economic practices of cooperation and solidarity that already exist"(Miller, 2009, p.25).  Miller (2009) states that alternatives are everywhere and our task is to identify them and connect them in ways that build a coherent and powerful social movement for another economy. In this way, solidarity economy is not so much a model of economic organisation as it is a process of economic organizing; it is not a vision, but an active process of collective visioning (ibidem). Care here is seen as the main way of organising and building organisations. The scholarship recognizes that there are a lot of different configurations that organisations can apply, rather than one way of embodying care. Here care is framed as the logics to approach sustainability transitions , however this scholarship does not entail how care is captured in an organisation.

Some ecofeminist scholars who studied indigenous knowledges, have framed care as the practice of recognizing and learning from one's place, being embedded in a web of relationships (Warren, 2000). This means that beside recognizing the relationality between humans, also relationality between humans, places and non-humans that share that place are important. Examples of the connection of care and place are also found by scholars in other fields.  Alacovska & Bissonnette (2019) show that in the creative sector artists enact practical ethical responsibilities and affectivities towards humans and non-humans in the place that they are connected to. Another example is Jarosz (2011), who states that woman community farmers motivations and actions are based upon taking care of themselves and their communities. This means that they are nurturing the interdependence between their land, themselves and the communities living in and around the land. Lastly, Till (2012) explores the place-based ethics of care in "wounded neighbourhoods" in cities. The author shows that neighbourhoods with a lot of violence and structural inequality can be transformed to places of self-reflection, discovery and change through the adoption of a caring approach. This approach reconnects people to their interdependence on each other, non-humans and to place by the use the stories. Charles ( 2011) points out in their research regarding ethics of care in agricultural projects that: "Local knowledge played a vital role. Both my own links to local agencies and participants' intimate knowledge of their locality were instrumental (..). Local networks, relationships and "knowing how things work around here" released physical, human, and financial resources" (p.370). These examples

show that caring practices can be seen as the tangible manifestation of interdependence and nature connectedness through everyday doings in particular places (de la Bellacasa, 2010). The notion of place thus makes it possible to include nature as a possibility to form a relationship with. Nature this way is transformed from an abstract notion to a specific non-human actor with whom you can interact and interrelate. Plumwood (2001) states that remoteness cuts humanity of from making these connections. She describes five ways in which remoteness can lead to this disruption. Here remoteness is not seen as only spatial but also as consequential, temporal, technical or communicative. This way stating that reconnecting to place is not enough, but that to have effective ecological decision making is also about learning to make relationships with future generations, with the beings who bear the consequences of our decisions and with places that we consider as 'waste sinks'. Literature about care and place brings in the concept of place and how this is important to support livelihoods but does not provide a concept of the caring organisation.

In sum, the scholars in this perspective all have in common that they recognize the importance of care in sustainability transitions. However, they have not focussed on the organisation as an object of study. Instead they focussed on the macro level of the economy, or on the level of communities, cities and individuals.

*Beginnings: the first contours of the caring organisation*

So far this literature review has revealed a gap in both the literature focussed on care, as in the literature on sustainability transitions in organisations. The studies that have departed with the organisation as a starting point have not included care as a strategy to sustainability transitions for organisations, or when they conceptualised care as a strategy for the organisation they did not connect this to sustainability transitions. The second perspective that aims to internalize care into the economy and starts from the concept of the livelihood, has produced many insights in what a more caring society would look like, however no formal theory of the caring organisation was created.

A few scholars have aimed to theorize what care in organisations as a strategy for sustainability transitions could entail. At the periphery of the transition literature one of these scholars can be found. Tschakert & St. Clair (2013) write that "the transformation language <in the transitions literature> emphasizes systemic thinking, yet it tends to avoid a relational sense of connectedness between the human and non-human world, and the willingness to embrace the future with responsibility and care, despite its intrinsic complexity and unknowability" (p. 267). They conclude that focussing on interdependencies and interconnectedness is a precondition for transformative change. Two things that are first steps in exploring this are 1) a relational ontology of responsibility and care, and 2) a epistemology of place. They advocate for caring relationships between people, places, and the non-human world. Moriggi et al. (2020) investigate further how an ethics of care could contribute to sustainability transformations and argue that an ethics of care can bring a) ethically informed practices that are grounded in place b) relational response-ability and c) emotional awareness. They state that responsibility comes when one is in relation with one another. The realization of interdependence and vulnerability can lead to us taking responsibility for the beings we are connected to. The notion of place, care and sustainability transitions is also named by Grenni et al. (2020) .They write that the inner dimension of sustainability, which are the meanings and values we have, influences the outer dimension of sustainability. They argue that the meanings and values attached to places influence how these places are shaped through our everyday interactions. Following (Massey, 2005) spaces then become "the product of interrelations, intrinsically constituted through interactions, from the intimately tiny to the global, denoting a relational understanding of the world in which we carry responsibility for the relations made and those to be made" (p.9). Tshackert and St. Clair (2013) state that place is generated through the interaction of people all of whom carry responsible and ethical agency that is place making, in their own places and across places. A focus on place making locates an

inherent responsibility for people to do the right thing in their day- to-day practices that make places what they are, in relation to other places. Moriggi, Soini & Bock (2020) are the only found scholars who have empirically investigated green care practices at organisations. They conclude that practitioners of care 1) implement sustainability concerns that go beyond human well-being and include benefits for wider community and ecosystems, and 2) that caring is a relational achievement attained through the iterative process of learning.

Moriggi et al (2020) have also focussed on how an ethics and practices of care can possibly enable transformative agency. Transformative agency is the ability to crystallising a vision, project oneself in the future and imagine possible pathways of action. Moriggi et al (2020) argue that for this process to be transformative, imagination and moral sentiments should be nourished. They write that transformative awareness goes hand in hand with emotional awareness. Being aware of emotions of emotions like anger, loss, hope, anticipation, and visions of a better place can make responsibility forward-looking instead of a burden (Raghuram et al., 2009). They write that "these productive emotions can form the basis for generating long-term embodied and pragmatic responsiveness" (p.11). It brings in the perspective that sustainable actions and transformation can be created by nurturing and connecting our own emotions.

This cross-over section gives the first contours of what a caring organisation could be, as it has ethically informed practices that are grounded in place, the members of the organisation practice response-ability, and an outcome of the caring organisation could be that it enables transformative agency. In sum, while some scholars have theorized the role of care in sustainability transitions, and organisations are recognized as crucial actors in transition theory, the concept of the caring organisation remains a 'black box'. It is still unclear which ethics and practices organisations integrate, how caring organisations can be characterised,  and how care is adopted by the organisation. This will be explored in the next section, where a theoretical framework will be designed that captures all these aspects.

## Section 2. Theoretical Framework

This section develops the theoretical framework of this thesis that aims uncover how caring organisations can be characterised and how care is adopted by the organisation. For the first RQ a theoretical framework, that integrates the organisational theory of Bolman and deal (2017) and different care theories, is presented. This presents a theoretical idea of what a caring organisation could look like. This model aims to unpack how caring organisations can be characterised. For the second RQ the adoption of care is framed as organisational learning. Three theories are merged to give insight in process, influencing factors and outcomes of the adoption of care into organisations.

## Part one: the caring organisation.

The first theoretical framework aims to unveil what a caring organisation might be and how it operates. It is a interdisciplinary framework that aims to integrate the sustainable organisation and livelihood perspective. This framework builds on the crossovers identified in the previous section.

The framework of Bolman & Deal (2017) is used to conceptualize the organisation. Bolman and Deal (2017) argue that different fields of study have conceptualized the internal world of the organisation in different ways. Firstly, economics, sociology and management science see the organisation in a structural way where rules, goals, planning, and strategy are the main focus points. Secondly, from the human resource and psychology perspective the organisation can be seen as a family. Here relationships between persons are central. Thirdly, organisations can be seen as political spaces from a political scientist perspective. Here the focus is on power, scarce resources and politics. Lastly, the organisation can be seen through a symbolic lens with the focus on culture, rituals, heroes, history, and stories. Bolman and Deal (2017) argue that an organisation is all these four perspectives at once. Through each perspective, different aspects of the organisation become visible.

To integrate this model with research of care, different organisational aspects that belong to the different frames of Bolman and Deal (2017) were mapped by this study (see table 1). Next, this study conducted a literature review to identify existing theories of care in relation to the organisational aspects. Based on this central questions regarding care in relation to the organisational aspect were constructed. In the last step, the study moved away from the frames of Bolman and Deal (2017) and rearranged the organisational concepts in such a way that they present different care categories. 5 different categories were identified in the framework for a caring organisation in this study. The first category identifies which relationships are present in the organisation, and which practices they embody to care for these relationships. The second focuses on who is response-able for these relationships both in decision making and in executing care tasks. The third shows the vision that the organisation has for themselves and in the world, and how this is translated into more practical goals. The fourth analyses the practices or structures that support care in the organisation. The final category deals with the question of how the organisation shapes their place in the world. These categories together represent the questions that are asked in this study (see table 1). The 5 categories have different care theories linked to them that will be elaborated on down below.

*Table 1: Theoretical framework based on 5 categories of care.*

| Category | Organisational aspect (Bolman & Deal (2017)) | Framework (Bolman & deal, 2017) | Reference to theory of care | Questions asked in this study: |
|---|---|---|---|---|
| one: Relationships | Actors | Relational | Fisher & Tronto (1990) | Which kind of actors is the relationship between? |
| | Practices | Relational | | What kind of practices do the different actors use to practice their relationship? |
| Two: Responsibility | Roles | Structural | Fisher & Tronto (1990); Gittel and Douglas (2012) | Who is responsible for which care practices and what way are these practices caring for the identified relationships? How is the structure enabling/ disabling care relationships |
| | Decision making | Political | Fisher & Tronto (1990); Gottschlich & Bellina, 2017 | Who is making decisions regarding care in what way are these decisions caring for the identified relationships? How does the decision making process enable/ disable care relationships? |
| Three: purpose | Vision | Symbolic | Whyte et al. (2016); Boulton & Brannely (2015); Schlosberg et al., (2019); Eckersley (2017); White (2019) | What is the vision that organisation has regarding their place and purpose in the world? |
| | Goals | Structural | Morrigi et al (2020) | What are the goals the organisation has to reach their care vision? |
| Four: support | Conflict resolution | Political | Wamsler et al. (2020); Noddings, 2002); Sevenhuijsens (1998) | How is the organisation solving conflicts that endanger their care-giving? |
| | Rules | Structural | X | What are the rules that are supporting the care goals of the organisation? |
| | Symbols | Symbolic | (Heyd, 2000),(McNiven, 2004) | What are the symbols that support the everyday care behaviour at the organisation? |
| Five: place in the world | External politics | Political | Harcourt & Escobar (2006); Harcourt (2016) | How does the organisation shape its place in the world, and validate their care-giving role? |

**Category one: Relationships**
Bolman and Deal (2017) identify that relationships are important for the organisation as organisations need people, and people need organisations. The success of the organisation depends on the relationship between the organisation and its members. The theory of Bolman and Deal (2017) only sees the organisation and their members as actors, however in care literature there is also spoken about relationships with non-humans. Wamsler et al. (2020) show that the characteristics of how we should care are an intersectional, decolonial approach to radical love for people and land. It was expressed as a need to move towards a 'mindset of community' that 'values diversity' and is based on a deeper 'connection with our body, others, and causes', ultimately 'changing the way we relate to others and the environment' (p.231). Different scholars (see literature section livelihood perspective) have also conceptualised that caring relationships are relationships between place, humans, and non-humans. The first question that this category answers therefore is: "what are the actors that the organisation has a relationship with?".

The second question this category answers is regarding which practices are used to sustain these relationships (Bolman & Deal, 2017). Fisher & Tronto (1990) conceptualise that care practices can be categorised in the following way:

1. Caring about: implies the perception of a need and the personal as well as social recognition for the need of care.
2. taking care of: contemplating the assumption of some responsibility relative to the identified need and a choice as to how to respond to it.
3. care-giving: implies commitment and concrete work for the satisfaction of the needs of care and generally requires a direct relationship between the person who gives care and the person who receives it.
4. care-receiving: represents the final movement in which the receiver can respond by showing that the care is indeed for her/his benefit or, alternatively, to show the inefficiency or inappropriateness of the care offered.

Fisher & Tronto (1990) state that in public place it is *cared about* , or *taking care of*, while the practices of *care-giving* and *care-receiving* are practiced in the private space. Therefore the second question that this category aims to answer is: "What kind of practices do the different actors use to practice care in their relationship?".

**Category 2: Who has the responsibility to make care decisions**
Hansen (2005) points out that in groups relationships together often form (in)formal networks that together are responsible for the labour of care. The distribution of care work was identified in literature as the burden to care and is often associated to the private space (Ferber & Nelson, 2020). Moreover *taking care of* is associated with the masculine and public sphere roles and challenges, while *care-giving* and *care-receiving* of Fisher & Tronto (1990) are linked to woman and the private sphere and are often embedded in intimate human relations. The aspect of different roles in the organisation of Bolman and Deal (2017) embodies this notion, and it is defined as the structure of the team (who has which role ). Therefore the first question in this category is: "Who is responsible for what kind of care-tasks and in what way are these practices caring for the identified relationships?" To answer this question the framework of Fisher and Tronto (see category 1) is applied.

Furthermore the coordination structure of an organisation is important (top-down command or decentralized and horizontal). Care literature suggests that relational forms of structuring might foster more care and compassion in organisations (Gittel & Douglas, 2012). Relational forms are forms in where the relationship is prioritized over structuring in a more vertically, hierarchical, and task-oriented way. Therefore the second questions asked in this category is: "How is the of the organisation enabling/ disabling care relationships?".

A second way responsibility of care is distributed over the organisation is through the making of decisions. Bolman and Deal (2017) frame the organisation as a arena in which politics are in place and decisions are made over scares resources. Care is theorized as a necessary political principle for social-ecological transformation (Gottschlich & Bellina, 2017). Tronto (2013) frames this as "caring with", meaning that care is seen as a public political practice. This political practice requires citizens to care about other citizens and democracy itself. A caring democracy is one that is explicitly extended beyond humans to ''the natural world'' (ibid). This resonates with the concept of ecological democracy. Schlosberg et al., (2019) state that according to Eckersley (2017) efforts to conceptualize ecological democracy " have focused on reforming existing democratic institutions to better represent environmental values or attain environmental goals." Other scholars argue for a transformation towards decentralised, organic, and grassroots democratic practices that embody ecological values and give greater weight to the interests of nonhumans and future generations (Schlosberg et al., 2019). Therefore the third question in this category is: Who is making decisions regarding care and in what way are these decisions caring for the identified relationships? To answer this question the framework of Fisher and Tronto (1990) (see category 1) is applied.

White (2019) proposes an agent-based ecological democracy which focusses on the co-creation of sustainable places and futures . He concludes that the sustainable transition should include "ways in which we might democratise and redesign not simply the state but sustainable sites of green production, consumption and the workplace" (ibid p.50) Internal politics can thus be seen as a democratic process of co-creating the organisation. Therefore the fourth question in this category is: "How does the decision making process enable/ disable care relationships?".

**Category 3: Purpose**
The third category consists out of the following two concepts of Bolman and Deal (2017); vision and goals. The vision is the reason or purpose behind the goals of the organisation (Bolman & Deal, 2017). The metaphor the authors use is that of a temple, and they state that organisations are characterised by a vision of how they see the world. This can also be approached as cultural values and belief systems of the organisation. Indigenous communities often employ a vision of the world that includes caring as a way of being. Whyte et al. (2016) investigate two sustainability initiatives led by indigenous communities and conclude that they have a vision of the world where stewardship and caretaking are central. Because of this care-based vision, they approach the world "with the attitude of respectful partners in genealogical relationships of interconnected humans, non-human beings, entities and collectives who have reciprocal responsibilities to one another" (p.1). The knowledges and practices of indigenous cultures relevant to the EoC are the long tradition of "species activities of maintaining and sustaining the world that include relationships with the past and responsibilities to the future; and collective interdependence as an expectation of societal responsibilities that structures and governs relationships and responsibilities" (Boulton & Brannelly, 2015, p.70). These aspects are central to how many indigenous communities see their role in the world and how they envision to life in it. Therefore the first question central in this category is: "What is the vision that the organisation has regarding their place and purpose in the world?

Bolman and Deal (2017) describe that the main reason how organisations make their vision tangible is through achieving their goals. The goals can be seen as creating possible pathways towards your vision. This resonates which the concept of transformative agency (Morrigi et al, 2020). Transformative agency is the ability to crystallising a vision, project oneself in the future and imagine possible pathways of action towards this future. The goal setting can be seen as how organisations aim to develop, maintain, or change their caring role in the future. Therefore the second question in this category is: "What are the goals the organisation has to reach their care vision?".

**Category 4: Support**

Three aspects of the organisations were categorised as support structures, as they support several of the aspects named in the first three categories. Rules and policies are seen through the organisational literature as supporting the goal of the organisation and making sure that behaviour is predictable and consistent. They guide individuals so that the organisation can complete its goal (Bolman & Deal, 2017). In a caring organisation this would mean that the rules and policies are aligned with the overall goal of caring for the system of relationships and help to guide decisions regarding which relationships are made and those to be made. Therefore the question asked in this study regarding rules is: "What are the rules that are supporting the care goals of the organisation?" Bolman and Deal (2017) state that symbols help an organisation give meaning to what they do. Symbols are heroes, stories, rituals, and metaphors that help guide everyday behaviour. Indigenous peoples connect care with symbols. For example the telling of stories by elders to stress the importance of caring for the local ecologies (Heyd, 2000), or rituals carried out by the indigenous community to connect to the natural places they inhabit (McNiven, 2004). The question about symbols asked in this study is: "What are the symbols that support the everyday care behaviour in the organisation?".

Bolman & Deal (2017) state that every organisation deals with difference and scare resources and that therefore conflict resolution is an essential skill to support the organisation. Bolman and Deal (2017) name bargaining and negotiation as practices to overcoming differences. They claim that there is a difference between value creators who believe that win-win situations are possible, and value claimers that believe that this is optimistic. From a care perspective, the components of a caring relationship are paying a close attention to feelings, needs, desires and thoughts of those cared for, and being skilled in understanding a situation from that person's point of view (Noddings, 2002). Sevenhuijsen (1998) that deems attentiveness, responsibility, responsiveness, and commitment are necessary to see issues from differing perspectives. The activity of care is seen by Sevenhuijsen (1998) as ''an ability and a willingness to 'see' and to 'hear' needs, and to take responsibility for these needs being met. Even when one is just beginning to understand another's needs and to decide how to respond to them, empathy and involvement are called for" (p.83). Wamsler (2020) names (I)openness, self-awareness, and reflection, (II)compassion and empathy and (III) perspective seeking as practices. The second question of this category is therefore: "How is the organisation solving conflicts that endanger their care-giving?".

**Category 5: place in the world**

The last category encompasses how an organisation relates to its external environment. Organisations can be seen as political agents that function in larger "ecosystems" (Bolman & Deal, 2017).This relates to how the organisation is positioned in its external environment. This resonates with the theory of politics of place. In a politics of place, places are looked at as sites of negotiation and continuous transformation. This implies that alternatives to capitalism must consider place-based models of natures, culture, and politics (Harcourt & Escobar, 2005). The new organisational models can be seen as place-based politics. Place based politics are about resistance, but also about reappropriation, reconstruction and reinvention of places and place-based practices. Place based politics can create new possibilities of being-in-place and being-in-networks with other human and non-human living beings (Harcourt, 2017). Therefore the question central in this category is: How does the organisation shape its place in the world, and validate their care-giving role?

**Tying the categories together**

The categories together conceptualise the caring organisation in the following way (see figure 2). The ethics part of care is captured in the vision of the organisation. The vision of the organisation states how the organisation sees their caring role and how it is a strategy to sustainability transitions. It has goals to support this vision. Symbols and rules help to guide everyday behaviour of members towards this vision. Care is made practical by engaging in relationships with different actors, that are cared for through different care practices. Roles and the decision making power together embody how the responsibility for care is distributed over different actors in the organisation. The ability to deal with differences enables the organisation deal with conflicts regarding care tasks or decisions. The caring organisation functions in its larger environment where it employs different strategies to shape its place in the world and validate their care giving role in society.
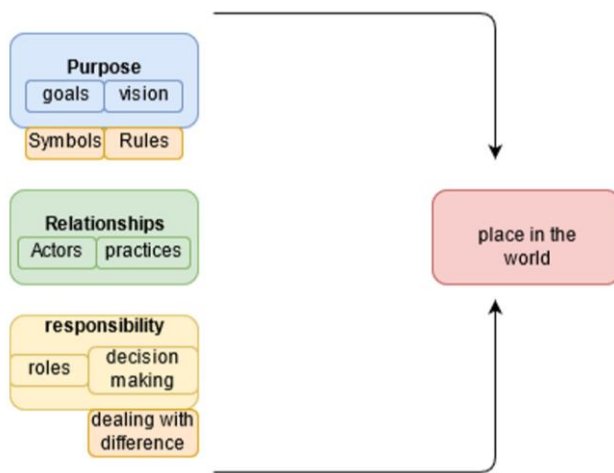


*Figure 2: Theoretical framework for RQ1. (Category one in blue, category two in green, category three in yellow, category 4 in orange, category 5 in red)*

## Part two: The adoption of care in organisations

In this study, the integration of care in an organisation is conceptualized as a process of organisational learning. learning is defined as: "a multilevel process whereby members individually and collectively acquire knowledge by acting together and reflecting together" (Barker, 2011, p.1). Learning in organisations is considered as a process that takes place in individuals, in groups, and on the level of the organisation (Barker, 2011; Jones & Macpherson, 2006; Senge, P, 1995; Van Poeck et al., 2020). Senge (2010) defines the important part of an learning organisation the shift in mindset: "from seeing ourselves as separate from the world to connected to the world, from seeing problems as caused by someone or something "out there" to seeing how our own actions create the problems we experience. A learning organisation is a place where people are continually discovering how they create their reality and how they can change it" (p.12,13).

Crossan et al. (1999) were the first to describe a process model of learning in organisations that was adapted and revised by Zietsma et al., (2002) and Jones & Macpherson (2006). The last adapted version of this framework by Jones & Macpherson (2006) is used because here the inter-organisational level is included. A summary of this adapted framework can be seen in figure 3. The figure shows the different levels that influence organisational learning (individual, group, institution, and inter-organisation) and explains the five social and psychological micro processes that are involved. The explanation of these five processes can be found in Table 3.
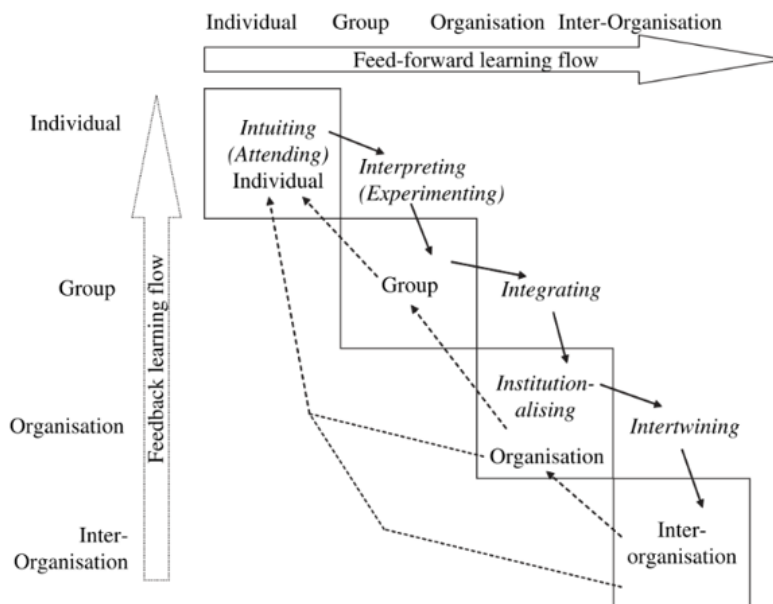


*Figure 3: Process model of learning in organisations (Jones & Macpherson, 2006)*

| Name of the process | Definition | Output |
|---|---|---|
| *Intuiting*: | Recognition of the patters and/or possibilities in the pre-conscious stream of experience of a person. This recognition affects only the behaviour of the person itself unless others interact with the person. | Image, metaphor or experience |
| *Attending* | Adds the notion that an individual can also actively attend to seeing new information | |
| *Interpreting* | The explaining of the insight or idea to others or oneself. In this process words are given to the insight or idea. | Language, a cognitive map or a conversation/dialogue |
| *Experimenting* | Experimenting is seen as an activity that is conducted out parallel by individuals and groups at this level. | |
| *Integrating*: | The development of shared understanding and coordinated action through mutual adjustment. Dialogue and joint action are crucial to the development of shared understanding. This process will initially be ad hoc and informal, but if the action is recurring and significant it will be institutionalized. | Shared understandings, mutual adjustments and interactive systems |
| *Institutionalising* | The process of ensuring that actions become routinized. Tasks are defined, action specified, and organizational mechanisms established to ensure that certain actions occur. Institutionalising is the process of embedding individual and group learning into the organisation's systems, structures, procedures and strategy. | Routines, diagnostic systems, rules and procedures |
| *Intertwining* | The process where an organisation is in contact with their external environment. The organisation receives information, knowledge, feedback or guidance from their external environment.. | Customer requirements, supplier suggestions, regulatory environment or knowledge providers |

Organisational learning processes are influenced by several factors. Van Poeck et al.( 2020) develop an analytical framework that frames four factors which are important when an organisation wants to learn for sustainability purposes. These four factors can be found in Table 3.

*Table 3: Factors that influence learning for sustainability by organisations (Poeck et al. 2020)*

| Factors | Definition | Categories |
|---|---|---|
| Intrapersonal factors | The factors that are inherent to a person | Participants' existing knowledge, previous experiences, opinions, ideas, emotions, routines |
| Interpersonal factors | The social interactions between the persons involved in a particular situation | Communication, dialogue, negotiation, deliberation. |
| Institutional factors | The influence of elements beyond the specific interactions in a concrete situation | Narratives, cultural traditions, discourses, epistemological beliefs, world views |
| Material factors | The factors that are not seen as part the organisation but are still influencing the organisation | Artefacts, the natural environment, infrastructures, technologies, the body |

The outcome of organisational learning is both a cognitive and a behavioural change (Odor, 2019). There are different types of learning that can be identified. Single-loop learning is defined as using established rules, procedures and actions to detect and correct errors (Argyris, 1976; Hargrove, 2002). Double-loop learning is seen as a deeper form of learning, where existing rules and procedures do not fit the new challenge. It re-evaluates or reframes not only rules and procedures, but questions the underlying organisational values and believes (Peschl, 2007). It can be characterised by "thinking outside the box" (Peschl, 2007). Such learning is accompanied by unlearning, which means that obsolete practices are abandoned (van Mierlo & Beers, 2020). Triple-loop learning can be seen as another step of deeper learning where organisations "think about the box" and this way question existing power structures or governance protocols (Armitage et al., 2008). In figure four the three frameworks are integrated into one framework. The framework of Jones and MacMerson is blue, Poeck et al can be seen in red and the outcomes are given in green. It is assumed that intrapersonal factors are always present as in each stage individuals are present. The interpersonal factors are at play everywhere where there is interaction between different people. The institutional factors are assumed to be mostly at play when an idea needs to be adopted into the organisation and the material factors mostly on the organisational or inter-organisational level. In the institutionalisation process the organisation will choose how to institutionalize the learning process with will determine whether the outcome can be characterised as single, double, or triple loop learning.
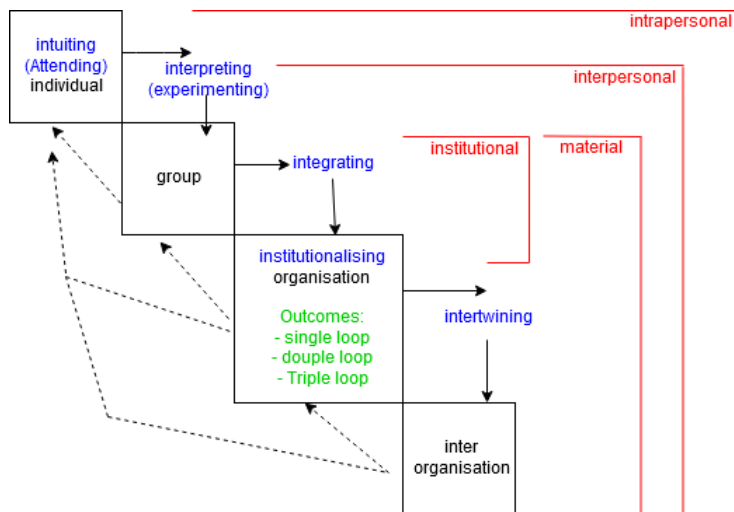
*Figure 4: Integrated framework of process of the learning in an organisation*

## How the two frameworks are related:

The learning process in part two describes how the caring organisation adopts care practices. The concept of the caring organisation in part one aims to capture the results of this adoption process. This way part two describes the process part caring, while part one conceptualizes the outcome of this process. This suggest that the adoption process might influence how care becomes integrated and visible in the organisation. Additionally, it suggests that time might play a role as organisations that are younger might have institutionalised less care relationships or practices. Lastly, it suggests that the factors that impact learning for sustainability might influence the adoption of care, and therefore also how care is practiced by the organisation.

# Chapter 3: Methodology

*Study design*

This thesis takes a social constructivist approach, thereby taking the stance that people construct meanings about the activities that they do together (Williamson, 2006). The social constructivist approach takes the perspective that the making of meaning is a social process where groups together interpret the world through shared understandings, practices, and language (Schwandt, 2000). The organisation is conceptualised in this thesis as "a group of people who work together in an organized way for a shared purpose" (Cambridge Dictionary, n.d.). The organisation is therefore seen as a place where shared meaning about the purpose, ethics and practices of the organisation are negotiated and interpreted. Therefore the social constructivist approach is the most appropriate for this thesis.

In order to investigate how an ethics and practice of care is adopted and institutionalised in organisations and what this encompasses an abductive qualitative research design is chosen. Timmers and Tavory (2012) define abductive analysis as:

"a qualitative data analysis approach aimed at theory construction. This approach rests on the cultivation of anomalous and surprising empirical findings against a background of multiple existing sociological theories and through systematic methodological analysis (p.169)".

Firstly positionality is important in a abductive research design (Timmermans & Tavory, 2012). This entails that the researcher is aware that they enter the field with a certain position that colours their vision of the world and therefore influences the research. It recognizes that the researcher has proto-theories of the world that influence how they interpreted the data (Timmermans & Tavory, 2012). Therefore, and in tradition with abductive research methodologies, theory is used in the beginning of the research progress so that the audience is aware of the proto theories the researcher takes with them in the field, as supposed to the use of theory only at the end. Secondly, abductive research has the aim of creating new theories as with inductive research, however theory is used to be able to make new observations possible and to ask new questions, that were not possible if no theory was used (Timmermans & Tavory, 2012). In this study this is done by reconceptualizing how organisations can play a part in sustainability transitions and by using care theory to be able to ask new questions about organisations in sustainability transitions.

The study used a mixed methods approach of ethnographic interviews and field observations in combination with secondary data to answer the research questions. This thesis uses a multiple case study design. Verschuren & Doorewaard (2010) define a case study as a "research strategy in which the researcher tries to gain a profound and full insight into one or several objects or processes that are confined in time and space" (p.177). The unit of analysis is the organisation. This design was chosen to include 4 cases of one type of organisational care model, namely the Herenboeren, to develop insights regarding how this care model is adopted and institutionalised in organisations and what this encompasses. The 4 cases are noted in the text as H1, H2, H3 and H4.

*Case study description*

The organisational care model that was chosen for this study is the Herenboeren (HB). A Herenboeren organisation is a sustainable, local, and small cooperative business of around 20 hectares and has the aim to produce food for local residents (website Herenboeren, 2020). This goal is accompanied by three values, namely 1) nature driven, 2) socially and culturally bound and 3) economically supported. When these three values are applied to the goal of producing food, the aim is enable multiple value creation, regeneration of the environment, and community development. This can be seen in figure five.

There are in total eight organisations in the Netherlands that are operating according the Herenboeren model (HB-model), and around 24 organisations that are in the start-up phase. There is a national board that is coordinating the adoption of this model. The national board supports citizens with the development of Herenboeren organisations by educating new farmers, doing research, and making proposals for



*Figure 5: Values of HB-concept*

legislative changes (website Herenboeren, 2020). Local HB organisations sign a contract with the national board of Herenboeren (HB-NL), that they will implement and follow the concept that consists of seven points (See Appendix A). The model is furthermore captured in a set of rules and policies in two documents: i) the internal rules, and ii) the articles of association. In general, an organisation that operates according to the HB-model has a board that takes care of the everyday business, and commissions that take care of activities, finances, marketing and distribution of the products. Additionally, working groups help the farmer on the premises and do maintenance tasks. The main decision-making structure is through an General Members Assembly (GMA) where members vote on major decisions regarding the organisation.

*Sampling*

This study adopted a purposeful sampling design for the selection of suitable case studies. The goal of purposeful sampling is to purposefully select cases that will assist the best in answering the research question (Creswell & Creswell, 2018). Currently there are eight already realized Herenboeren organisations, as well as thirteen proto-Herenboeren and seven initiatives that are aiming to take part in Herenboeren. Four organisations were chosen for conducting ethnographic research out of the eight already realized Herenboeren organisations. Al eight organisations were contacted, and of those six wrote back that they would be interested in participating in the research. Out of these, four were selected based on the how far they had implemented the HB-concept. The organisations that had implemented the concept the furthest were selected. Still there is difference between the sampled organisations. The youngest organisation was installed only 3 months at the time of research and the oldest was being installed for 2 production years. The 2 remaining cases have been operational for 1 production year.

This study adopts a snowballing sampling design for the selection of respondents within each sampled organisation. For each organisation there was one main contact person identified through which the rest of the respondents were identified. By interviewing participants who have different roles within the organisation, this study aims to diversify the sample of respondents and thereby represent distinct perspectives within the organisation. For each organisation at least the following persons were interviewed: i) someone who was involved in the adoption process of the HB-model ii) a

board member iii) a commission member iv) a member that is not involved in care work in the organisation. Additionally efforts were made to gather data from the farmers perspective. This resulted into one formal interview with a farmer for which the interview protocol was used, and for the remaining organisations an informal conversation with farmers was held at the organisation at same day the ethnographic observations were gathered.

*Data collection*

Data was collected through semi-structured interviews, observations of local care practices and desk data like the websites, newsletters and other publications authored by individuals. The goal of the interviews is to understand how care is adopted and how the organisation is practicing care. 25 interviews were conducted. Interviews followed a semi-structured design, meaning that topics were selected beforehand but also gave room for unanticipated themes to emerge. Topics were based on the theoretical frameworks. 22 interviews were conducted online through zoom and 3 were held in person. The interviews lasted between 33 and 80 minutes with an average of 45 minutes. In total 9 board members, 9 commission members, 1 farmer, and 6 members were interviewed. The total distribution of interviews over the cases can be seen in table 4. The interviews were recorded either online through zoom, or by phone. After recording the file was saved on the U-drive of the University, and transcribed.

Data about the implicit ways in which the organisation integrates and practices care was collected through field observations, thereby complementing the interviews. Field observations involve the researcher to be present in a natural setting and the witnessing of events and activities of interest to a given research inquiry (Adler & Adler, 1994). Observations have the advantage of providing a direct view of phenomena understudy to complement one that is mediated through verbal interview reports (Bryman, 2016). There were two ethnographic observation moments for each organisation. Firstly a visit on the premises on the organisation was conducted. The aim was to do observations in informal meetings where data about rituals and stories, but also about the relationships between (non)humans in the organisation, could be obtained. The visit lasted between 5 and 7 hours. The visits al included: a tour around the premises with a member or the farmer, helping for a few hours with volunteers that were present on the land with tasks that needed to be taken care of ( for example taking care of the soil, vegetables, animals, making fences, harvesting ), drinking coffee and/or having lunch with the volunteers in breaks, talking with the farmer, and being present at the moment the products were distributed to the members. Voice notes were made regularly to capture the data, and these were transcribed within 24 hours after recording. Secondly, of each organisation one board meeting was attended. The aim was to observe official meetings to see how the decision-making processes works in practice. For two of the four cases this happened online because of covid related reasons. Notes were made during the meeting, that were transcribed within 24 hours after the recording. For the other two organisations, it was not possible to be present at the board meeting. The minutes of the board meetings were used for this data point instead.

Desk data was used to support the interviews and field observations. The data includes documents published by the coordinating board of the movement, but also documents that the organisation made and use themselves. Through desk data the aim is to get an image of the how the organisation implements care in official communication to its members and in official documents. This data was collected through the websites of the movements and organisations, but also through access to the platform that they use to share documents, and sometimes on request through the contact person of the organisation. For each case study, the following desk data was gathered: 6 newsletters, the internal rules, the articles of association, year plan, document with the organisational structure, and the minutes of one general members assembly (GMA). There is one missing data point, since for

one case the minutes of the GMA could not be gathered. However this GMA was attended through Zoom.

*Table 4: distribution of interviewees over the cases*

|             | H1  | H2  | H3  | H4  |
|-------------|-----|-----|-----|-----|
| Board       | 2   | 3   | 2   | 2   |
| Commissions | 3   | 2   | 2   | 2   |
| Members     | -   | 2   | 2   | 2   |
| Farmer      | -   | 1   | -   | -   |
| Total       | 5   | 8   | 6   | 6   |

*Data analysis*

The data of the field observations and interviews consist of notes, recorded conversations and recorded interviews. All recorded data was transcribed before it was coded. When the transcribed files were included the data file consisted in total of 74 text files. The data is analysed through

content analysis, in turn facilitated by coding. Firstly open coding was applied. For RQ one questions from table (1) were guiding in the coding, and for RQ two the three concepts of process of learning, factors influencing the learning and learning outcomes were guiding. This was done to give the chance for new themes and concepts to emerge that were not already captured by the existing concepts inside the theoretical frameworks. Secondly the codes from the open coding categorised into the categories of the frameworks. To give an example the data that was coded under the outcomes of the adoption process were categorised using the framework of the 4 learning factors of Poeck et al (2020). This way it was uncovered whether the data fitted the concepts in the theoretical framework. At the same time data could emerge that did not fit the concepts, new categories for and concepts were made when these arrived. Between the open and categorised coding phases the codes were reviewed, merged and re-categorised when deemed necessary. The emerging themes were analysed using a hermeneutic, iterative approach  (Thompson et al., 1994). The program NVivo was used to facilitate data analysis. To compare between different case studies, framework matrices were created to illuminate distribution of codes over the different cases. This way the difference between the cases was studied.

In different moments the researcher had to identify whether a practice or rule was caring or not. This was approached in the following manner. Firstly it was identified whether the data referred to whom the care was given too. Data was only coded as caring if it was focussed on someone else than the person who performed the action. There had to be a relation between giver and receiver. Secondly it was identified if the action or practice described in the data was used for personal gain or the gain of the organisation, or if it was executed with the aim of fulfilling the need of the receiver. Thirdly the act of the individual or the organisation needed to have the aim to improve or have the potential to improve the life of the receiver. There was the intention of the giver to contribute towards the satisfaction of a need of the receiver. Only when these three conditions were met, a practice or rule was coded as caring.

*Research quality indicators and ethical issues*

To avoid interview bias, the introduction and ending of the interviews need to be conducted in a standardised way (Grey, 2013).  An interview protocol ensures this. With the interview guide and the interview protocol the replicability of the interview is safe guarded. Furthermore, the combination of interviews, field observations and desk research increase the validity of the research. Through triangulation of methods, different types of data are gathered. This balances out the disadvantages of the individual methods (Grey, 2013).  The thesis process started with desk research. This way there

was build upon already existing knowledge (Verschuren et al., 2010). Because of the case study design the generalisability of this study is limited.

## *Ethical issues*

All interviewees have received a form of informed consent, that they signed before the interviews were conducted. Furthermore, an extensive document was sent to all the participants to explain the goal and implications of the research. Before the researcher went to an interview side, or did any other observations, participants were informed about the research and how the researcher would deal with the data. When unexpected participants arrived at any of the observation locations, this person was informed about the researchers presence, the research, and data implications. The person gave their consent on the spot and was given the possibility to reclaim their consent at any moment during the day, or afterwards through email. Interviews were conducted in quiet spaces where participants could not be overheard. Names were changed to ensure anonymization. Pseudonyms were used in the end version of the thesis where necessary. The data was stored on the U-drive of the University thereby ensuring that it is protected.  It is stored as long as is needed for the completion of this thesis project and will afterwards be deleted from the servers. The data has not been shared with anyone.

# Chapter 4: Results

The results chapter consists out of two sections. In part one the results of the first RQ, focusing on how care is embodied in the organisation, is presented. The section headings follow the five categories that were identified in the theoretical framework (table 1 page 19); relationships, responsibility, purpose, support and place in the world. It will highlight the ways in which these categories have been given shape across the different cases. In the second part, the results of the second RQ, regarding the ways in which care is adopted by organisations, is presented. This section follows the framework of the learning organisation that looks into the process, learning factors and outcomes of the adoption process (figure 2 page 28). The results are illustrated by quotes from the data. The meaning of the labels behind the quotes is elaborated upon in Appendix B.

## Part one: The caring organisation

### 1. Relationships

The first category elaborates on which actors the organisation has a relationship with, and which practices are central in these relationships, as is stated in the theoretical framework (table 1 page 19). The section starts by identifying the different actors the organisation has a relationships with, followed elaborating on the care practices between humans-non-humans, and between humans-humans. The practices of care were categorised according to the framework of Fisher and Tronto (1990) so that different ways of care were made visible. Additionally the study identified different topics that are central in the relationship. The study has defined the type of relationships based on the specific care practices of the organisation. The six relationships that were identified can be found in table 5 and 6. Lastly, an overview of how different ways of care are present in the organisation is presented (table 7).

*Different actors that receive care*

Different actors that receive care from the organisation were identified. Firstly, care relationships were identified for actors that are not physically present at the place where the organisation is located. The study categorised these actors as "distant livelihoods". There are three examples found in the data: (i) care for future generations, (ii) care for livelihoods of (non-)humans elsewhere on the planet (through for example taking issues like CO2 emissions into account), and (iii) care for other ecosystems or impacted places that are different than the place where the organisation is situated, for example if impacts made somewhere else in the supply chain. Secondly, care relationships were identified with non-humans who live at the place where the organisation is located but do not interact with the production of the organisation. Examples are mice and other small rodents, birds, frogs, bats, insects that are no pollinators, but also different types of local plants. The category "non-humans at place" was given to these actors. Thirdly, the organisation engaged in care relationships with non-humans that are part of the organisation, or interact with the organisation to ensure its functioning. Within this category a distinction is made between i) mammals and birds, and ii) plants and other non-humans like soil life and insects. Lastly, the members of the organisation receive care of the organisation.

*Human – non-human relationships*

The first relationship was defined as "partnership" by this study and can be categorised by the notion that humans and non-humans are dependent on each other. The relationship is present between members of the organisation and the non-humans that are part of the organisation. In table 5 the topics, ways of care and examples of this relationship are presented. The relationship is characterised by the notion that humans and non-humans need to help each other and work together to make shared livelihoods possible. This can be conceptualised as a partnership between different animals, plants, the soil, and the organisation. Mammals and birds are for example seen as an important link to

close resource loops. The pigs clean the remaining vegetables of the land and provide manure for the acre this way. The same rationale is used for the chickens. This way the organisation works together with the animals to care for the life in the soil. There is awareness of how different actors need to work together, and that they all have a place, a role, and a reward in this partnership. For the organisation this is healthy food that is produced without fertilizer and chemicals. For the animals this way of relating is seen as the most healthy and ethical way to give them a "good life". This entails them having enough space, that they are able to play and able to grow in a normal pace. As one board member described: "We aim to have a closed system where we work together with nature to produce healthy products {..} That includes working together with insects {..} animals and {..} the soil" (Board member, Interview 1 ).

The second relationship that the study identified is between the actor "non-humans at place" and the humans of the organisation. In this study this relationship was defined as "neighborship ". These actors are not part of the partnerships described above but do inhabit the space of the organisation. They have needs of their own and humans interact with them as if they are neighbours. Taking care of their needs does not impact the partnerships above. These non-humans are seen as having value in their own without that they fulfil specific needs of the humans or the organisation.  In table 5 the topics, ways of care and examples of this relationship are presented .The sharing of space is important in this relationship. Therefore the space is accommodated by humans in such a way that different non-humans can use it or keep making use of it like they did before. An example is that members of the organisation are aware of the beings that live around their organisation and take measures to ensure that their life is not negatively impacted through the presence of the organisation. The following quote illustrates this: "Different bats are flying through our area, so we decided that we position certain trees in such a way that they can migrate safely" (board member, interview 14).

The third relationship was defined by this study as "stewardship" and this relationship is present between members of the organisation and distant livelihoods. The relationship is characterised by humans taking responsibility to make choices that do not negatively impact distant livelihoods. In contrast to the other two relationships, in this relationship humans do not have direct contact with the receivers of their care. In table 5 the topics, ways of care and examples of this relationship are presented. Because there is distance, the care relationship is characterised by making choices based on assumptions what good care is, or (scientific) knowledge of what is the good choice to take care of these distant others. An example is H2 who has taken efforts to green their energy supply by using solar panels, or H4 who chose to use biodegradable plastics.

*Table 5: Practices per human-non-human care relationship categorised in ways of care.*

| | Ways of care: | | | |
|---|---|---|---|---|
| | **Caring about** | **To take care of** | **Care-giving** | **Care-receiving** |
| **1a. Partnership**<br><br>*Relationship*:<br>Animals are integral part of functioning of the organisation. They fulfil and important function in closing nutrient cycles.<br><br>*Actor:*<br>Birds and mammals crucial to the functioning of the organisation<br><br>*Topics*:<br>Health and safety<br>Quality of life<br>No food waste | Practices:<br>Inquiring to the topics | practices:<br>give animals physical things that impact their quality of life<br><br>create processes so that animals do not experience stress | Practices:<br>Fulfilling daily needs on a daily/weekly basis<br><br>Let animals gather their own food<br><br>Give produce not good enough for distribution to animals | Practices:<br>Being aware that care is not sufficient<br><br>Adapt care to fit needs animals better |
| | Examples<br>"Why are the chickens in the caravan? " (H1B1)<br><br>"Is the new-born calf ok?" (H3ETN)<br><br>"I know a good medicine for the cow" (H1ETN) | Examples<br>Give animals toys to play with<br><br>Give animals places to hide for danger<br><br>Making sure they have the least amount of stress when going to the butcher<br><br>"With the surplus money a bigger chicken ren for the chickens was acquired, since they need to be inside for the bird influenza. This way we can give better care to our chickens!"(H3NWL) | Examples<br>"We have a group of people that works with the animals and takes care of them (H3C1)" | Examples<br>People take care of a little sick calf. People see what effects their care has and adapt accordingly. (H3ETN)<br><br>People taking care of the chickens. Seeing that they are bored and give sufficient entertainment. (H1DOCl)<br><br>"I know what the cows need, I know the pack and can see if they are ok " (H3ETN)<br><br>"When I go walking with the little calf, I let him go where he wants to go. He always runs straight to the pack of cows to take a look" (H3ETN) |
| **1b. Partnership**<br><br>*Relationship:*<br>healthy soil life leads to healthy plants. Partner with non-humans to make healthy products and regenerate soil<br><br>*Actor:*<br>plants and non-human life in | Practices:<br>inquiring to the topics | Practices:<br>Sacrificing yield<br><br>Grow forgotten vegetables<br><br>No pesticides,<br>No fertilizer<br><br>Executing one-time tasks that are necessary for care for the topics | Practices:<br>Growing crops by the season.<br><br>Using animals to take care of the fertilizing acre<br><br>Using animals to clean acre<br><br>People coming every week to care for the crops | Practices:<br>adapt care so it fits care crops and soil better<br>Being aware of when enough care is given<br><br>Controlling state of the soil by taking samples<br><br>"Listening to the soil" |

| | | | | |
|---|---|---|---|---|
| the soil crucial to the functioning of the organisation, insects | | | Being aware of local weather and climate conditions<br><br>Compost organic food waste<br><br>Harvest as much as needed | |
| _Topics:_<br>healthy crops<br>healthy soil<br>No food waste | Examples:<br>"What crops are growing here? " (H1ETN)<br><br>"Are they getting enough water?" (H2ETN) | Examples:<br>"Today we are going to replace the irrigation system for the coming weeks" (H3C1) | Examples<br>" I come every week to take care of the crops" (H4ETN)<br><br>"We are eating with the seasons, we follow nature" (H1B1) | Examples<br>"Today people have come to see how our soil is doing " (H4NWL)<br><br>"I can see at that vegetable that it is not ready yet; it needs one more week" (H1ETN) |
| **2. neighborship**<br><br>_Relationship:_<br>make the organisation a place where other beings can thrive<br><br>_Actor:_<br>Non-humans at place<br><br>_Topics:_<br>create livelihoods | Practices:<br>Being aware of species | Practices:<br>Design the orchard to increase biodiversity<br><br>Design the fence-work so that non-farm animals have a candy-hedge<br><br>Incorporating native flowers wherever possible<br><br>Making of nesting places for birds<br><br>Building insect hotels | - | Practices:<br>Measuring of biodiversity |
| | Examples<br>"I am wondering what those birds are that live at our farm" (H1ETN)<br><br>"there are living mice and kestrels in the woods next to us"(H2NWL) | Examples:<br>"Today we cleaned the pool so that frogs, salamanders and other little creatures can hatch their eggs there" (H1NWL)<br><br>"There is a nest in the acre, and I am going to let the crops grow high so that it is well protected" (H1ETN) | - | Examples:<br>"There are students on the land who are measuring the biodiversity in the coming weeks." (H4DOC) |
| **3. Stewardship:** | - | Practices:<br>Solar panels (H2) | - | - |

| | | | | |
|---|---|---|---|---|
| *Relationship*: making of choices that not negatively impact other beings, future generations, or places. | | Car Pooling (H3 and H2)<br><br>Supply chain consciousness (H1 and H2)<br><br>Biological plastic (H4) | | |
| *Actor:* Distant livelihoods<br><br>*Topics:* Sustainable energy Supply chain consciousness Co2 | - | Examples: "we try to buy as much as we can second hand" (H2ETN) | - | - |

### Human – Human relationships

The study found three types of human-human relationships. The first relationship that this study identifies is named "company". Here, interviewees relate to the organisation as a company. They see the organisation as a business that provides a product (ethical and biological vegetables and meat) to their members. In table 6 the topics, ways of care and examples of this relationship are presented. The focus of this relationship is on the primary production process, whether this process is done efficiently and if the end-product meets the needs of the consumers. The processes in the organisation are framed in organisational terms, for example regarding the marketing the members speak of "customer journeys" and the members are referred to as "customers", the farmer is referred to as employee.

The second relationship that this study identified is defined as 'partners in care'. In this relationship the members of the organisation see themselves as a collective that together have the responsibility to care about the actors identified above. Here the members see themselves as co-owners of the organisation and feel responsibility for the care of the different actors involved. In table 6 the topics, ways of care and examples of this relationship are presented. The focus of care differs per individual, as individuals joined the organisation for different reasons. For example one person says that they mainly joined the organisation because they think it is important that the animals are taken good care of (commission member, interview 5), while another person said that they think humans should take good care of the soil (Board member, interview 7). This way the organisation is a way for individuals to make their values practical. By supporting the organisation, either by their membership alone, or by actively taking up caring tasks, the organisation in a whole can be seen as a group of people that together take care of the bundle of actors identified above. The care that is given, is communicated constantly to the organisation as a whole, and members state that this transparency in how caring is taking place is important for them. For example an interviewee described: "When I come at the farm to get my groceries, I always walk up to the pigs and see them play. This way I know that they are happy" (Board member, interview 2). The board of the organisation also communicates caring tasks, that need to be completed, to the members, and this way distributes care tasks.

The third relationship that this study identified is defined as 'community.' The members see the connection to each other and the organisation as meaningful and they find belonging in place and

in connection to each other. In table 6 the topics, ways of care and examples of this relationship are presented. Relations are initiated through the organisation in the form of for example an activity commission, but members themselves also organise and connect with people that they meet when they are for example getting their vegetables every week or working on the land together. Different reasons were identified why members relate to the organisation as a community. Some reasons are finding local connections, to enjoy the learning experience with others, to enjoy activities, or to talk with people who think the same.

*Table 6: Practices per human-human care relationship categorised in ways of care.*

| | Ways of Care | | | |
|---|---|---|---|---|
| | **Care about** | **To take care of** | **Care giving** | **Care receiving** |
| **1. company**<br><br>*Relationship:* relations to customers, supply product to consumer<br><br>*Actor:* Members of the organisation<br><br>*Topics:* Price, quality o and continuity product | Practices: inquiring to the topics | Practices: Board implements concerns members<br><br>Neighbourhood group apps so that people can coordinate pick-up groceries.<br><br>Repairing machines<br><br>Getting the appropriate tools | Practices: Supplier relationships to get vegetables to members<br><br>Telling members every week what kind of groceries can be picked up<br><br>Weekly maintenance tasks to keep the tools and machines working<br><br>Customer journey<br><br>Marketing of the organisation<br><br>Safety coordinator | Practices: Questionnaire whether members are satisfied with vegetables and price |
| | Examples: "Can we expect any yield from the orchard?" (H2BALV) | Examples: "we are looking for shovels for the farm. You have a shovel, please take it" (H2ETN) | Examples: "We have been working on a customer journey to give our new members the ultimate experience!" (H1C1) | Examples: "We are rolling out a customer satisfaction survey" (H2B1) |
| **2. partners in care:**<br><br>*Relationship* collectively taking the responsibility to care for different actors | Practices: inquiring to the topics<br><br>Board talking about how to bring the organisation to the people | Practices: Online space to ask questions about the organisation<br><br>Space to get to know the commissions and what they do.<br><br>Space to ask questions to the farmer | Practices: Communication is more important than what is communicated<br><br>Sharing news of the organisation on a weekly basis.<br><br>Distributing tasks and caring responsibilities to members | Practices: Asking feedback from the members about communication<br><br>Being open for complaints |

| | | Make it easy to navigate over the premises of the organisation | | |
|---|---|---|---|---|
| *Actor:* Members of the organisation<br><br>*topics:* Distributing responsibility Engagement Transparency | Examples: "I am sometimes wondering how we all are going to take care of this together" (H4ETN) | Examples: "Shall I make little signs so that everyone knows which vegetables grow where?" (H1ETN) | Examples: "Everyone of us is a little bit responsible over the whole farm" (H2B1) | Examples: "If I have remarks, I communicate them to the people who are responsible in the organisation" (H3L2) |
| **3. community**<br><br>*Relationship:* having relationships with each other because the relationship in itself is meaningful and fulfilling<br><br>*Actor:* Members of the organisation<br><br>*Topics:* Connection between members<br><br>Learning about caring practices | Practices: Board wondering how they can connect members<br><br>Members stating that they think community is important | Practices: (Online) learning activities<br><br>Birth cards<br><br>Making places where people can sit and connect | Practices: Organising activities on a regular basis<br><br>Emotional care farmer<br><br>Meeting every week on the farm<br><br>Forming Friends<br><br>Sharing pictures and recipes<br><br>Provide coffee/tea | Practices Asking feedback about what kind of activities people want |
| | Examples: "I like it the most to come on the farm and meet other people (H2B4) | Examples: "We build a hot water tap and a nice kitchen so that everyone can sit and have a nice time here." (H4ETN) | Examples: "I find people here that think the same. It is nice to connect with them " (H1ETN) | Examples: "We have identified which kind of activities you would like to experience" (H4DOC) |

*Overall distribution of care*

The overall distribution of ways of care over these different relationships over can be seen in Table 7. The distribution care was also made for all the individual organisations which can be found in Appendix C. In table 7 the presence of ways of care are indicated in dark grey, while their absence is indicated in orange. The light grey indicates that the ways of care were not present for every care topic. The cross indicates conflicting data in the cases. In the partnership and partners in care relationship all the different ways of caring are present simultaneously. In the neighborship relationship the *care-giving* and *care-receiving* way of caring have not been identified. In the stewardship relationship none of the ways of caring are present, expect *taking care of.* However the care topics differ substantially per organisation (see table 5 and 6). In the community relationship all ways of care were identified except for *care-receiving*. All ways of care of the company relationship were present in H1 and H2. In H3 *care-receiving* is not present, and in H4 both *care-receiving* and *to care about* are not present.

Table 7: Aggregate distribution of ways of care per relationship. Gray: way of care is present, Orange: way of care is absent. Light grey: way of care is present for some topics, but not for all. An X indicates conflicting data. .

| | Relationship | Ways of care | | | |
| --- | --- | --- | --- | --- | --- |
| | | To care about | To take care of | Care giving | Care receiving |
| **Human-non human** | Partnership Mammals and birds | | | | |
| | Partnership plants and insects | | | | |
| | Neighborship | | | | |
| | Stewardship | | | | |
| **Human-human** | Community | | | | |
| | Company | X | | | X |
| | Partners in care | | | | |

In sum:

The first category, relationships, shows that the caring organisation is in relation with human and non-human actors. The section has identified how the relationships with specific actors can be characterised based on how the organisation relates through their practices. This way making visible the specific connections that the organisation has with different (non-)human actors, and how the organisation is entangled with and interdependent on both humans and non-humans in their specific place, but also beyond their place. The section made visible that for some relationships, not all ways of care were given. This gives insight in the quality and frequency of care. It also shows that it might be harder to provide care for actors that are not close. As for the stewardship relation care practices were mostly missing. Secondly it raises the question if all ways of care are necessary to engage in as an organisation. For example with the neighborship relationship, is raises the question whether it is the responsibility for the organisation to engage with non-humans that in a *care-giving and care-receiving* way, or whether *caring about* and *taking care of* are sufficient. The next section explores how different actors take responsibility over the execution of caring tasks and the making of decisions.

## 2. Responsibility

There are two components that make up the category responsibility. Firstly, this category focusses on how the responsibility over care tasks is divided in the organisation (section A). Section A answers the question who is responsible for which care practice, and then identifies in which way the practices are caring. After explaining the differences and similarities between cases, it is elaborated upon how people fulfil roles and the question how the structure is disabling/enabling care is answered. Secondly the internal decision-making captures who has the power to make decisions about care (section B). Section B follows the same structure as section A only then focusses on decision-making. It answers the question of who is making decisions regarding care, then identifies in which way the practices are caring. Next, it explains differences and similarities between cases and it ends with an explanation of how the decision making process is disabling/enabling care relationships.

### A. Roles and care

The roles in the organisation tell something about who is having which responsibility about the care relationships. All organisations have in common that they have the same overall structural elements: a board, several commissions, working groups and individual members that have taken up caring tasks.

### Who takes which role:

Table eight shows which structural elements of the organisation are responsible for the execution of different ways of care. This thesis added an additional way of caring, which was named 'care-coordination', to the framework. The following two roles were observed and defined as *care-coordinating*. Firstly*, care coordination* involves the coordination of existing care relationships. This entails making connections between different committees and working groups, identifying when care needs are not met, then identifying which care is necessary, and lastly distributing the responsibility of care in the community. Secondly, it involves the execution of supporting tasks so that the care relationships itself can be practiced well. In the four ways of care of Fisher and Tronto (1990) (care about, to take care of, care-giving and care-receiving) the focus is on care for one specific actor. In contrast, *care-coordinating* captures the responsibility for providing care for the system of relationships as a whole, approaching it as an ecosystem of relationships. Therefore this way of care is not yet reflected in the framework. In the cases this way of caring was observed at the board level.

The rest of the distribution of care over the roles is as follows. Members mostly occupy roles where the way of care is to *care about* or *to take care of.* An exception is the community relationship where members also are involved in *care giving*. The committees occupy roles where they embody the *taking care of* and *care giving* way of caring. In some organisations the committees are also involved in *care receiving.* Besides care-coordinating, the board members are also *taking care of* the stewardship relationship. It is observed that the working groups are related to the human-non-human relationships and the commissions to the human-human relationships. This means that the responsibility to care for non-humans mostly lies at the farmer and the working groups, where the responsibility for the care for humans is spread over the commissions. A summary can be found in table 8.

*Table 8: the aggregate roles and ways of care. The (..) means that it was only present at one case, while not at the others. NA means that for some cases this was not applicable.*

| | Relationship | To care about | To take care of | Care giving | Care receiving | Care coordinating |
|---|---|---|---|---|---|---|
| Human-non human | Partnership Mammals and birds | Members (board) | Farmer<br>working group<br>NA | Farmer<br>Working group<br>NA | Farmer<br>NA | Board |
| | Partnership plants and insects | Members | farmer<br>Members<br>working group | Farmer<br>Working group<br>(board member) | Farmer<br>Working group<br>(Board member) | Board |
| | Neighborship | Members | Members<br>Farmer<br>(Board member)<br>(committee ) | | | |
| | Stewardship | | Board | | | |
| Human-human | Community | Members | Members<br>Committee<br>(board member) | Members<br>Committee<br>(board member) | | Board |
| | Company | Members | Committee<br>(board member) | Committee<br>(board member) | Committee<br>(board member) | Board |
| | Partners in care | Members | Committee | Committee | Committee | Board |

*Differences and similarities over cases:*

The individual tables of how the responsibility of caring tasks is distributed over the organisations can be found in Appendix D. A summary of the overall differences and similarities of commissions and working groups can be found in table 9 below.

*Table 9 : commissions and working groups per organisation*

| | H1 | H2 | H3 | H4 |
|---|---|---|---|---|
| **Commissions** | Marketing and communication | Marketing communication and activities | Marketing and communication | Marketing and communication |
| | Distribution | Distribution | Distribution | Logistics and distribution |
| | Activities | | Activities | Activities |
| | Finances | Finance | Finances | |
| | | Maintenance + design of the premises | Design of the premises | Design of the premises |
| | Cultivation plan | | | Cultivation plan |
| | Catering | | | |
| | | | | Biodiversity |
| | | Exploitation<br>- vegetable garden<br>- herb garden<br>- orchard<br>- harvest<br>- greenhouse | | Helping the farmer<br>- harvest<br>- helping the farmer |
| | | | | Crowd funding |

| | | | Monitoring | |
|---|---|---|---|---|
| **Working groups** | Helping the farmer<br>- harvest<br>- maintenance<br>- machines<br>- Help the farmer | | Working on the land<br>(everything from harvest to what is needed) | |
| | | | Distribution | |
| | | | Maintenance | |
| | | | Animals | |

The different cases have similarities and differences in how the responsibility of care tasks are distributed over the cases. One similarity is that the cases have employed the same commissions to care over human-human relationships . The marketing and communication, finance, and distribution commission carry the responsibility for the company relationship. The partners in care relationship is cared for by the marketing and communication commission. Lastly, the community relationship is embodied through the activity commission, but also by the members themselves. There are also several differences found between the cases. Firstly there is a difference between how the responsibility is distributed over the partnership relation. The *care-giving* and *care receiving* way of providing care in this relationship are observed as the responsibility of the farmer and their working groups. How this responsibility is divided between the farmer and working groups depends on the knowledge and expertise of the farmer. The farmers in H2 and H3 have more experience while in H1 and H4 the farmers have less experience. This is reflected in the structure of the organisations. Firstly, H1 and H4 have a working group that makes the cultivation plan together with the farmer, while H2 and H3 do not have this and the farmer does this themselves. Secondly, this is reflected in how the structure is set up for volunteers to come help the farmer on the land. In H2 and H3 the volunteers come on the land and they are getting told by the farmer what to do, this way engaging in *taking care of*, while the farmer engages in *care-giving*. This is different in H1 and H4. Here volunteers take a more *care-giving* role to complement the farmer. Additionally it was observed that people who come more often or regularly to help the farmer also show characteristics of the *care-giving* and *care-receiving* way of care. This entails that they develop insight in what needs to be happening, and what care is necessary, thereby sharing the *care-giving* and *receiving* role with the farmer. Another difference between cases is that the responsibility for the neighborship relationship lies at the board for H1, with a board member and the farmer at H2, solely with the famer in H3, and at the biodiversity commission in H4. The place where the responsibility is located is the same place where knowledge and expertise regarding this relationship can be found in the different organisations.

Secondly, the production location of each organisation has different characteristics, which impacts the distribution of care. This is illustrated for example at organisation H2 and H4 which do not have the license on their location to have animals yet. Therefore they also do not have structures for this care relationship. Another way this is illustrated is that some premises of the organisations have buildings and others not. This is reflected in the structure since all organisations, except H1, have a design group. At H2 the design team is working on a destination plan for old buildings on the premises and the building of a freezer. In H3 the design team is working on a masterplan for the premises as a whole and on a canopy, and in H4 the design team is working on the implementation of the design of the whole location, as they are still transforming the premises from grassland to land where they can produce. This includes the construction of some buildings on their land. A last way how this is illustrated is that H1 has a catering commission, while the other groups have not. At the other organisations the catering is done by the people who are also working on the land. There is a need for

this commission at H1 since the acre is far away from the kitchen. To make sure that not everyone needs to walk a long time back to the kitchen, and time gets lost, a volunteer comes and brings the coffee to the acre.

There are also found differences in the distribution of care between the different boards of the organisations. The first difference is regarding which ways of care the board takes responsibility over. In table 8 can be seen that the board mostly embodies the *care-coordination* way of caring. However, since the structure of the board is different per case, they also take on a range of different roles and caring responsibilities regarding care-coordination. In H2 the board members are also in the commissions; therefore they are also carrying out care tasks, which makes that they are also practicing the four ways of care identified by Fisher and Tronto (1990). This is different for H1, H3 and H4 where the board mostly embodies *care coordinating*.

Secondly, the boards differ in how they embody their care-coordinating role. In H1 the board takes care of the strategic tasks, while the committees are operational. One board member described this in the following way: "The board communicates with the farmer and with the coordinators of the commissions, and they then execute the work" (H1B2). This way describing how care-tasks are distributing from the board down to the commissions and farmer.  The board of H2 describes their distribution process differently. They describe that they bring back decisions or impacts from the commissions to the board, but also that the board have their own ideas and goals They want to let the commissions work as autonomous as possible, this way allowing the commissions themselves to decide about caring tasks. Therefore, the distribution of responsibility can be characterised as a process where both commissions and board co-design the distribution of care tasks. In this process the board takes the responsibility to look at the whole of relationships and see how one relationship impacts the other, making sure that the whole of relationships is protected.

The distribution of care in H3 is similar to H2. H3 describes that they want to let the commissions work as autonomously as possible, but that communication between the commissions is necessary. Therefore they organise monthly meetings where the all the representatives of the commissions are present and talk what they are working on and what their plans are for the future. A commission member describes that it is about learning what a commission can do on its own, and what it should ask to the board (H3C1). A board member describes that the board's role is to guard, correct and look if everything goes well (H3B2). Every month they have a meeting with all the representatives of the commissions to find adjustment of what everyone is doing and checking if it fits in the overall picture. This works two ways. The board can give tasks or draw the attention of the commission to certain things, but the commission can also bring in things they think that are important, and this way there is information flow from bottom-up and top-down at the same time. One interviewee added: "this is how we do it together (H4B2). Just as H3, H4 uses monthly meetings to facilitate this. Although each case approaches the care-coordination differently, the same pattern can be observed.  The board communicates with the commissions or persons who execute the *care-giving* or *care-receiving* way of caring, they identify what kind of care is still missing and communicate to the members what kind of care is needed. Different members, or commissions then take up the care-tasks.

The final difference in distribution of care between the boards is that the board has some overall roles or functions that they embody that are not executed by the commissions. The different boards differ in size and in the extra tasks that they take up. The board of H1 consists of 7 members and they have made a task division that is shared with the members. They have a portfolio in which the different tasks, and the board members responsible for the task are specified. These include contact with the farmer, contact with external stakeholders, safety, strategy development and contact point for the commissions and working groups. The board of H2 has 8 members. The board members are in the commissions, and therefore take up all the tasks that the commissions are not doing, for

example external communication. The board of H3 has 7 members. The task of the board is to take care of smaller decisions. Examples that are named are "which wood do we choose for the fences, which breed of pigs do we want to have, or which kind of apples we want in our orchard" (H3B1). The board of H4 has 5 members. For H4 the board is mainly still working on the building of the organisation on the location. One interviewee of the board said: "everything that the commissions are not doing, we are doing as a board" (H4B1). The board is doing the all the structural things, like the permits and everything around it so that the commissions can do their more practical work correctly. Furthermore, all the board are responsible for the stewardship relationship.

### How roles are filled: determinants of who cares about what

Different roles are filled in different ways. The farmer is officially employed by HB-NL, and is coupled to a HB-organisation. The board of the organisation then decides if there is a match with the farmer or not. This is not the case for every organisation in the cases. At H4 the farmer was part of the initial board. The members of the board are officially chosen through the General Members Assembly (GMA). The members of the commissions and working groups are not chosen, but members can choose to be part of any group, without interview process or application. H1 has written specific job descriptions for the different roles in the board and representatives of the commissions. The other organisations have not.

Members are aware of positions into the commissions or board in two ways. Firstly, if a specific type of care is necessary, the board communicates this to the members. There are different care needs that are asked for, e.g. the need for resources, knowledge or manual work. Moreover, caring tasks are requested that are only needed one moment in time, or that are reoccurring. The requesting of the board towards the members to take responsibility by the board over a certain care task happens for relationships except for the stewardship relationship. Secondly, members have certain values of care and want to make this practical by performing a certain amount of care. They take a position where they can make these values practical. One person said for example that they choose to be part of the organisation to make new contacts, and therefore took a role where they could do so (H1ETN). Another member described that they want take care of the animals, because this is an important value for them (H3ETN) Thirdly, the background and skillset of the person determines the care-position that they take. For example one of the interviewees that was a farmer in the past, is mainly focussed on the human-nature relationship and focusses on the partnership relationship (H2B2). Another interviewee that has a background in communication is mainly concerned about the human-human relationship and the relationship of 'partners in care' (H2B1). Another member said that they could not work on the land but would love to arrange the digital part of the GMA (H3), another who is a web-designer designed the website (H1), while a construction worker helps with the construction of the freezer (H2), and a teacher and scientist helps with taking soil samples with their students (H4). Lastly, the way that a person cares, or the way of care a person adopts of care is dependent on their personal preferences, and time available to them. Some interviewees state that they are a "practical person'' (H1C2), while others more enjoy the arranging and managing and that this is the reason why they picked a specific place and role in the organisation (H2C2).

### *How structure is enabling and disabling care*

The organisational structure enables care relations in several ways. Firstly, it makes it possible for individuals to pick a position in the organisation where they can get into relation with the topic and with the intensity that matches their care values, personal preference, and skillset. Moreover, the structure makes it possible for the board to quickly communicate and assign care in any intensity level to the members, or commission/working groups. The structure is furthermore adaptable to the local situations, skillsets, and care values of the people that are part of the organisation. For example, in

one organisation (H4 ) all the people who were involved in the setting up of the organisation have gotten a place in the organisation either as the head of one working group, or as part of the board. In another organisation they noticed that they needed a more structural approach, since after the beginning stage the board started to fall apart, and the workload was too much for the individual board members. Based on this they made a structure that separated the board from the commissions and gave more people less work. The structure disables care since that when no-one is taking it up, or sees it as their responsibility, important areas of care can be forgotten. For example when the researcher asked to the farmer whether they are doing something regarding biodiversity, they responded by "not really, since we are too busy with just keeping the organisation producing.",  At the same time, the board was also not taking the responsibility to care for this issue. Additionally, it is dependent on how skilled the organisation is the care-coordinating role, whether they are able to identify when care needs are not met.

*B. Internal decision making*

*Who takes which decision:*

Internal decision making considers who has the decision-making power regarding care, and through what kinds of procedures these decisions are made. A summary of the findings can be found in Table 10.  This thesis identified an second additional way of caring, which was named 'care-making',  to the framework. *Care-making* is defined as making decisions about new care relationships that are introduced into the organisation. This new category is developed since this way of caring is different from the already existent ways of care. It differs because with care-making someone is not care-giver for the actor that is included into the organisation, which is implied in the existing ways of care. Furthermore, the existing ways of care are focussed on describe existing care relations and do not explain new ones. That is what this category entails to capture.

The decision-making power over care is distributed over the organisation in the following way. The members mostly take decisions that influence *caring about* and *taking care of* (see Tables 11 and 12). Members make decisions about *caring about* in two ways. Firstly, some members choose to abstain from making decisions, since they trust the board, commissions and the other to be caring and representing their values as they follow the HB-model. Secondly, members *care about* specific issues by raising concerns, proposing solutions, asking questions, expecting information, or offering resources. *Taking care of* – decisions are made by members at the GMA. For the *company relationship* the decision topics are the finances, the exploitation plan and what to do with surplus money.  In addition, decisions about the *partner in care* relationship are taken. Members select their representatives that take place in the board and decide over situations in which no sufficient care can be given. When there are for example no animals on the land, the members decides whether they want to get meat from somewhere else. Or when it was obligatory for the chickens to be inside because of the bird flu, the members of one organisation decided to eat the chickens earlier to not let them suffer.

The commissions and working groups make decisions about the *care-giving, care-receiving* and *care-making* (see table 10). Although the farmer mostly takes the lead and makes the final decision regards to the *care-giving* and *care-receiving* for non-humans, it was observed at different organisations that volunteers also made choices regarding how to give care to non-humans. Volunteers that come more often to work on the land develop decision making power, as they know from earlier times which tasks need to be happening, or how these tasks need to be completed. They also develop insight in what care is necessary and point this out to the farmer. This way members make their own decisions separately or after consulting with the farmer. The commissions have more decision-making power than in the working groups, as they not only decide how to care, but also make decisions about new plans and activities. This way they have the power to install new *care giving* practices.

Furthermore the commissions have the power to engage in *care-receiving* practices, by checking whether their care is sufficient for the members. Lastly, they have influence in the *care-making* way of care. The board gives the care-making power to commissions to make smaller design decisions regarding a specific plan or project. For example, one organisation made the plan to build an additional greenhouse. The commission got the decision power from the board to pick what material it should be made from, and what would be important features.

The board has power in the following ways of caring*: take care of, care-receiving, care - coordinating* and *care-making* (see Tables 11 and 12)*.* Firstly the board is responsible for the *take care of-* decisions regarding the *stewardship* relationship. These decisions include, for example, which tractor or freezer should be bought. Secondly, they have the power to engage in *care-receiving* practices regarding humans. The board has the decision-making power to conduct a moment where they check with their members if the care they receive is sufficient. One organisation's board, for example, checked whether the members are satisfied in total with the organisation. Thirdly, the board makes decisions regarding *care-coordination.* They are making two types of decisions. Firstly, they check whether all the decisions fit the HB-concept. For example in the board of H2 the person who represents the socially bound value spoke up when there was a plan that potentially could harm the socially connectedness of the organisation. Secondly, the board makes decisions regarding enabling supportive structures, so that the commissions can do their care work. For examples in the words of a board member: "everything that the commissions are not doing, we are doing as a board" (H4B1). Another interviewee captured this by stating that the board has decision making power over all the structural things, like the permits so that the commissions can do their more practical work correctly (H4C1). Lastly, the board engages in decisions regarding *care-making*. The board makes decisions about which relationships will be integrated into the organisation and when this happens.  The board identifies which care is necessary and actively makes new relationships that will make sure the needs of the different care-receivers are satisfied. This happens for both the human-non-human and human-human relationships. The board makes for example decisions regarding which breed of pigs would be most desirable, which new crops will be included in the production of the organisation, and which new relationships with outsiders the organisation engages in. The farmer shares the *care-making* decision making power with the board. Next to this, the farmer has decision making power regarding the *care-giving* and *care-receiving* of the non-human-human relationships (see table one).

| Ways of care | Who | Method | Examples |
|---|---|---|---|
| Care about:<br>a. All the relationships at the same time | Members | Through abstain from interaction:<br>- Consciously choosing not to make decisions | "I do not care about what they are actually doing. The model is good, and I trust them. So I do not need to vote" H3L2<br><br>"I am already caring because I am part of the initiative." H4L1 |
| b. Specific relationships Human-non-human, and human-human relationships | Members | Through email/ALV/personal contact:<br>- Raising concerns<br>- bringing solutions<br>- bringing resources<br>- Asking questions<br>- expecting information | "Can we take members from the waiting list from another organisation?"H1GM<br><br>"Why did we choose for this specific solution?" H3GM |
| Take care of:<br>a. Company | Members | Through the ALV<br>Take care of Decisions about<br>- what to do with surplus<br>- cultivation plan + exploitation and investment budget that leads to monthly payment | "Today we decide about the exploitation costs" H2GM |
| b. Partner in care | Members | Through the ALV<br>Decisions about:<br>- who is the board<br>- What do to when sufficient care cannot be given | "Now we continue with deciding who is becoming the new board member" H4GM |
| c. Specific relationships both Human-non-human, and human-human relationships | Member | Through response on newsletter:<br>- Decision to respond to specific needs | People that come to help one time. Care tasks that only need to happen once and then they are solved. |
| d. Stewardship | Board | Through board meetings<br>Decisions on:<br>- products to buy<br>- reducing car kilometres<br>- green energy | "We for example need to buy a tractor" H2B1 |
| Care-giving:<br>a. Human-non-human relationship | Farmer and workgroups that work with the farmer | Through connection with the farmer:<br>- specific choices regarding how care is given. | "Today we are watering the crops, this needs to be harvested, and these lanes we will work on the ONKRUID" H3ETN |
| b. Human-human relationships | Commissions | Through commission meetings<br>Decisions about:<br>- new plans and activities that are care-giving and care-receiving. | "For the marketing we have decided…"<br>H1C1 |

| | | | |
|---|---|---|---|
| | | - specific choices regarding how care is going to be given. | |
| care-receiving<br>   a. Human-non-human relationship | Farmer | Farmer checks and decides<br>- whether care to non-humans is sufficient | "The cows are ok now"<br>"These plants need more water" |
|    b. Human-human relationships | Commissions and board | Through commissions decisions about:<br>- getting feedback members<br>- how to get feedback from members | "We got feedback about our communication at the ALV, therefore we are now putting in a questionnaire" |
| Care- coordinating<br><br>a. All relationships | Board | Decisions about:<br>- Decide whether things are fitting the values of the HB-concept | "Does this fit in the spirit of what we are as HB? H2 |
| b. Enabling structures | Board | Decisions about<br>- Arrange overall enabling structures (that all members pay, arranging ALV) | "I will start with preparations for the ALV" H3 |
| Care- making<br>a. All relationships | Board + Farmer | Decisions about:<br>- Choosing which new produce to farm<br>- choosing the breed of pigs<br>- choosing where to buy seeds<br>- Choosing new care relationship to engage in | "I am buying the seeds" farmer |
| b. Relationships that are specific to the commission | Commissions | Decisions about:<br>- working out care relationships | "The design commission will Working out the design of the buildings"<br><br>"The commission has worked out the plans for the orchard" |

## Differences and similarities over the cases

All the organisations have the same decision-making structure with the exception of *care-coordination* (see appendix E). This decision-making structure is present in the board of H1 and H2 but not in H3 and H4. In the board of H1 there are two persons per value (socially bound, economically carried and nature inclusive), that test every decision against these values. At H2 there is an implicit framework where the board members test all decisions against the values of the HB-concept. Here there are specific persons that embody the value. There is one person that was a farmer in the past that is mostly checking in with the nature driven component. Another board member that has a communication background is mostly concerned with the socially and culturally bound aspect. Yet another board member has a financial background and protects the value of economically supportedness. In H3 and H4 this type of care was not found.

The structure of the commissions is different per organisation (see part A). This is the reason why decisions made by commissions differ per organisation. that H4 has for example a biodiversity commission. This way they have decision making power over biodiversity issues. This is not the case in other organisations, where this power lays at the farmer. Additionally can be perceived that the board has more influence in decisions of commissions in H2, as the board members are also commission members.

*Table 11: The presence of decision-making power over care in all the organisations. In black the actors that are having the decision-making power, in blue the methodologies used to make decisions.*

| To care about | To take care of | Care giving | Care receiving | Care coordination | Care making |
|---|---|---|---|---|---|
| a. Members Abstaining | a. Members: GMA decision | a. Farmer + workgroups Farmer + workgroups decision | a. Farmer farmers decision | a. Board Board decision | a. Board + farmer Board + farmer decision |
| b. Members Email/ALV/ personal contact | b. Members: GMA statement c. Members: Newsletter d. Board: Board decision | b. Commissions Commission decision | b. Commissions And board commissions and board decisions | b. Board board decision | b. Commission Commission decision |

*Table 12: Aggregate how care decisions are divided over the different relationships*

| ALLE | To care about | To take care of | Care giving | Care receiving | Care coordinating | Care making |
|---|---|---|---|---|---|---|
| Partnership Mammals and Birds | Members | Members NA | Farmer (committee) NA | Farmer NA | Board | Board farmer |
| Partnership plants and insects | Members | Members | Farmer (Board member) working group | Farmer Working group (board member) | Board | Board farmer |
| Neighborship | Members | Members Farmer (board member) (commission ) | | | | |
| Stewardship | | Board member | | | | |
| Community | Members | Members | Members Committee | | Board | |
| Company | Members | members | Committee Board | Committee (board member) | Board | Board |
| Partners in care | Members | | Committee | Committee board member | Board | |

## How the decision-making is disabling and enabling care

There are several ways how the decision making enables caring. The decision-making model is very transparent, in that members know what the costs and benefits are of the organisation, and the board gives the members access to all the information for decision making on the GMA. In addition, the model is low in hierarchy which makes it easy for members to reach people in the board or commissions if they have additional questions or concerns. This both happened before the GMA, so that members could influence the agenda setting and the different options that were presented at the GMA, and during the GMA where questions are answered before decisions are taken. So that makes that all concerns, tips, and considerations were taken into account. Moreover, when everyone votes for decisions that have impact on the whole organisation this leads to decisions that are supported by the whole organisation and not only by a small group of people inside the organisation. Lastly, decisions that impact one care relationship or require specific knowledge about the actor that is receiving care, are made in the commissions, workgroups and by the farmer. This way the persons who have specific interest in these relationships can make the correct caring decisions, without consulting the whole organisation or all the members with it.  (See table 11),

The main disadvantage about this decision-making model is whether the persons who make decisions, are also the people who have the most knowledge and expertise regarding care, an if this is the fairest way to make decisions. This comes back in the following observations from the data. Firstly it there are grey areas for decision making between the board and the GMA. Besides the topics that are written in the official documents, the board decides whether a decision about a topic is made by the board, or by all the members at the GMA. This makes that the board function as a gate keeper regarding who has the power to decide. It is not clear on what grounds the board decides to make decisions themselves, or take the decision with all the members.  An example happened in the board meeting of H2 where some of the board members wanted to make the decision themselves, while others claimed that it would be better to take the decision with the whole farm. Secondly there is tension between the board and the farmer. The board and the farmer both have the *care-making* decision power. However the farmer needs to care about the newly made relationships, even when engaging in these relationships is not caring. An example is a farmer who said that the board made the decision to buy little piglets in the autumn, while this is not the right season to have piglets, thereby moving against the nature driven value. The farmer explained they quitted because "the board made decisions regarding things they did not know anything about" (H3ETN).  Another farmer described that they are not telling certain things to the board, because then they will have an opinion about it, while they are not equipped to take the right decision. This sentiment is also found back at the members regarding the GMA. Several of the interviewees said: "I feel like I am making decisions that I do not know anything about, so I just vote yes, because the plans look nice" (H3L2).

## In sum

This section looked at how the responsibility over the different care relationships was distributed over the organisation in both taking up care tasks and decision making. It revealed that besides that members of the organisation can take up caring tasks themselves based on their expertise, personal values of care or preferences, the organisation has picked up the additional role of care-coordination and care-making. In care-coordination the organisation looks at the relationships as a whole, identifies where caring needs are not met, and distributes the responsibility of care to different parts of the organisation. Additionally care-making involves engaging in, or disconnecting from specific relationships in order to provide better care for the actors involved, or to include more actors under the care of the organisation. One tension found is when nobody takes up de responsibility to carry out caring tasks, or these are not seen or prioritised by the persons responsible for care-coordination. This creates blind spots in the organisation where the organisation is not aware that the appropriate care

is not given.  Another tension that was found is that it is questionable whether people with decision making power is the person who can make the best decision regarding care. Examples were found where members did not know what they were deciding over, and also where board members made decisions that the farmer assessed as not caring at all. The next section investigates the care vision and care goals of the organisation.

## 3. Purpose

There are two topics that together form the purpose category. The first topic is visions (section A). In section A the question: "what is the vision that the organisation has regarding their place and purpose in the world?" from the theoretical framework is answered. This section presents the four types of care visions that are denoted by the sampled organisations. Firstly, individuals have a personal vision of care, which is their personal ethics of care. Secondly, the members of the sampled organisations have a shared vision of how they connect with each other as a community. Thirdly, there is a shared vision of how the organisation is connected to place. Fourthly, it includes the visions that the organisation has for the future. The second aspect concerns goals (section B). Section B answers the question of the theoretical framework: "What are the goals the organisation has to reach their care vision?".  The goals of the organisation tell something about which subjects are seen as the subject of care, and what practices and aspirations organisations include for supporting their caring relationships. Additionally, this aspect shows how and if the care visions are translated to goals.

*Section A: care visions:*

*Personal visions of care: the ethics behind the practice.*

The personal care visions of the members of the organisation give insight in what kind of future the organisation represents. Different kind of these visions are have been identified.  Firstly, there are vision that state that the organisations represents a different way in which humans and non-humans should relate (see table 13). Interviewees stated that they were dissatisfied by how the current agricultural and food system works, and that they perceive the HB-model as a better alternative. For example one interviewee says: "The whole industry is terrible. They poison the soil, make whole areas like a desert, and it has such a big footprint. {The organisation} is a way to do it in a differently, grow our food without doing all off that" (H3L1). Other visions that were named are for example that the organisation represents operating in a nature driven way, taking care of biodiversity issues, respect for the earth, and not using harmful pesticides. Secondly, there are visions where the care from humans to other humans is central (table 13). People said the organisation represents a way to preserve the soil and the land for the future generation, better futures for their own children and better futures for the farmers. Lastly visions were named that were focussed on the benefit to the person themselves (table 13). Having control over food, wanting to be self-sufficient, making social connections and increased happiness were named as visions of what the organisation stands for. There is awareness of the differences in care values between the individual members, but this difference is not seen as a problem. The story is that although the members all have different reasons to be part of the organisation,  in the core they are all supporting this model and the values that it represents. The following quote illustrates this "We all have our own 'why', that results into the same 'how'" (H2L1).

| Human- non-human | Human-human relationship | Human-self |
|---|---|---|
| Alternative food system<br>Biodiversity<br>Biological food<br>Nature driven<br>closing resource loop<br>No pesticides<br>Respect for the earth<br>Local food<br>No plastic use | Future generation<br>My children<br>better for the farmer | Control over food<br>Self-sufficiency<br>happiness<br>social connections |

## Community visions of care: The connectedness to each other

Members of the organisation see the organisation as an co-creation where the individuals are aware of their interdependence to each other. One interviewee describes this process as: "a form of creativity, where everyone takes part in" (H1C2). This is illustrated by multiple members who tell the narrative that the organisation as a whole is something where multiple people are contributing to, and where everyone has a different care role and responsibility. Different interviewees point the attention towards the fact that they are dependent on each other for the functioning of the farm. This is sometimes experienced as a scary thing as someone pointed out: "I feel afraid when I see how much needs to be done, we are so dependent on the help from members, and this year we also have the orchard that we need to take care off. I hope we can make it happen together" (H3ETN). But also that interdependence and working together is something that is aspired to, and which gives a feeling of belonging and connectedness. One interviewee illustrated this by saying: the organisation for me stands for bringing back the natural and healthy connectedness between human, nature and society (H1C1). Another interviewee said that: "The organisation is ours, we are doing it together" (H3C2). This is also illustrated by stories that are told about how members planted the orchard together or together got rid of the Colorado-bug that was on their potatoes. Multiple interviewees also pointed out that they experience that they are part of a bigger whole that is striving towards the same goal.

## Place based visions of care: The connection to place

Members of the organisation experience a connection to place. It is meaningful for people to be present at the place where their organisation is situated. The place is the medium through which members experience awareness of how everybody is connected to each other. People remarked that they were seeing the impact of the seasons on the soil and that they see how things grow and live. One member illustrated this by saying: "I see how the pigs are playing, the chickens they are walking in the grass, with two geese to protect them, and I see that the chickens are eating from the acre, and that everything is connected" (H3L1). Members are curious and ask questions about the place, get to know specifics like the history or how one part of the acre is wet compared to another part or animals' life around the acre. People experience that they want to be at the place and feel drawn and connected to the place. One interviewee said: "I love to go there; the place is really beautiful"(H2B2). Another said: "This is the place where everything comes together, the place where we connect, the place where you can see it" (H1C3). Multiple people describe the place as healing, as a place where they find mindfulness and are able to disconnect from the stress of their daily lives. Different people describe it as therapeutic to be present at the acre and as finding connection back to the earth. For some people this is connected to a feeling of belonging. When the researcher asked what this place means to them,

one interviewee answered: "home" (H2B2), another " this is a warm nest" (H4L1). Another pattern that came back in the data was that the place gives hope of a better future, and a sense of wonder, now they can see it with their own eyes. On interviewee said for example: "If I see what is growing on our acre, it is inconceivable!".

## Visions of the future:

All cases have visions for the partnership, partners in care and company relationship (see table 14). Firstly, the vision for the partnership relationship is centred around the concept of becoming more circular, which entails including new relationships into the organisation. Interviewees have for example said that they want to make their own seeds (H4) or have their own herd of animals (H2). Secondly the cases have the vision of caring in a more sufficient ways for the actors they are already connected too. Examples that are named are learning about how to care better for the soil and insects, on how to become more one with nature, or share with nature. Different farmers also included that now they are producing biological, but they see much more room to grow and implement measures that are more caring for the soil and animals.

For the partners in care relationship visions were found regarding learning how the members can be more than consumers. This is illustrated by one interviewee who says: "some members are more like consumers and also act like consumers. But that is not the case, you are also member and producer" (H2B2). The challenge lies in how the board of the organisation teaches this different relationality to all the members. The organisation furthermore envisions that a lot of members feel engaged and feel responsible for a part of the care. One organisation indicated that it is important for the health of the organisation that people come and help with caring tasks. Lastly H4 and H3 named that they are also envision the organisation as a place for democratic decision making. Here are also still challenges found like the following interviewee illustrates: "how can you make sure that the members can say, at the right moment, stop that was not what we wanted. That is a challenge" (H3L2).

The visions of the company relationship are mostly centred around the diversification of the produce, and the elongation of the seasons, so that member can have more vegetables and also have vegetables in the winter. Moreover the farms that do not have the maximum number of members are envision their future as having to accomplished this goal to be financially stable (H1 and H2). For the rest of the relationships not every organisation has visions. H1 and H4 have visions regarding the neighborship relationship. They envision a future with high biodiversity and that they can support different species. Regarding the stewardship there have not been observed any learning objectives, although H4 and H2 do have raised questions regarding the supply chain decisions at the moment when new products were bought. This is however not translated into a vision.

*Table 14: Visions of the different organisations.*

| Relationships | H1 | H2 | H3 | H4 |
|---|---|---|---|---|
| Partnership | ███ | ███ | ███ | ███ |
| Neighborship | ███ | | | ███ |
| Stewardship | | | | |
| Company | ███ | ███ | ███ | ███ |
| Partners in care | ███ | ███ | ███ | ███ |
| Community | | | | |

*Section B. goals and care*

The organisations describe their goals in their year plans. The combined data shows that all the year plans are mostly focussed on the exploitation of the organisation in the narrative of the organisation as company (see table 15). The main focus of the year plans is what will be the produced by the organisation, what the costs will be and what this means for the weekly fee that members pay.

For the partnership relationship goals regarding circularity are central. H1 takes next steps in this relationship with the goal of identifying which parts of the soil are not healthy and focussing on regenerating these parts. H2 aims to take the next step by including animals in the organisation, so that the nutrient circle can become circular. H3 has goals for the increasing of animal health, regeneration of the soil, and the planting of the orchard that would increase the circularity of the production. H4 is building the At H4 the year plan is focussed on building the farm. Since they have started in the fall of 2020 the current ground on which they aim to build the farm, which was grassland is converted towards farmland. In their design the concept of circularity is central.

The cases have included biodiversity in their goals by stating that they all want to increase biodiversity on their premises in the coming year. The main focus of the organisations is to take a zero-measurement so that they can establish the current state of biodiversity. For the partners in care H1 and H3 have goals for the acquiring members. H2 and H4 already have the maximum amount of members and have not set new goals regarding the partners in care relationship. All organisations have set goals for the community relationship. The focus here was on the organising of activities and creating moments were members can meet each other. Additionally, H1 has set goals that they name a 'social contract' which focusses on what is appropriate and professional behaviour.

*Table 15: goals of the organisations*

| Relationships | H1 | H2 | H3 | H4 |
|---|---|---|---|---|
| Partnership | 🟧 | 🟧 | 🟧 | 🟧 |
| Neighborship | 🟧 | 🟧 | 🟧 | 🟧 |
| Stewardship | | | | |
| Company | 🟧 | 🟧 | 🟧 | 🟧 |
| Partners in care | 🟧 | | 🟧 | |
| Community | 🟧 | 🟧 | 🟧 | 🟧 |

In sum

The purpose category elaborated on the visions and goals of the organisation. The visions of care of the organisation are rooted in the individual care visions of the members that see the organisation as a way to make their values practical. Beside this the organisation embodies the vision of connectedness to other humans and to non-humans grounded in the concept of place. All organisations established goals for the partnership, neighborship, company and community relationship. H1 and H3 have set goals for the partners in care relationship which focus on the acquiring of members. H2 and H4 have not established new goals now they have reached the full amount of members. The results show that there are visions that are not translated into goals ( partners in care relationship). But also that there are goals that are not grounded in a vision (neighborship and community relationship). The next section elaborates on structures that support care.

## 4. Support

The support category consists out of three section. In section A the question: "What are the rules that are supporting the care goals of the organisation?" from the theoretical framework is central. The section shows that the agreement with HB-NL specifies some of the caring relationships and practices the organisation should engage in. The internal rules specify the distribution of the responsibility for caring tasks. The articles of association register the juridical status of the organisation, and specify the boundaries of the organisation. In section B the question "How is the organisation solving conflicts that endanger their care-giving?" is answered. The results present three types of conflicts that occurred in the organisations and how the organisation has solved them. Lastly, in section C the question: "What are the symbols that support the everyday care behaviour at the organisation?" is central. Here, three stories are presented that help translate the vision into everyday behaviour.

### Section A: Rules

There are three documents with rules. Firstly the document that captures the agreement that individual HB-organisations make with HB-NL. These rules specify actors, relationships, and practices of care (see Table 16).  Three human-non-human relationships are reflected in these rules. The partnership relationship with the animals is not explicitly referred to as the rules states that the aim is to be a mixed company with animals and crops but does not specify the relationship to the animals. The rules state that the organisations aim is to be fully circular, nature inclusive, and to be an ecosystem that provides food where the quality of the soil is central. Moreover, some practices of care are named, namely that no fertilizer and chemical pesticides are used. This refers to the partnership relationship with plants, crops, and non-humans in the soil. Furthermore the rules state that water use, energy practices and zero-emissions are named as a central focus point regarding circularity. This applies to the stewardship relationship.  Supply chain decisions, use of plastic, or the reduction of food waste that were identified in the stewardship relationship through the relational category (see table X ) are not specified. The neighborship relationship is reflected in the rules since the rules state that production at the organisation should be nature inclusive; crucial to that are an effort to increase biodiversity, and to regenerate ecosystems and landscapes.

All three human-human relationships can be found back in the rules. Different aspects of the company relationship are named .The rules state that the main purpose of the organisation is to provide food. It is specified that all labour is allocated to the farmer, and that the aim is to depend as least as possible on volunteers. At the same time the rules specify the boundary of the company relationship, as they state that there is limited to no space for business interactions, and that the maximum of persons that the organisation can provide food for is 500. The community relationship is also reflected in the rules, as they state that the organisations aim is to develop a community of members that together work in pursuit of exploiting the organisation. There is one implicit reference to the partners in care relationship stating that members of the organisation together protect the economic stability of the farm and therefore there is no external money present in the organisation. Additionally it is specified that the size of 500 members is chosen because it enables people to work together. The values sovereignty and transparency were named in the rules as underpinning this relationship.

Secondly, the internal rules specify the distribution of the responsibility for caring tasks. The rules state that there should be a board that at least consists out of three members, namely a chair-person, a secretary and a treasurer. An official method is specified through which board members are assigned at the GMA. The rules specify that the board has the responsibility over the daily decision making, and can install commissions that have a specific tasks. The rules specify that all organisations should have an executive board, some commissions, and a GMA that is assembled at least every half a year. Lastly, it is specified that the farmer has the role of manager concerning crops, acre and animals.

Thirdly, the articles of association register the juridical status of the organisation, and specify the boundaries of the company and partners in care relationship. Here is described that someone can become part of the organisation by buying a certificate, and this way become a co-owner of the organisation. This gives this member the right to vote on the (GMA), and to buy the produce of the organisation in exchange for a monthly fee. By registering the new member can decide for how many persons they want to buy produce, this is called "mouths". This means that one certificate can have 2 to 5 mouths, and a half-certificate has one mouth. The organisation is full when it has reached 500 mouths, and additional people that want to become part of the organisation are placed on a waiting list. The rules describes further that members have this contract for a minimum of three years, and only then can leave the organisation. The document specifies that based on what the members want to eat during the year, a cultivation plan is made, and based on this the costs for the exploitation of the land are calculated. The contribution per month per mouth is determined based on these costs. Additionally, the rules specify that the organisation is not allowed to sell products to other consumers than their members. Only in acceptable cases, like when there is more harvest than expected, food can be given or sold to other parties, but with the sole purpose to avoid food waste.

*Table 16: reflection of which relationships are named in the rules.*

| Relationship | HB- agreement |
|---|---|
| Partnership Mammals and birds | X |
| Partnership plants and insects | "Circular, nature inclusive, and to be an ecosystem that provides food where the quality of the soil is central." (Rule 6) |
| Neighborship | production on farm should be nature inclusive; crucial to that are an effort to increase biodiversity, and to regenerate ecosystems and landscapes. (Rule 6)<br><br>No pesticides and fertilizer use |
| Stewardship | water and energy practices and zero-emissions (Rule 3) |
| Community | X |
| Company | the focus of the corporation is to exploit the organisation (Rule 1)<br><br>all labour is for the farmer, and that the aim is to depend as least as possible on volunteers (Rule 2)<br><br>There is limited to no space for business interactions. (Rule 1)<br><br>the maximum of mouths that the organisation can provide food for is 500. (Rule 1) |
| Partners in care | aim is to develop a community of members that together work in pursuit of exploiting the organisation. (Rule 1)<br><br>there is no external money in the organisation as the members of the organisation together protect the economic stability of the organisation (Rule 5).<br><br>this size is chosen because it enables people to work together. (Rule 3)<br><br>sovereignty and transparency are central (Rule 6) |

There are three main conflicts found in the data. Firstly, conflicts arose because members experienced not enough care. The company relationship was observed as insufficient. Members were dissatisfied about the quality, the amount, or the price of the products. Secondly, conflicts regarding *care-making* were observed. In these kind of conflicts someone wants to make a care relationship, however this relationship is not conforming with the HB-model or with the values of the organisation. An example is that a member wanted to sell their honey on the land, but this is against the rule that no selling of products is allowed. Thirdly, there were conflicts between board members. Board members had different ideas of what sufficient care would entail and favoured certain care relationships over others. An interviewee says: "There are dark green and light green people, and we created such a different vision on how we should run the organisation. Some people wanted to put more emphasis on the sustainable relationships, but financially we have a boundary of what we can do. We do not want to get bankrupt in the first year" (H1C1).

Three sets of strategies were identified that the board of the organisation uses to deal with conflict (see table 17). The first set of strategies has the goal to avoid conflicts from happening. This was mainly used to avoid conflicts between members and the board. The board empathizes with members by identifying possible things that are hard to heard for members. Examples of this are when there is less harvest then expected, or when plans of members cannot be executed because they do not fit the HB-model. Next, the organisation communicates openly and upfront about what people can expect. For example one organisation said that it was important to communicate upfront that the harvest the first time would not be from sufficient quality, to prepare people on the harvest that was to come (H2). Transparency and openness are seen as central. The organisations have a second set of strategies that is used when the conflict happens. The goal of these type of strategies is to mitigate the conflict. When a conflict happens between a member and the board, the members get invited to talk with a board member. The organisations overall strategy is trying to connect to the other through empathy and dialogue. In the conversation there is room for the other to express their negative emotions. The board member relates in these conversations back to the fact that they are both members of the organisation, and that they are both dealing with the same issues. Besides this the board focusses on the positive things that the organisation does bring. For example at one organisation the meat was not tasty, and one commission member chose to refocus on the harvest that was there the coming week (H3). Additionally was named that the conflicts are solved or deescalated by explaining what the values and principles of the organisation are. Members are explained that in this organisation they are not only a consumer, but also an owner of the organisation as well. When a conflict happened in the board it was dealt with these conflicts firstly by dialogue and empathy. In one case this way facilitated by members who are specialised in conflict mediation (H1). Here the focus was put on the continuation of the corporation. When dialogue did not work, and values did not match, both in conflicts in the boards and between board and members, some organisations have chosen to say goodbye to the (board)member. In case of the conflicts in the board, the board members decided themselves to leave. In case of the member conflict with the board it was a mutually agreed decision between member and board.

*Table 17: strategies of dealing with conflict in different stages:*

| Categories | Strategies: |
|---|---|
| avoid conflict | Identifying possible conflicts through empathy |
|  | Transparency and openness |
| Mitigate conflict | Empathy |
|  | Dialogue |
|  | Explaining the values and boundaries HB-model |
|  | Focus on the positive |
|  | "We are both members" |
| End relationship | Saying goodbye to people |

*C Symbols that guide everyday behaviour*

From the different symbols named in the theoretical framework (heroes, stories, rituals, and metaphors), only stories were found in the data. Several stories are recurring across cases. The topic of the first story is the relationship between the organisation and their external environment. This story can be captured by the phrase "we are a movement" by which is meant that all organisations see themselves as part of a bigger movement that has the aim to "transform the current food system towards a social, nature friendly food chain"(H3NWL1). This narrative is used several times by different members of the organisations but is also used by the boards of the organisations to highlight that the organisations are part of a bigger movement with a mission that transcends the goal of the individual organisations. Another phrase that captures this notion is: "we are one of the alternatives" by which is referred to the idea that the organisation is one of the alternatives for the current food system.

Moreover, a story is present regarding what care work is expected from the different members. This is captured in the phrase: "you can help, but you do not have too", meaning that no care work is expected from the members, but that members can perform caring tasks If they choose to do so. At the same time there is a narrative of togetherness, and the sentiment that the organisation can only sustain itself through the help of members. This sentiment is found in the board of the organisation that distributes the care work, but also by volunteers who work on the acre and by the farmer. On the one hand this puts the focus on the burden of care, but on the other hand there is in this sentiment also a focus on the benefits and joy of caring. In response to the question of what makes it possible that the organisation is existing one interviewee for example said: "that we are doing it together. You are not the only one who is having a weird vegetable on their plate, if this happens you are together with 200 other families." (H1B1)

A third story that was present in the organisations focussed on the relation between member and organisation. That the members of the organisation perform caring tasks, implies that they relate not only as consumers to the organisation. Different interviewees said, "I am not a consumer anymore, because the produce come from my farm". (H3L2) Others pointed out this changed role by stating that they are now both producers and consumers at the same time. Again others claimed that they are "coming for more things and not only for the food" (H1C1). There is a shared sentiment that being part of the organisation gives members a way to put their values into practice. This is illustrated by the following quote: "The consciousness that we cannot go on like this, I have been feeling already for a long time, but the most beautiful thing is, that I can finally contribute to practically solving it" (H2L1). This sentiment came back for different individuals for different values of care.

The section explored three different kind of support structures for care. Rules were mainly used to give a framework over how responsibility should be distributed in decision making and task division. Additionally rules were used to set boundaries to the organisation (e.g. no selling of products, 500 mouths) and to sketch the actors and nature of the relationships with the actor that the organisation is expected to engage in. It was also observed that part of rules about the stewardship relationship are not found back in goals, visions, or practices in relationships in the organisation. Dealing with conflict is important as it helps to navigate the tension members feel about being more than a consumer. Members that are used to relate as a consumer are through dialogue make aware of, that being part of the organisation involves a different way of relating. The ability to deal with conflicts in the board helps to facilitate the tension that the question "what is enough care? And how can we care in the best way" brings and this way navigate different opinions towards a productive decision. The symbols support new imaginaries of relating. Stories were found that focussed on framing the organisation as part of sustainability transitions. Additionally, as story about members are not longer consumers, but are also producers and practice their care values was found. Lastly, a story was present about what care work is expected from the members .The next section elaborates on how the organisation navigates its place in the world.

## 5. Place in the world

This category aims to answer the following question from the theoretical framework: "How does the organisation shape its place in the world, and validate their care-giving role?". Three strategies that organisations use to shape and negotiate place in the world were identified: i) mitigating critique of local parties that are against the arrival of the organisation, ii) using the organisations' own network to create legitimacy and acquire resources and iii) use the connection with HB-NL to decrease knowledge gaps, find suppliers and to learn.

Firstly, the organisations all had to negotiate their place in the local area and deal with critique of their arrival. Parties either critiqued the individual organisations, or the HB-concept in general. At all the organisations the arrival of the organisation was seen as a negative thing by the neighbourhood, surrounding agricultural companies, or both. At H1 the neighbourhood was afraid of increased traffic and nuisance of the 200 households that would come to get their groceries every week. At H2 the neighbourhood had complaints because they thought the organisation wanted to start an intensive agriculture company, and they were afraid that they would find rats in their gardens or would not have enough water for their plants. At H3 the neighbourhood was weary because there was a restaurant at the other side of the road where the arriving and leaving cars would shine their headlights in. Furthermore at H3 and H4 they were suspicious of the name "herenboeren" since it has a negative connotation. As one member explains: "The names origin is found in a oppressive regime that was common here, in which farmers would work for a landlord and often be abused"(H4ETN). All organisations claimed that they were watched closely by the neighbourhood and farmers who have their company close by. All the organisations in this study's sample deal in the same manner with critique. Firstly, they invite people with that are against them to have a dialogue, while they are avoiding debate. They explain to the neighbourhood or other local people who have critique what exactly the plans are. Alternatively, they actively go into the neighbourhood or to farmers to have these dialogues as happened at H4. When necessary, the board goes into dialogue with the external actor and this way compromises or solutions are found. For example H1 now has another entrance on the other hand of the premises so that people are not parking in the neighbourhood. Additionally, they invite people on the land to take a look at what the organisation is exactly doing. One interviewee said: "if they know that we just have 15 pigs, and not 1000 the whole picture becomes different" (H2B2). Different interviewees also said that they are not reacting on mean comments, or comments

that would force them into a discussion where the inevitable is that they need to defend themselves. This way the organisations are not engaging in debate. Secondly, they claim that the HB business model is an addition to existing models and that it represents that a different way of producing food is possible that can be beneficial for both farmer, consumer and nature. This way organisations aim to avoid a discussion where it is "them" versus "us" but focus on a shared "we". Empathy and understanding are hereby central themes that were found in the data. There is empathy and understanding for other farmers and knowledge that it is not easy nor fun to be a farmer in the current system. It is recognized that there are a lot of laws and restrictions that are not working for all the parties, where the HB-organisations can align with the mainstream agriculture organisations. A shared sentiment among the HB-organisations was that they are not against people but believe that there is another way of being possible.

Secondly the organisations use their own local network to gain legitimacy and resources. Connections to local municipalities and provinces are made in all cases. The organisation is often seen as a practical application of the ambition of a municipality or province regarding sustainability transitions. This way the organisations often find allies in them. At the same time they are often having difficulties with local agricultural policies regarding nitrogen and the keeping of animals. Some conceptual design choices in the model help to go through the loopholes of these policies. One example is that the organisations have 249 chickens and that they are in a moveable caravan, as this way they are still considered as an individual with chickens as a hobby and not as an industrial company. In addition connections with local agricultural companies were observed. Through these connections organisations have access to additional resources like machines or baby milk for young cows. Moreover, local connections with nature organisations were made. In these connections they work together on nature activities or HB-organisations are able to make use of their facilities.

Thirdly, all the HB-organisations use their connections with HB-NL to decrease knowledge gaps, find suppliers and to learn. A local HB-organisation can count on support, knowledge, suppliers, and advisors on a diverse range of topics from HB-NL. There are different learning circles which goal is the professionalization of the different parts of the organisation. There is for example a learning circle for the farmers, communication, and one for the chairpersons of all the organisations. The organisations have different relationships with HB-NL. On the one hand the organisations are happy to be part of a learning network, and they appreciate the help of HB-NL, especially the help that they got in the first years. But as the organisations are aging, and this help is less needed, the power relationship is questioned. There were concerns regarding who can decide what the farmer does, and how and where the farmer works. For example the farmer works for the organisation but is used by HB-NL to help other farmers that are still learning. Moreover the costs of the contribution that the organisations pay to the HB-NL, are questioned, especially since it is not clear for some organisations what HB-NL is doing with the money and what they get back for this.

## In sum

The organisation validates their care providing role by negotiating their place in the local area by taking away critique from locals. They organise legitimacy and resources from the local organisations and governments. Moreover the organisations decrease knowledge gaps, find suppliers and are part of a learning network of HB-NL. Additionally, they pair up with the existing farmers, not getting into a narrative of "them" versus "us", but creating a shared "we". This way they position the HB-business model next to already existing business models to show that a different way of producing food is possible.

## Part two: the process of adopting care

The first part elaborated on how an ethics and practice of care is embodied by the caring organisation. This second part explores how the organisations have adopted the HB-model. The section continues with describing how the organisations follows the phases of the model of Jones & Macpherson (2006), which learning factors of Poeck et al. (2020) were important in every learning phase, and which type of care was adopted in each phase. Secondly the section continues with describing the outcomes of learning that can be observed in the organisational structures.

## Adoption Phases and learning factors

**Intuiting: the introduction to the HB-model**

In he intuiting phase the sense making of one person with an idea is central (Jones & Macpherson , 2006).  In the cases this happened in the following way. One person has the intention to start a HB-organisation. The individual comes into contact with the HB-concept either because they heard of it, visited an HB-organisation, or looked for another way of producing food and found the HB-concept through an internet search. There were no learning factors identified in this phase. The interviewees all communicated that they *cared about* the topics that the HB-concept represents, and this was the main reason to pursue its application (see table 18).

**Interpreting: Finding the core group**

The interpreting phase was defined by Jones & Macpherson (2006) as explaining the idea to others and experimenting with the form of the idea. In the cases this phase started when the one person with the idea to start an HB-organisation finds a core-group that shares the same ambition. The interpreting process is characterised by the individual finding a core-group of 6 families who together want to be leading the adoption process. When the core group is formed, they get help from the national movement, with whom they sign a contract that binds them to the HB-concept. This also forces them in a later stage to pay a fee to HB-NL for the help that they gave to the organisation in these first phases of adoption. In the cases members of the core-group are usually found through the advertisement of the initiative in local newspapers and social media with the question that this one person is looking for other people to help them. This phase was completed by the cases in a time range between a few weeks and a few months. The main way care gets adopted in this phase is that more people *care about* the topics of the HB-concept (table 18). This stage also involves the core team visiting to an already existing organisation that works with the HB-concept to get acquainted with the care practices. The main step in this phase for the core group is to get to know the concept of the HB and decide whether they want to commit together to pursuing the application of it.

**Integrating: Members and location**

Integrating was defined as the development of shared understanding and coordinated action through mutual adjustment (Jones & Macpherson, 2006). In the cases this is seen back after the core-group was founded. The core-group starts with coordinated action towards the adoption of the model. This phase starts by a change of the organisational official structure. The core group gets transformed into a non-profit foundation so that they legally can get funds. This way they create the first form of the organisation. The two main objectives for this phase for all HB's are 1) getting at least 150 members to start the organisation and 2) finding a location of 20 hectare where the organisation will be located. An important factor to this phase is the help of the HB-movement. The HB-movement helps with getting local funding so that the core-group can rent a location, and they supply promotion material. One main thing the core-group learns in this phase is how to tell the HB-story. The HB-movement teaches the core-group how to tell the story of the HB-model, and which questions they can expect.

Secondly the group learns how to reach and acquire members. One intrapersonal factor that enables this learning is the knowledge about how to reach potential members and how to use communication channels. This is illustrated by one interviewee who says: "we needed to learn where who our members were and how we could reach them (H4B2)". Material factors that have helped to get members is that a prototype was available so that people could see that this concept is actually working. Furthermore media attention was seen as helping for the acquiring of members. Additionally, the corona pandemic was named as a factor that positively influenced the recruiting of members, as people looked for ways to be outside. Lastly, material factors that were identified as important were the distance to the city. It was observed that HB's closer to the city have an easier time to find members (see table 18). Thirdly the group has to find as piece of land that can be used for a longer amount of time. The model implies that the leading group is to either buy land, or to lease the land for a minimum of 30 years. The interviewees all argued that in practice this is hard since land is scarce . Therefore a material factor that facilitates the adoption process is the availability of land. Network factors were also important. Network factors are identified by this study as: 'knowing people or having people in the network of the organisation that can provide you with guidance, support, knowledge or resources'. The perception of the local neighbourhood is important, as some organisations found a location, but this did not fall through as the neighbourhood was so heavily against it. Secondly organisations found locations through the network of their own members or with the help of local actors like the local municipality. Therefore the network is seen as a enabling actor in finding a location (see table 18). All cases have major challenges in finding land. One organisation started with less than 150 members to not let an option on land pass. This led to financial problems in the future. All other organisations spend 2 to 3 years to find land.

The analysis showed that intra and interpersonal factors were important in keeping the organisation together. Intrapersonal factors that were named are firstly a diverse and motivated group. The process of adoption was characterised as a lengthy process where there is a lot of uncertainty about if things will work out. The motivation of the group, trust that everything would work out, and patience were named as factors that helped the core group stick together and continue with the adoption. Secondly the interpersonal factor that was found in the data was that the group is not only a functional unit, but also a group that has fun together and feels connected together on a personal level (see table 18). When the first members were recruited the core-group gets the extra task of keeping these aspirant members engaged and updated about the process of acquiring members and a location. To do this the organisation *takes care of* questions of the aspirant members and *gives care* in the form of regular updates and newsletters. Therefore the care, adopted in this phase is the *care about*, *taking care of* and *care-giving* of the partnership relationship (table 18), since the board is starting to care about the community of aspirant members.


**Institutionalising: Building of the organisation**
Institutionalizing is defined by Jones and Macpherson (2006) as the process of ensuring that actions become routinized. In this phase tasks are defined, actions specified, and organisational mechanisms established. After enough members were recruited and a location is found the building of the physical organisation on the location begins. To this end tasks and actions become specified and coordinated. There were found two subphases in this phase at all the organisations. The first subphase is characterised by changing the juridical structure of the organisation is from a foundation to a cooperation, setting up the organisational structure and making the first decisions. Out of the core group a preliminary board is created, and commissions are formed. In the cases these were a commission that worked on the design plan of the ground and a cultivation plan commission with input of the members through a survey. These groups *take care of* making the organisational grounds fit for the animals and crops to be handled according to the partnership relation and they *take care of* the

neighborship relationship as the design implements as well elements on *how to care of* non-humans that live in the area by for example making a candy hedge, planting more fruit trees in the orchard to supply food for the birds, and including different species to increase biodiversity on the land (see table 18).

Furthermore a budget is made by the preliminary board for the investments for building the organisation and how they are used to implement the design. A farmer is found, either through the HB movement, or in case of one of the organisations, one person out of the core group became the farmer. Then the first official General Meeting Assembly (GMA) is held where all the members vote for the instalment of the board, the design plan, and the budget for both the building of the organisation, as for the exploitation of the land. This way the partners in care relationship is established where all the members for the first time *take care of* making decisions together regarding all the care relationships. Furthermore at the GMA the commissions are presented. This way the *taking care of* the partners in care relationship happens for the first time. Next the board shows how the responsibility of care is divided over the organisation, and members are invited to join commissions. This way setting the foundations for *care giving* regarding the partners in care relationship (see table 18).

The second subphase of the institutionalisation is the building of the infrastructure on the land. Here the local concept of the HB-model is implemented on the location. In this period the members are paying already a monthly fee to pay the farmer but are not receiving any vegetables of the organisation yet. The farmer is working on the land of the organisation and with help of volunteers starts with the *care giving to* crops and the soil (see table 18). Furthermore, soil measurements are made to see the current health of the soil, to implement the right care giving measures. At the same time the infrastructure is build according to the model of the HB-movement. This means that the organisation implements the different puzzle-pieces that belong to the concept; the animals, a tunnel greenhouse to make the seasons longer, an orchard, equipment, machines, and a place to store them and a freezer (either on their land or rending it somewhere). In the buying of equipment and machines in some cases they adopted the stewardship of *care take of* (see table 18). In this phase the board heavily relies on the commissions and volunteers that are asked for resources, information, practical help and more to get the organisation up and running. So this is an important network factor enabling the adoption. Besides this another network factor that enables this phase is the help of HB-NL with organising and giving advise (see table 18). In this phase also the first activities are organised and when the first members that come help at the organisation get to know each other *to take care* of the community. Furthermore a commission for the distribution makes sure that everything is *taken care of* in preparation for the first harvest (see table 18).

There were different institutional factors that played a role in the adoption. Firstly in one case there were not enough members, but the organisation was funded since the location became available. This led to a deficit in money to set up the organisation. Secondly, the knowledge of setting up the organisation in such a way that it would be beneficial for the human-non-human relationships enabled the adoption in this phase. The cases named the presence of a farmer or someone else with sufficient knowledge crucial in this phase. Thirdly the right amount of people in the board is necessary to make the work-load no to high for individuals. In one of the cases the work-load became so high different individuals left the board when this phase was completed. Two material factors influenced this adoption phase. Firstly the adoption was seen as easier for some cases since some puzzle pieces of the HB-model were already locally present. At one case there was for example already an irrigation system present. Secondly the availability of a prototype that the cases could take as an example helped the adoption, since questions could be asked about the implementation to the already existent organisation. At the same time cases noted that each location is different and that they all have their own challenges. Organisations also learned that there were a lot of things unknown, and that they needed to take decisions based on their own local circumstances that were different from the existing

organisations. They had to learn to navigate missing information and find ways to make decisions that are the best for their local conditions. This was identified as a interpersonal factor guiding the adoption. Another Interpersonal factor played a role in this phase. the board is learning how to work together and how much responsibility the board can carry. This is illustrated by the following quote: " we had to learn how to do meetings. Some people were more doers, and others more thinkers. We had to find out how bring these two together "(H1B1). The ability to bridge different kind of people is therefore also identified as a factor (see table 18). This phase ends when the first harvest is distributed.

**From intertwining to intuiting: The organisation in operation**
In this phase the organisation is in operation and provides harvest to the members on a regular basis. The care-relationships out of the model are further institutionalised. When the farmer and working groups see that no sufficient care is given, care-receiving practices get adopted into the organisation. Activities are organised by the activity commission, and feedback is asked on activities. Additionally, the company relationship becomes routinized, as the products are supplied weekly to the consumer. The board rolls out feedback moments where the quality of communication, activities and produce are collected. This refers to the *care-receiving* way of care of the partners in care, community, and company relationship (see table 18). Two of the four organisations have started without animals as their land does not have nitrogen certificates. These organisations are in this stage still working towards integrating this part of the model in their organisation. The organisations in this study did not only adopt new ways of caring, but also new practices of care, to deepen the already existent relationships. The organisations framed the institutionalization as a continues process. This attitude helped the organisations to keep taking small steps and seeing it as a continuing journey rather as an objective to fulfil. This is illustrated by the following quote: "We are building the organisation, and that is not done in two months, that is going to take us maybe five years or more" (H1B1).

The deepening of care relationships involves the adoption of the concept of circularity, where the organisations aim to be a self-sustaining system. To obtain this new relationships need to be made and existing care relationships are deepened. One the one hand this happens through the processes of intuiting, interpreting, and integrating (table 18). One person identifies how care can be given in a better way, communicates this to the group and this gets implemented in the organisation. Individuals got new information to care better through asking feedback from members, from other commission, or by learning by doing where non-humans give feedback regarding the care they received. If the feedback came back that they could give better care, or they heard about better care methods, members changed their behaviour to try to perform a better way of caring. Different parts of the organisation were adjusted an altered to better fit the care needs of the different relationships. This for example happened for the company and partnership with nature relationship. For the company relationship for example official marketing plans are established, and harvest and distribution programs are made. The partnership in nature relationship workgroups gets professionalized as different people come at pre-defined times to ensure a continuity in care

This pattern is also observed at the board level. The board is in this phase learning what their task is and which expertise they need to fulfil these tasks, regarding the deepening or the care relationships now that the main part of the institutionalisation of the model is completed. The board of H1 for example was changed after phase three. When people left the board, roles that were missing were identified and profiles were made to recruit the right board members. Next to this the organisations are also learning which tasks are for HB-NL or the commissions and which are for the board. In all organisations there were discussions regarding their relationship with HB-NL and what they expect from this organisation and which roles they rather have ownership over themselves. In H2 there was for example a discussion about who had the right to decide where the farmer works and for how many hours.

On the other hand this process happens through learning through intertwining where the organisation learns from their external environment. The learnings come from the other HB-organisations, from HB-NL, television, external companies, or higher educational organisations. One example is that the farmers learn from each other and have monthly meetings where they exchange knowledge about how to care for the crops and animals. Another example is that at one organisation different higher educational organisations help to measure the biodiversity and teach the organisation what and how to measure this.

The intrapersonal factors that are influencing the adoption process are firstly the willingness to learn in the organisation. This is illustrated by one board of an organisation saying that they think reflecting on their process is important and necessary for the functioning of the organisation (H1B2), but also by another interviewee who says that staying curious and being willing to learn about nature by asking questions is necessary to come into better relationship with nature (H2B2). A second intrapersonal factor is the knowledge of the farmer. The knowledge and skill of the farmer influence whether the farmer has time, energy, and knowledge to care for crops and animals in a sufficient way. In the cases there was a difference observed between the expertise of the farmers. Some of them say that they are still learning the basic care giving (H1 & H4), while others think that the ways of care can be dramatically improved, and practice additional care practices (H2 and H3). This influences how fast an organisation can adopt additional care practices.

An interpersonal factor that was influencing this adoption process is the ability of the board to have dialogue. Different interviewees point out that it is important to work on speaking the same language, since the board has such diverse members. They name practices of empathy and listening as facilitating in this process. Material factors that are hindering the process of adoption are mostly that laws or structures are not compatible with this model. The organisations that do not have animals yet, deal with nitrogen laws that are most likely not applicable for them, as they bind the nitrogen in the ground where the vegetables are produced. However there is no clear regulation for these kind of situations, which makes that the organisations still need these permits. However the nature of organisation, and that the animals do not have a stable, makes that the organisation can not provide the information that is necessary to get such a permit. Another example is that the organisation is not certified for the label biological as they are not selling their produce to consumers. However this creates problems when they want to bring their animals to a biological butcher. The butcher cannot prepare the animals as this would lead him to lose his certification. A network factor also has influence on the adoption of care in this phase. The farmers who have better ties with their environment have better access to resources that can help them to care for the identified relationships. For example in one case a baby cow needed help and extra food. The farmer could immediately get this food from another farmer that they knew in the area. Another farmer was able to get knowledge how to care for the vegetables and get to borrow equipment from local connections (table 18).

| Actions of organisation | Processes | Factors | Categories | Relationship | Way of care |
|---|---|---|---|---|---|
| person gets idea to start HB | Intuiting | X | X | Partnership<br>Neighborship stewardship<br>Community<br>Partners in care<br>Company | Care about<br>Care about<br>X<br>Care about<br>X<br>Care about |
| Finding a core group | interpreting | Material | Knowing about the HB-concept | Partnership<br>Neighborship stewardship<br>Community<br>Partners in care<br>Company | Care about<br>Care about<br>X<br>Care about<br>X<br>Care about |
| members and location | Integrating | Intrapersonal | Knowledge about how to reach members<br>Trust that things will work out<br>Local very motivated team<br>Diverse group<br>Patience | Partnership<br>Neighborship stewardship<br>Community<br>Partners in care<br>Company | Care about<br>Care about<br>X<br>Care about<br>Care about + take care of<br>Care about |
| | | Interpersonal | Team that is not just functional, but also has social ties | | |
| | | Material | Distance to the city<br>First prototype available<br>Corona<br>Availability of Location<br>Media attention | | |
| | | Network | Network of aspirant members<br>Local political help<br>neighbourhood revolt | | |

Table 18: overview of processes and factor of adoption per phase part (1/2)

| Actions of organisation | Processes | Factors | Categories | Relationship | Way of care |
|---|---|---|---|---|---|
| building the organisational frame and infrastructure on the premises | *Institutionalisation* | Interpersonal | Navigate missing information<br>learn to work together as a team | Partnership Neighborship stewardship Community Partners in care Company | Care about + take care of + care giving<br>Care about + take care of<br>        X (+ take care of)<br>care about + take care of<br>Care about + take care of + care-giving<br>Care about |
| | | Institutional | Having enough financial means<br>Right amount of people and roles<br>Knowledge non-human-human relationships | | |
| | | Material | resources that are already present<br>availability prototype | | |
| | | Network | HB-NL helps and gives advice<br>finding people in community | | |
| organisation in operation | *intertwining + interpreting + + integrating + institutionalisation* | Intrapersonal | Willingness to learn new things<br>farmers knowledge | Partnership Neighborship Stewardship Community Partners in care Company | Care about + take care of + care-giving + care-receiving<br>Care about + take care of<br>        X (+ take care of)<br>care about + take care of + care-giving + care-receiving<br>Care about + take care of + care-giving + care-receiving<br>Care about + take care of + care-giving + care-receiving |
| | | Interpersonal | Ability to have dialogue | | |
| | | Material | Old system is blocking new practices | | |
| | | Network | Local connections | | |

*Table 18: overview of processes and factor of adoption per phase*

## Outcomes of the adoption process: types of learning:

In this section the highlights which type of learning happened in each phase of adoption. In the intuiting phase the founders go through triple loop learning. They question the current agricultural system and instead of changing the rules and procedures of the current system, they are moved to look for alternatives like the HB-model. In the interpreting and integrating phase of the adoption single-loop learning was identified as the main type of learning. The organisations use the HB-model and implement it according to already established rules, procedures, and actions. Examples of this are how the organisations reach and acquire members, learn how to tell the HB-story, and how to get the location.

In the institutionalizing phase the main type of learning is double-loop learning. The existing rules and procedures do give a guideline for the adoption, but the organisation has to re-evaluate the model and reframe it in such a way that it fits the local characteristics of the farm. The organisations do this in four different ways. Firstly, all organisations made their own design of the location based on the HB-model. This al results in different design plans per organisation. Secondly, the organisations change their organisational structure and roles over time, thereby creating new roles and new rules which fit the challenge at hand. Different organisations have changed the organisational structure in such a way that they could work better together. H1 changed for example their whole organisational structure in the institutionalisation phase, at H2 commissions were merged, and at H3 new commissions and roles were created. Thirdly, the procedures and practices for the care relationships are reviewed, changed, or updated over time. In the company relationship for example official marketing plans are established, and harvest and distribution programs are made. The partnership in nature relationship workgroups gets professionalized as different people come at pre-defined times to ensure a continuity in care. Another example is found in H4 which now uses strip tillage instead of regular tillage due to failures in harvest. Fourthly, members experiment with new rules and practices when there are knowledge gaps. There is a lot of knowledge unknown, for which the HB- model also does not give guidelines. An example is how to be more nature inclusive and use the soil and insects to help with the growing of crops. Existing rules and procedures do not fit the challenge and different farmers experiment with how they can include nature in their practices.

## In sum

The results reveal that ways of care are adopted over time. The adoption of care starts with the notion of someone caring about a topic and over time develops into the organisational structures that integrate other ways of caring into the organisation. Furthermore, the results show that the adoption of care as a organisational learning process is not a process with a finished end date, but continuing. This means that non of the organisations had implemented all the caring relationships that are envisioned by the HB-model and by their own visions. Therefore new care relationships and additional ways of caring are still to be included, or care practices to be developed for them to fully adopt the HB-model. Network factors were identified as a new factor that impact the adoption process. Material, network and interpersonal factors were most often found as enablers for the adoption of care. Next to this institutional factors and intrapersonal factors made an appearance in one of the adoption phases. As material factors are hard to influence by the organisation, network factors and interpersonal factors could be a potential lever to increase the possibility of the successful adoption of care. The result of the adaption process is mainly double-loop learning.

# Chapter 5: Discussion

## Findings of the study – contribution to theory

The aim of this research was to understand how organisations that adopt care practices to engage in sustainability transitions embody caring. The study has five main findings: the study deepens the concept of relational responsibility, ethically informed practices in place and transformative agency. It shows which skills, strategy and structures are supporting the caring organisation to practice care, and identifies network factors as important in the adoption of care in organisations.

Firstly, the organisation takes responsibility over and cares for six relationships. Of these the partnership, neighborhood and stewardship relationship relate to non-humans. The company, partners in care and community relationship relate to humans. This is in line with the study of both Tschakert & St Clair (2013) and Morrigi et al. (2020) who state that the implementation of care into organisations can bring relational responsibility. This study deepens this concept of relational responsibility by exploring how different ways of caring, and therefore different levels of responsibility, are adopted and distributed in the decision making and task-division of the organisation. This study shows that on the organisational level, besides Fishers and Tronto's (1990) four ways of caring (to care about, to take care of, care-giving and care-receiving), two new ways of caring (care-making and care-coordinating) come into play. These two ways of caring shed light on how caring relationships can be influenced. This brings in the perspective that for care on the organisational level, it is not only important to look into who is having the responsibility to perform caring tasks, but also to whom has the power to influence the coordination of care tasks and the power to included or excluded relationships from the organisation. The results show that when nobody takes up the responsibility to carry out caring tasks, and caring needs are not seen or prioritised by the persons responsible for care-coordination, this creates blind spots in the organisation where it is not aware that the appropriate care is not given. Another tension that was found is that it is questionable whether people with care-making decision power, are those who can make the best decision to provide sufficient care. Examples were found where board members made decisions that the farmer assessed as not caring at all. This raises the question who is the best equipped to take care-making decisions. Care-making and care-coordinating might be at play in other organisations and care models, and therefore more research is needed to verify the presence of this type of care, its relations to the other ways of caring and how the mentioned blind spots in care can be avoided.

Secondly, this study deepens the concept of ethically informed practices that are grounded in place, developed by Tshackert & St. Clair (2013) and Morrigi et al (2020), by exploring what these practices are and examining which place they are grounded in. The study shows that there are actors that are physically present at the place of the organisation (e.g. the non-humans present at the location), and physically further away (e.g. distant others). The actors and practices therefore give insight in how care is grounded in different places, and whom ties them to that place. Additionally, this study shows how different practices reflect different ways of caring. Differences in *ways of care* between the organisations were found. The differences in care between organisations can be explained in the following way. At H3 *care-receiving* in the company relationship is not practiced. This is probably due to the fact that the organisation has only produced one year, and the feedback regarding the past year still needs to be executed. Furthermore, at H4 the *care-receiving* and care *about* are not practiced. This is probably due to the fact that the organisation is still in the phase of building the organisation and is not in production yet. This suggest that the adoption of care impacts the practice of care, this way connects the two frameworks in this thesis. However, for all organisations the stewardship relationship is only *taken care of* and for some relationships *care-receiving* and *care-giving* are missing. This raises discussion about the organisations' ability to respond'. Haraway (2016) identified this concept as having the willingness and the capacity to care for others in the environment

in which we are embedded. Since the stewardship relationship is mostly missing in the organisations, and this is the relationship with distant others, it suggests that it might be harder to provide particular ways of care of actors that are geographically, or temporally further away. This would imply that the capacity of the organisation to care decreases when distance increases. This is in line with Plumwood (2001) who suggests that distance makes it harder to care. Additionally, the differences in ways of care also touch upon whether all ways of care are necessary to be practiced to fulfil the care needs of the actors. For example, with the neighborship relationship, it raises the question whether it is fitting of the organisation to engage with non-humans in a *care-giving* and *care-receiving* way, or whether *caring about* and *taking care of* are enough to fulfil the caring needs in this relationship. Additional research needs to be conducted to enlighten how geographical distance plays a role in the capacity of the organisation to provide different ways of care. Furthermore, research should identify where organisations may rely on other methodologies or tools to care for actors that are harder to care for since they are geographically further away. For example, when supplier relationships become important research should point out where already existing tools like LCA or labelling could provide this care.

Thirdly, the results of the purpose category resonated with the concept of transformative agency of Moriggi et al (2020). Transformative agency was defined as the ability to crystallise a vision, project oneself in the future and imagine possible pathways of action. The category of purpose showed that the community of people that makes up the organisation, see it as the solution for social and environmental issues, and have imagined possible pathways of action, through the setting of organisational goals and year plans, to make this future a reality. Organisations has different goals and visions. This suggest that time is an important feature and the adoption phase of care can possibly impact the transformative agency of the organisation, this way connecting the two frameworks in this thesis. Since it was outside the scope of this research, it remains unclear which emotional processes and emotional skills exactly lead to the ability of the organisation to have transformative agency. This could be an avenue for future research.

Fourthly, this study shows which skills, strategies and structures are supporting the caring organisation to practice care. The category 'place in the world' highlights that seeking support from local organisations, governments and HB-NL is crucial for closing knowledge gaps, acquiring resources, and gaining legitimacy. This was already touched upon in the sustainability transition theory (Scoones, 2016), and in theory about the importance of place that focusses on livelihoods (Chales, 2011) but was not before associated with the caring organisation. The category *support* highlighted the supporting structures (conflict resolution, rules, and symbols) that enable the caring organisation. Conflict resolution skills and symbols are used by the organisation to help its members navigate the transition from being a consumer to also being a producer, a partner in care-giving, and part of a community. This way changing the narrative from buying goods towards helping to move towards a more social and environmentally just world. Members that are used to relate as a consumer are through dialogue made aware of the fact that being part of the organisation involves a different way of relating. This changing of the narrative is also observed in how the organisation relates to actors in the external environment. The organisation does not see competitors or organisations that are not implementing care models as competitors or enemies, but as allies that are stuck in the same dysfunctional system. Additionally, the rules help to set the basic structure of the organisation and define what the boundary is of the organisation, which actors should be included and give a few care practices that should be applied to the relationships. These topics have already been identified as important for organisations by organisational studies (Bolman & Deal, 2017), but have not yet been connected to caring organisations. These supporting structures might be at play in other organisations and care models, and therefore more research is needed to verify the presence these supporting structures.

Fiftly, the adoption of care into the organisations suggests that beside the four learning factors (intra and inter-personal, institutional and material) in the framework from (Poeck et al, 2020), an additional factor enabled the adoption of care in the sampled case studies. Network factors were identified by this study as: knowing people or having people in the network of the organisation that can provide you with guidance, support, knowledge or resources. This factor might also be at play at other organisations that aim to implement caring and therefore additional research should be conducted to verify this result.

The findings of the study should be interpreted taking the following constraints into account. The sample only included limited individuals. Although through purposeful sampling efforts were made to make the interviewees a representation of the organisation, this is never completely possible. Furthermore, active members were easier to reach, and therefore might be overrepresented compared to members that are less active and maybe also relate to the organisation in a different way. Additionally, due to Covid-19 not as much field observations and data as wished for was gathered. A more thorough analysis could have been made if the organisation was observed more than two times. This way also possible instances that were one-time events could have been filtered out. In the current analysis it might be the case that one-time events were coded as the business-as-usual. However, measures were taken by data triangulation to avoid this as much as possible.

## Reflection on the frameworks.

Two new frameworks were developed to study the caring organisation and its adoption. The first framework was designed to answer the question how an organisation embodies caring. An interdisciplinary framework with the following five categories: i) relationships ii) responsibility iii) purpose iv) supporting structures and v) place in the world, was constructed out of theories about care, organisations and sustainability transitions. The framework offers a way to look at organisations who are involved in sustainability transitions through the lens of care.

Firstly, the framework can be compared to other frameworks that aim to capture how organisations contribute towards a more environmentally and socially just future. In this context, the framework reframes the concept of nature, by specifying it as an actor instead of a resource. Existing models, like the Tripple bottom line (Alhaddi, 2015), Corporate Social Responsibility (Garriga & Mele, 2004; Kleine & von Hauff, 2009), circular economy models (Antikainen & valkokari, 2016), sharing economy models (Fargnoli et al, 2018) and models focussed on creating new business models for sustainability (Moratis, 2018) frame nature as a resource that needs to be saved for future generations, and thereby focus on decreasing the resource use or negative impact that the organisation makes. In this way the impacts for the livelihoods of actors that are impacted by the resource use or the environmental impacts of the organisation are made invisible. The framework in this study shifts the focus from reducing the impacts that an organisation has in terms of resource use, energy use, and emissions of harmful substances, towards how an organisation is supporting specific human and non-human livelihoods. This way nature is not seen as a resource that the organisation uses, but as a network of actors with whom the organisation has a relationship. Additionally, the framework helps to identify whether a relationship is exploitative or caring towards the actor, and what ways of care are used. This makes it possible to identify the nature of the relationships that the organisation has with the actors they are connected to, instead of the focus on resource reduction or the production of products with a lower footprint. The framework in this thesis therefore moves away from the idea that a sustainable organisation should be one that produces goods or services for the green economy but integrates the perspective that a caring organisation supports livelihoods. This also means that this framework can potentially be applied to check if organisations, that claim they integrate environmental or social values into their organisation, actually provide sufficient care for the actors involved, and if they have included all the actors that are relevant for the organisation. It is recognized

that care relationships in the framework become harder to categorise when there is distance either in time, or geographically between the organisation and the actor with whom it has a relationship. For example it remains unclear how much an organisation needs to reduce $CO_2$ emissions to sufficiently care for future generations. However the framework does make these relationships to distant others visible, which the other frameworks discussed above do not do so. As already noted in the previous paragraph, additional research needs to be conducted to enlighten how an organisation can care for distant livelihoods. This shows that the societal debate about what humanity wants to leave to future generations is still relevant.

Secondly, this framework is an addition to frameworks in the care literature as it conceptualises how care practices can be embodied and made practical into an organisational setting. Care was conceptualized by the care literature as a private affair (Ferber & Nelson, 2020). Different scholars are advocating for the inclusion of care in the economy (Folbre, 2006; Adams, 2010), through a focus on place or livelihoods, to transition towards a more environmentally and socially just future (Harcourt & Nelson, 2015; Wichterig, 2015; Gottschlich et al, 2015; Dengler & Strunk, 2018). This framework offers a method through which care can be included and measured in organisations, thereby aiming to provide a building block for the emergence of care-models in the economy. This was something that has not been explored yet in the care literature. Moreover, it brings into the care literature insights how the nature of care is changing when it is happening in the organisation, instead of on a personal level. Fishers & Tronto's (1990) framework assumes that care is a process and that all ways of caring are happening after each other and this way one phase of care happens at the same time. This framework has shown that the different ways of care can happen simultaneously, and that one way of caring is not necessarily better than the other. More important is that all ways of care are present at the organisation. The *taking care of* way of care, which is associated with masculinity and easy solutionism (Fisher & Tronto, 1990) is in this framework not seen as such, as some caring needs are just one time needs and can be solved by one caring action in time. The *taking care of* way of care is also contributing to the organisation as different members with different availabilities have a chance to care irregularly, or care when they have the appropriate skills to do so. This means that the responsibility of the organisation as a whole increases, as they can use more resources out of the group of members.

The framework offers a way to look at organisations who are involved in sustainability transitions through the lens of care. To ensure wider applicability of the results, more research should be conducted. It should be noted that the case study was done only in the agricultural sector and the only focus was the HB-model. Therefore the framework for the caring organisation should be tested and verified in other industries, sectors and for other care models. Next, the organisations used as cases were organised in cooperative form. Therefore, the application of the model and the responsibility of care is expected to be different for organisations that have another form of decision making. There are other emerging care models (like the Zoöp-model) that focus on other industries and not only on corporations. This can be the horizon for further research as the framework of the caring organisation can be applied by other researchers to other contexts and other care-models.

The second framework was designed to answer the question on how an organisation adopts care. The process of adoption was conceptualised as organisational learning. Theories regarding the process of learning (Jones and Macpherson 2006), the factors of learning (Poeck et al, 2020) and the outcomes of learning (Odor, 2019; Hargrove, 2002; Mierlo & Beers, 2020; Armitage et al, 2008) were combined to capture the adoption of care in the organisation. The framework captured the process of learning in different stages. In combination with the factors of learning this provides insights in which factors impact the adoption process in different stages. This helped to understand which challenges the adoption process brings and in which stage organisations can expect these challenges to arise. The connection that was made between different factors (intrapersonal, interpersonal, institutional and material) and different stages (from initiating to inter-twining) (as can be seen in figure 4 of the theory page 23), did not hold empirically. However, it was observed that enabling factors changed between stages, and not all factors were relevant in every stage. This gives valuable information to the HB-organisations regarding which learning factors can obstruct or help the adoption of care. However, it does not provide enough information to present a formal theory of how the learning factors are connected to the different phases of the adoption process of care. Additional research is necessary to explore how the learning factors and the adoption of care are related in specific organisations.

Framing the adoption of care as an organisational learning process revealed that the adoption of care is not a process with a finished end date, but a continuing process. This means that caring relationships can always be included, or better care practices can be developed. It also gave insight in how different care practices are adopted and what happens on an organisational level in the adoption process. The framework however did not show how organisations discover how they can care in the best way for an actor, and it does not reveal how this sense making and uncovering works. The process where individuals of the organisation find out how to care the best for the relationships therefore remains under researched.

It is questionable whether assessing the outcomes of the adoption process through the concept of first, second and third order learning is able to capture the relevant outcomes in adoption for care in full depth. The different orders of learning capture organisational aspects like how rules or policies change, but barely address which new relationships or connections are formed as a result of caring. It also does not include fully which new practices are adopted and how they influence the care relationship. Potentially, the first framework of this thesis can be applied on different moments in time or to organisations that are in different phases of adoption to give more insight in the outcome of the learning process.

# Chapter 6: Conclusion

This thesis aimed to answer how organisations adopt care practices to embody caring, and how care is adopted into an organisation. In this way, this study responds to the emergence of care and relationality at the margins of the sustainability transitions debate. This study explored the hypothesis that incorporating ethics and practices of care into organisations could facilitate the transition towards a more environmentally and socially just world. An abductive qualitative ethnography was chosen as the research design. Two interdisciplinary theoretical frameworks were constructed combining theories of the organisation, care and sustainability transitions.

The main findings suggest that the caring organisation does the following four things. Firstly, It is aware of the interdependency with different (non-)human actors with whom it is in relation. This enables the organisation to practice care on different places to different actors. Secondly, it takes responsibility over these relationships by institutionalizing the ethics of care into the vision and goals, and the practice of care in decision-making structures and task division. Thirdly, it has supporting structures in place on an organisational level to translate and enable the ethics and practices of care to turn into everyday behaviours. Lastly, it approaches the adoption of care as an ongoing learning process, in which the making of new care relationships and the deepening of existing care relationships are central.

The analysis of this thesis can help the individual HB-organisations to identify gaps in their ethics and practices of care which in turn enables them to repair these gaps by including forgotten actors, or practices. Moreover, it can be used to set goals and visions for all the different relationships they take responsibility over. Furthermore, this knowledge can assist HB-NL to improve on their care model. For example care practices regarding the stewardship relationship that were specified in the rules, were not integrated by the individual organisations. Additionally, the thesis provides an analysis of how the HB-model is adopted and which factors impact the adoption. This can enable HB-NL to better help and assist future organisations that aim to adopt the HB-model. Organisations that have the desire to use a relational and caring approach can apply the method used in this thesis to identify the relationships they aim to take responsibility over, and design how this is distributed in their task division and decision making. The framework that was created in this thesis to visualise care relationships in organisations can potentially have wider impact in society as it can be used by researchers or policy makers to uncover how caring an organisation actually is, which livelihoods it supports, and which ways of care the organisation applies.

To tackle the complex transition towards a more environmentally and socially just way of being in the world new ways of organising, relating, and caring are necessary. This study provides and tests a framework for organisations to discover how they can be in relation with the humans and non-humans that make the organisation for what it is. This way the organisation is reframed as a place where a community of people takes the responsibility of caring for the network of relationships that comes together through the organisation. This creates possibilities of moving towards a world that is not only carefully designed for humans, but also for all the non-humans that inhabit this world with us.

# A poem of acknowledgement

For the one that asked
Even though they knew
They would not understand.
The one who tried
Held my hand while I cried
And did not say a word.
You, who imagined clouds
In breaks distracting me
Let my laugh escape.
Talked hours to ease
My anxiety to write
And danced with me
Until midnight.
For the empathy and guidance
Learning each others humanity
In just an hour every week.
Friend that spoke
the soft encouragement
To take care of myself.
The check-ins, forest walks
Clean up sessions and snacks
are just as important
as those who were absent
to be present for me
cause they thought
This would give me more space
To write the words
That were inside of me.

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# Appendix

## A: Collaboration agreement

| |
|---|
| 1. The HB-organisation is a cooperative of households. This way all individual members have influence on the farm. The focus of the corporation is to exploit the farm, and to develop a community of members that work together in pursuit for this goal. There is limited to no space for business interactions. |
| 2. All the labour is included into the annual budget. The farmer has the role of manager of the organisation and is educated by HB-NL to be able to fulfil their job. It is strived to be as less as possible dependent on volunteers. |
| 3. Production is only for the needs of food for the members. The location and soil will determine what the possibilities are. This always results in a mixed-company with animals and crops, that aims to provide different produce. The size of the company will be no more then 500 mouths, as this way a group that can work together, but the business model is also financially stable. |
| 4. The company only produces for the members. The aim is to provide qualitative food. |
| 5. The company is financed only through investments out of the entry-fee for new members. This way there is no outside capital necessary. |
| 6. The production on the organisation is nature inclusive. This means that there is strived towards no input from the outside, and zero emissions. The aim is to be an ecosystem that provides food. This means:<br>- no use of fertilizer and chemical pesticides.<br>- every organisation starts at a level-0, and every year takes steps towards the 0-input model.<br>- Central are 1) quality of the soil 2) increase of biodiversity 3) regenerating ecosystems 4) landscape 5) water and energy practices.<br>- the principles of the exploitation of the organisation are transparency, sovereignty, biodiversity, and circularity. |
| 7. HB-farms are part of an active learning and experimenting network. Principle is what can be done locally, is done locally. The network is about exchanging knowledge and experience. |

## B: Quotation labels

The labels consist out of a two parts. The letter H and number (1,2,3 or 5 )together give information about which organisation the quote came from. The second letter gives more information about the data source. The meaning of the different letters can be found in the table below. Lastly, the last number refers to the specific interviewee. So for example H2B2 translates to that the interviewee was the second interviewee from board from organisation 2.

| B | Board |
|---|---|
| L | Member |
| C | Commission |
| ETN | Field observation |
| DOC | Desk Research |

## C: Distribution of relationships over cases

| H1 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals + birds | grey | grey | grey | grey |
| | Partnership plants + insects | grey | grey | grey | grey |
| | Neighborship | grey | grey | orange | orange |
| | Stewardship | orange | light grey | orange | orange |
| Human-human | Community | grey | grey | grey | orange |
| | Company | grey | grey | grey | grey |
| | Partners in care | grey | grey | grey | grey |

| H2 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals | grey | NA | NA | NA |
| | Partnership plants + insects | grey | grey | grey | grey |
| | Neighbourship | grey | grey | orange | orange |
| | Stewardship | orange | light grey | orange | orange |
| Human-human | Community | grey | grey | grey | orange |
| | Company | grey | grey | grey | grey |
| | Partners in care | grey | grey | grey | grey |

| H3 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals + birds | grey | grey | grey | grey |
| | Partnership plants + insects | grey | grey | grey | grey |
| | Neigbhourship | grey | grey | orange | orange |
| | Stewardship | orange | light grey | orange | orange |
| Human-human | Community | grey | grey | grey | orange |
| | Company | grey | grey | grey | white |
| | Partners in care | grey | grey | grey | grey |

| H4 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership Mammals + birds | grey | NA | NA | NA |
| | Partnership Plants + insects | grey | grey | grey | grey |
| | Neighbourship | grey | grey | orange | orange |
| | Stewardship | orange | light grey | orange | orange |
| Human-human | Community | grey | grey | grey | orange |
| | Company | white | grey | grey | white |
| | Partners in care | grey | grey | grey | grey |

**Legenda:**

| | |
|---|---|
| | Way of care is found in data for all the topics |
| | Way of care in not found in data individual case |
| | Way of care is not found in data of any case |
| | Way of care is found, but not for all the topics |
| N.A. | Way of care is not applicable since actor misses. |

**Differences between cases explained:**

organisations 2 and 4 do not have animals yet, therefore data regarding this relationship is missing. The aggregate is based on the available data. Where data was conflicting between cases,  an X was placed to indicated this.

| | Relationship | Ways of care | | | |
|---|---|---|---|---|---|
| | | To care about | To take care of | Care giving | Care receiving |
| **Human- non human** | Partnership a | | | | |
| | Partnership b | | | | |
| | Neighbourship | | | | |
| | Stewardship | | | | |
| **Human- human** | Community | | | | |
| | Company | X | | | X |
| | Partners in care | | | | |

## D: How different roles are distributed regarding ways of care over the relationship

| H1 | Relationship | To care about | To take care of | Care giving | Care receiving | Care coordinating |
|---|---|---|---|---|---|---|
| Human-non human | Partnership Mammals + birds | Members | Animal | Farmer | Farmer | Board |
| | Partnership Plants + insects | Members | Members<br>Helping the farmer | Farmer<br>Cultivation<br>3 specific volunteers | Farmer<br>Cultivation | Board |
| | Neighborship | Members | Members<br>Farmer | | | |
| | Stewardship | | | | | |
| Human-human | Community | Members | Members<br>Activities<br>Catering | Members<br>Activities<br>Catering | | Board |
| | Company | Members | Finance<br>Distribution<br>Marketing and communication | Finance<br>Distribution<br>Marketing and communication | Finance<br>Distribution<br>Marketing and communication | Board |
| | Partners in care | Members | Marketing and communication | Marketing and communcation | Marketing and communication | Board |

| H2 | Relationship | To care about | To take care of | Care giving | Care receiving | Care coordinating |
|---|---|---|---|---|---|---|
| Human-non human | Partnership Mammals + birds | Members<br>Board | NA | NA | NA | Board |
| | Partnership plants + insects | Members | Member<br>Exploitation | Farmer<br>Board member | Farmer<br>Board member | Board |
| | Neighborship | Member | Farmer<br>Board member | | | Board |
| | Stewardship | | Board Member | | | |
| Human-human | Community | Members | Members<br>Marketing and communication<br>Board member | members<br>Marketing and communication<br>Board member | | Board |
| | Company | Members | Distribution<br>Finance<br>Marketing and communication<br>Board member | Distribution<br>Finance<br>Marketing and communication<br>Board member | Distribution<br>Finance<br>Marketing and communication<br>Board member | Board |
| | Partners in care | Members | Marketing and communication | Marketing and communication | Marketing and communication | Board |

| H3 | Relationship | To care about | To take care of | Care giving | Care receiving | Care coordinating |
|---|---|---|---|---|---|---|
| Human-non human | Partnership Mammals + birds | Members | Animals Farmer | Animals Farmer | Farmer | Board |
| | Partnership plants + insects | Members | Working on the land Farmer | Working on the land Farmer | Monitoring Farmer | Board |
| | Neighborship | Members | Member Farmer | | | |
| | Stewardship | | Board | | | |
| Human-human | Community | Members | Activities members | Activities members | | Board |
| | Company | Members | Working on the land Finances Marketing and commmunicatin | Working on the land Finances Marketing and comunication | | Board |
| | Partners in care | Members | Marketing and communcation | Marketing and communication | Marketing and communication | Board |

| H4 | Relationship | To care about | To take care of | Care giving | Care receiving | Care coordinating |
|---|---|---|---|---|---|---|
| Human-non human | Partnership Mammals + birds | Members Board | NA | NA | NA | Board |
| | Partnership plants + insects | Members | Farmer Helping on the land | Farmer Helping on the land Cultivation | Farmer Cultivation | Board |
| | Neighborship | Members | Biodiversity | | | Board |
| | Stewardship | | | | | |
| Human-human | Community | Members | Members Activities | Members Activities | | Board |
| | Company | | Distribution Marketing and communication | Distribution Marketing and communication | | Board |
| | Partners in care | Members | Marketing and communication | Marketing and communication | Marketing and communication | Board |

In the form of table 11:

**H1**

| To care about | To take care of | Care giving | Care receiving | Care coordination | Care making |
|---|---|---|---|---|---|
| Abstaining | Company | Farmer workgroups > human-non-human | Farmer | Enabling structures | Board + farmer |
| Asking specific questions | Partner in care Specific relationships Stewardship | Commissions > human-human | Commissions And board | HB-concept | Commissions |

**H2**

| To care about | To take care of | Care giving | Care receiving | Care coordination | Care making |
|---|---|---|---|---|---|
| Abstaining | Company | Farmer workgroups > human-non-human | Farmer | Enabling structures | Board + farmer |
| Asking specific questions | Partner in care Specific relationships Stewardship | Commissions > human-human | Commissions And board | HB-concept | Commissions |

**H3**

| To care about | To take care of | Care giving | Care receiving | Care coordination | Care making |
|---|---|---|---|---|---|
| Abstaining | Company | Farmer workgroups > human-non-human | Farmer | Enabling structures | Board + farmer |
| Asking specific questions | Partner in care Specific relationships Stewardship | Commissions > human-human | Commissions and board | HB-concept | Commissions |

**H4**

| To care about | To take care of | Care giving | Care receiving | Care coordination | Care making |
|---|---|---|---|---|---|
| Abstaining | Company | Farmer workgroups > human-non-human | Farmer | Enabling structures | Board + farmer |
| Asking specific questions | Partner in care Specific relationships | Commissions > human-human | Commissions And board | HB-concept | Commissions |

In the form of table 12

| H1 | To care about | To take care of | Care giving | Care receiving | Care coordinating | Care making |
|---|---|---|---|---|---|---|
| Partnership Mammals and birds | Members | Members | Farmer | Farmer | Board | Board farmer |
| Partnership plants and insects | Members | Members | Farmer | Farmer Cultivation | Board | Board farmer |
| Neighborship | Members | Members Farmer | | | | |
| Stewardship | | | | | | |
| Community | Members | Members | Members Activities Catering | | Board | |
| Company | Members | members | Finance Distribution Marketing and communication Board | Finance Distribution Marketing and communication | Board | Board |
| Partners in care | Members | | Marketing and communcation | Marketing and communication | Board | |

| H2 | To care about | To take care of | Care giving | Care receiving | Care coordinating | Care making |
|---|---|---|---|---|---|---|
| Partnership Mammals and birds | Members | NA | NA | NA | Board | Board + farmer |
| Partnership plants and insects | Members | Member | Farmer Board member | Farmer Board member | Board | Board + farmer |
| Neighborship | Member | Farmer Board member Members | | | | |
| Stewardship | | Board Member | | | | |
| Community | Members | Members | members Marketing and communication Board member | | Board | |
| Company | Members | Members | Distribution Finance Marketing and communication Board member | Distribution Finance Marketing and communication Board member | Board | Board |

| Partners in care | Members | | Marketing and communication | Marketing and communication | Board | |
|---|---|---|---|---|---|---|

| H3 | To care about | To take care of | Care giving | Care receiving | Care coordinating | Care making |
|---|---|---|---|---|---|---|
| Partnership Mammals and birds | Members | Members | Animals Farmer | Farmer | Board | Board + farmer |
| Partnership plants and insects | Members | Members | Working on the land Farmer | Farmer | Board | Board + farmer |
| Neighborship | Members | Farmer members | | | | |
| Stewardship | | Board | | | | |
| Community | Members | Members | Activities members | | Board | |
| Company | Members | Members | Working on the land Finances Marketing and comunication | | Board | Board |
| Partners in care | Members | | Marketing and communication | Marketing and communication Board | Board | |

| H4 | To care about | To take care of | Care giving | Care receiving | Care coordination | Care making |
|---|---|---|---|---|---|---|
| Partnership Mammals and birds | Members | NA | NA | NA | Board | Board + farmer |
| Partnership plants and insects | Members | Members | Farmer working groups | Farmer | Board | Board + farmer |
| Neighborship | Members | Biodiversity | | | | |
| Stewardship | | Board | | | | |
| Community | Members | Members | Activities | | | |
| Company | Members | Members | Distribution Marketing and communication | Distribution Marketing and communication | Board | Board |
| Partners in care | Members | | Marketing and communication | Marketing and communication Board | Board | |

Overview:

| H1 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals and birds | [grey] | [grey] | [grey] | [grey] |
| | Partnership plants and insects | [grey] | [grey] | [grey] | [grey] |
| | Neighborship | [grey] | [grey] | [orange] | [orange] |
| | Stewardship | [orange] | [light grey] | [orange] | [orange] |
| Human-human | Community | [grey] | [grey] | [grey] | [orange] |
| | Company | [grey] | [grey] | [grey] | [grey] |
| | Partners in care | [grey] | [grey] | [grey] | [grey] |

| H2 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals and birds | [grey] | NA | NA | NA |
| | Partnership plants and insects | [grey] | [grey] | [grey] | [grey] |
| | Neighborship | [grey] | [grey] | [orange] | [orange] |
| | Stewardship | [orange] | [light grey] | [orange] | [orange] |
| Human-human | Community | [grey] | [grey] | [grey] | [orange] |
| | Company | [grey] | [grey] | [grey] | [grey] |
| | Partners in care | [grey] | [grey] | [grey] | [grey] |

| H3 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals and birds | [grey] | [grey] | [grey] | [grey] |
| | Partnership plants and insects | [grey] | [grey] | [grey] | [grey] |
| | Neigbhorship | [grey] | [grey] | [orange] | [orange] |
| | Stewardship | [orange] | [light grey] | [orange] | [orange] |
| Human-human | Community | [grey] | [grey] | [grey] | [orange] |
| | Company | [grey] | [grey] | [grey] | [white] |
| | Partners in care | [grey] | [grey] | [grey] | [grey] |

| H4 | Relationship | To care about | To take care of | Care giving | Care receiving |
|---|---|---|---|---|---|
| Human-non human | Partnership mammals and birds | [grey] | NA | NA | NA |
| | Partnership plants and insects | [grey] | [grey] | [grey] | [grey] |
| | Neighborship | [grey] | [grey] | [orange] | [orange] |
| | Stewardship | [orange] | [light grey] | [orange] | [orange] |

| Human-human | Community | | | | (orange) |
|---|---|---|---|---|---|
| | Company | | | | 87 |
| | Partners in care | | | | |

**Legenda:**

| | |
|---|---|
| (grey) | Way of care is found in data for all the topics |
| (white) | Way of care in not found in data individual case |
| (orange) | Way of care is not found in data of any case |
| (light grey) | Way of care is found, but not for all the topics |
| N.A. | Way of care is not applicable since actor misses. |

**Differences between cases explained:**

organisations 2 and 4 do not have animals yet, therefore data regarding this relationship is missing. The aggregate is based on the available data. Where data was conflicting between cases, an X was placed to indicated this.

| | | Ways of care | | | |
|---|---|---|---|---|---|
| | Relationship | To care about | To take care of | Care giving | Care receiving |
| **Human-non human** | Partnership mammals and birds | | | | |
| | Partnership plants and insects | | | | |
| | Neighborship | | | (orange) | (orange) |
| | Stewardship | (orange) | (light grey) | (orange) | (orange) |
| **Human-human** | Community | | | | (orange) |
| | Company | X | | | X |
| | Partners in care | | | | |