



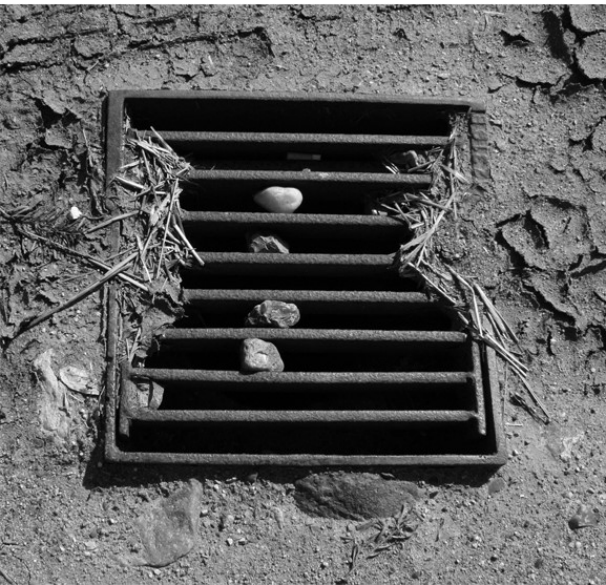
FOLKESTUEN

*- the development of a design concept
for future food experiences at Ausumgaard*

Mette Schellerup Gotfredsen & Conny Hanghøj



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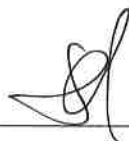

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20120839 Conny Hanghøj

20131210 Mette Schellerup Gotfredsen

ABSTRACT

The owners of the manor Ausumgaard have plans of establishing a 'Folkestue' combining distribution of local foods, *flexible employment*, a café, a cafeteria and a farm shop. As students from the Integrated Food Studies programme at Aalborg University, we see the opportunity to develop ideas for the future 'Folkestue', integrating the personal values of the owners Maria and Kristian Karlshøj-Lundgaard. This will be investigated through the research question: *"How can considerations on a social aspect and human relations contribute to a conceptual food related design of the future 'Folkestue' in the 'Kraftcenter' at Ausumgaard?"* The theoretical framework is the economic model *Experience Economy*, which we use for optimizing customer experiences and the theory of *Corporate Social Responsibility*. Data is collected via *Semi-structured interviews* and *Non-structured data Collection by Conversations* with owners and staff members at Ausumgaard, supplemented by *Observations* and *Mapping* of practices and surroundings. Additional data is collected from searching The Internet, homepages and our personal experiences of what we call "best practise" in the design of memorable food experiences. The data is analysed accordingly to the applied theories, and combined with the creative design methods *Mappings* and *Mood board*. Five key aspects are detected from the analysis: *The accessibility/visibility*, *The communication*, *The participation*, *Harmonizing with positive cues* and *The societal aspect*. By incorporating the five key aspects from the analysis, a conceptual food related design including a societal aspect, can be developed in the future 'Folkestue'.

Keywords: social cohesion, customizing memorable food experiences, flexible employment, local produce

READING GUIDE

We have chosen to include this reading guide as a service to the reader of this assignment, in understanding differences in text and format.

Flexible employment: Work with a reduced load for employees with a reduced ability.

We define *socio economic projects* as: *Flexible employment* created with the main purpose of determining whether or not each employee is fit to return to regular employment. The flexibility is thus the load of work for each individual - handling this load well, declares them fit for normal work. Not handling it, will mean remaining in a similarly flexible employment, or entirely retiring early from the workforce.

People in these *socio economic projects* have most often fallen out of the ordinary job market, due to illness, stress etc.

Use of theories, concepts and named entities

Theories and concepts are written in italic, e.g.: *Experience Economy*

Named entities, such as projects and companies are in single quotations, e.g.: 'Folkestue'

Analysis of interview

Quotes and observations are put in quotation marks and italic.

Style of reference

Harvard style reference: <http://libweb.anglia.ac.uk/referencing/harvard.htm>

TABLE OF CONTENT

1. INTRODUCTION	1
2. PROBLEM FRAMEWORK	2
3. THE CASE OF AUSUMGAARD	3
3.1. The History.....	5
3.2. The Danish Manor	8
3.3. Kraftcenter.....	9
3.4. The ‘Folkestue’ at Ausumgaard	11
4. STATE-OF-THE-ART INITIATIVES	11
5. THEORETICAL FRAMEWORK.....	14
5.1. Experience Economy	14
5.2. Corporate Social Responsibility	17
5.2.1. CSR Pyramid.....	17
5.2.2. Circular CSR.....	18
6. METHODOLOGY.....	19
6.1. Mapping.....	19
6. 2. Observations.....	20
6.3. Semi Structured Interview	21
6.4. Non-structured Data Collection by Conversations	22
7. ANALYSIS.....	22
7.1. Placement and Local Activities	23
7.2. Accessibility	24
7.3. Communication	27
7.4. The Essence of the Manor Ausumgaard.....	27
7.5. Special Occasions: The Spring Fair.....	36
7.6. The ‘Folkestue’.....	38
7.7. The Future ‘Folkestue’	42
7.8. Values	44
7.8.1. Economic Responsibility	45
7.8.2. Philanthropic Responsibility	46
7.8.3. Ethical Responsibility	47
7.8.4. “we have to enjoy what we do”	48
8. RESULTS FROM ANALYSIS.....	48
9. IDEA DEVELOPMENT PHASE	53
9.1. The Accessibility/Visibility	53

9.2. The Communication	55
9.3. The Participation	56
9.4. Harmonizing with Positive Cues	57
9.5. The Societal Aspect.....	57
10. CONCEPTUAL DESIGN PROPOSAL.....	58
11. DISCUSSION	65
11.1. Project Review	65
11.2. Theoretical and Methodological Reflections.....	67
11.3. Future Applicability.....	69
12. CONCLUSION	70
13. REFERENCES.....	71
Appendix 2: Interview guide Jes Damgaard, Ausumgaard	76
Appendix 3: Interview guide Klaus Seerup, Ausumgaard.....	78
Appendix 4: Interview guide Bente Tradsborg, Ausumgaard.....	80
Appendix 5: Interview guide Johannes Jørgensen, Møltrup	81

TABLE OF ILLUSTRATIONS

Picture 1: Entrance to Ausumgaard from the main road	3
Picture 2: White clock tower with a view to main building.....	3
Picture 3: The manor house at Ausumgaard	3
Picture 4: Welfare Pig	6
Picture 5: Farm shop.....	6
Picture 6: Ausumgaard flour.....	6
Picture 7: Staff drinking coffee in the 'Folkestue'	11
Picture 8: Staff having breakfast in the 'Folkestue'	11
Picture 9: Goods labelled Herregårdens Madbutik	13
Picture 10: Production at Herregårdens Madbutik	13
Picture 11: Sign leading to Farm Shop.....	24
Picture 12: Cobblestone road with white entrance tower	27
Picture 13: View of main building	27
Picture 14: Banner announcing the Spring Fair	37
Picture 15: Cars parked in front of farm shop	37
Picture 16: Signs leading to entrance	37
Picture 17: Spring Fair staff in their red t-shirts	38
Picture 18: Entrance to the 'Folkestue'	38
Picture 19: Table set for coffee break in the 'Folkestue'	40
Picture 20: Furniture in the 'Folkestue'	41
Picture 21: Furniture in the 'Folkestue'	41
Picture 22: Furniture in the 'Folkestue'	41
Picture 23: Glass walls framing a kitchen	54
Picture 24: Old pictures of folk costumes, and an example of family portraits.....	54
Picture 25: Interactive screen in the 'Folkestue' livestreaming from pigsty etc.	55
Picture 26: Children milling	56
Picture 27: Dining at a refectory table	58

Illustration 1: Ausumgaard and its placement including activities in the local area	5
Illustration 2: Mind map, visualizing activities and actors connected to Ausumgaard	7
Illustration 3: Organization chart of activities connected to Ausumgaard	9
Illustration 4: Table of search combinations	12
Illustration 5: Placement of Ausumgaard and activities in the area	23
Illustration 6: Mapping of accessibility and visibility of Ausumgaard	25
Illustration 7: Main map of the structure in the future 'Folkestue'	51
Illustration 8: Mind map of the structure in the future 'Folkestue'	51
Illustration 9: Presentation of findings from analysis.....	52
Illustration 10: Mood Board	61
Illustration 11: Functional Diagram	63
Mapping 1: Ambience of the manor house and courtyard	4
Mapping 2: Mapping of materials, buildings and surroundings.....	28
Mapping 3: The Manor	29
Mapping 4: The manor as a food production site	30
Mapping 5: The 'Folkestue'	33
Mapping 6: Life on a modern farm.....	34
Mapping 7: Modern farming	35
Model 1: Four Realms of an Experience by Pine and Gilmore	15
Model 2: Circular CSR model by Visser.....	18

1. INTRODUCTION

Social sectioning, threatening the traditional equality of Denmark, has been debated by the media for the past years. The bigger cities attract the youth with educational institutions, workplaces and culture, while the rural areas are left with farming, an elderly population, leisure areas and a majority of citizens on social welfare (Lorentzen 2012a, Vibjerg, Pihl-Andersen 2015). Politicians argue on how to solve the challenges of the urbanisation, leaving the rural areas with a declining income from taxpayers and businesses, while social infrastructure must remain. Thus creating the same benefits and challenges as seen around the world (Van Der Ploeg et al. 2000).

International studies point at new directions for developing rural areas. Today's development is taking a turn towards a matter of synergy, in opposition to the development seen throughout the 80's, 90's and the 00's of industrialization, efficiency improvement and technicalization. Farmers are collaborating, and farmers are co-working with service providers and social organisations in creating food experiences; meeting the demands of tourists and citizens (Van Der Ploeg et al. 2000). Van der Ploeg and other researchers foresee that new forms of farm-based rural development activities will emerge in the cooperation with non-farming actors in new arenas, such as rural tourism, nature and landscape conservation (Van Der Ploeg et al. 2000). Farm-stays, farm-holidays and restaurants growing their own produce at a local farmer, are all activities stemming from that development.

A second aspect of rural development is found in the production of high quality food products and regional specialities, attracting people seeking unique food experiences and food connected to a location (Van Der Ploeg et al. 2000). This provides smaller producers of foodstuff with an opportunity to produce and market their products at the source. The milieu or the encounter with the farmer also add value to the product (Marsden, Banks & Bristow 2000). Another way of strengthening the small producers in Denmark is seen in regional food networks, marketing small producers, or through the cooperation of small producers unifying their skills in a hub, distributing their produce to public institutions (Kjeldsen 2005). Experiences from the U.S.A. show that food producers uniting in hubs can increase local food production, furthermore creating more jobs (Barham et al. 2012).

Other researches argue that small producers can be profitable and create memorable or unique food experiences (Pine, Gilmore 1999). To many people, food is much more than meeting a physical need; it is way of exploring the world and expressing identity and social status (O'Doherty Jensen 2008). Even though Denmark is a small country, the regions have unique food offerings, signalling a history of production or climatic conditions; making the food a way of exploring the country. Furthermore, as food

is becoming a stage for modern customers to perform, the customers want the food to be an experience transforming them as humans. Creating food experiences with a societal aspect could be the element transforming the experience to more than just the consumption of food (Pine, Gilmore 1998).

Incorporating a societal aspect into a product or a business is often linked to a *Corporate Social Responsibility* (hereafter shortened: *CSR*) strategy within a business. *CSR* is a way of integrating social or environmental considerations, creating value within the company. *CSR* is also valuable for a business in relation to marketing, by adding value to the core product of the company, for instance by employing people with special needs (Erhvervsstyrelsen). The customers of the companies are then not only customers in the traditional sense, but are contributing to improve society. The society is also benefiting socially and environmentally, as these are also some of the problems the companies are aiming at solving through their *CSR* strategy.

CSR strategies can be used in the creation of unique food experiences. A company's *CSR* strategy can be leveraged to offer the customer the opportunity to buy a food experience, including an ethical or social responsibility. That food experience could be a meal, as meals worldwide are the frame of socializing, indicators of community building and basis for building friendships. Meanwhile, meals are uniting different kind of people, as food is one thing that all humans have in common (Holm 2008, Lashley 2000).

This project will, with these perspectives in mind, investigate the interplay between social interaction and place; designing memorable rooms including food experiences. We will exemplify this by a real-life case; the creation of the future 'Folkestue' in the 'Kraftcenter' at the manor Ausumgaard. The following section will present the case of Ausumgaard to clarify the scope of this project. The case is based on several observations and interviews with the owners, employees and stakeholders during the spring 2015.

2. PROBLEM FRAMEWORK

The manor Ausumgaard has decided to create a 'Kraftcenter' (a Power Centre) - improving sales of their niche products, and helping Ausumgaard to become a hub for food innovation and networks. A future 'Folkestue'¹ is also posed, further exposing Ausumgaard to the public as a social hub; including the sharing of meals and other activities related to food. We want to discuss, how these food activities can be combined with the social responsibility inherent in the *flexible employments*, planned to be a part of

¹ A 'folkestue' is an ancient Danish word, describing the living room on a large farm or manor

the future 'Folkestue'. Today Ausumgaard has a number of employees in *flexible employments*; the plan is to extend this practice in the future 'Folkestue'. We intend to investigate and discuss the feasibility of this 'Folkestue' in this project including a conceptual design proposal featuring; a farm shop, a display of locally produced foods, a café, a cafeteria and new flexible employment opportunities. This investigation and analysis will also focus on an interdisciplinary approach on how to implement these, while integrating and respecting the history and values of Ausumgaard.

Thus our research question is:

How can considerations on a societal aspect and human relations contribute to a conceptual food related design of the future 'Folkestue' in the 'Kraftcenter' at Ausumgaard?

3. THE CASE OF AUSUMGAARD

Driving at the main road from Holstebro, the manor Ausumgaard is placed in the right side of the road. One takes a sharp turn to the right, and instantly the city life in Holstebro and the heavy traffic on the road seems far away. A cobblestone road, enclosed by grass and snowdrop covered embankment are the first impression meeting us. Behind the embankment, tall trees are forming a wall; embracing the visitor with the silent feeling of being in a forest, see picture 1. Then the eyes meet the white clock tower, holding the entrance to the courtyard, see picture 2 and 3. A glimpse of the main building can be seen through the tower, and as we drive closer to the buildings, the trees are thinned and the magnitude of the manor buildings hits the visitor. Entering the courtyard, several impressions meet the eyes; the massive stables on three sides, the avenue of ancient, pruned trees ending at the stone covered yard enclosing the red five-winged brick house, see picture 3, and the massive windmills turning slowly in the background. See mapping 1 page 4, for the ambience of the manor house and courtyard.



Picture 1: Entrance to Ausumgaard from the main road



Picture 2: White clock tower with a view to main building



Picture 3: The manor house at Ausumgaard



Mapping 1: Ambience of the Manor House and Court Yard

3.1. The History

Ausumgaard is a family manor, situated on the main road between Holstebro and Struer in the Northern part of Jutland, Denmark, see illustration 1 for placement of Ausumgaard. The manor is the youngest of the Danish manors, dating back to 1475 and has kept its original appearance throughout the past 200 years; its buildings are protected in class A (Boysen 1977).



Illustration 1: Ausumgaard and its placement including activities in the local area

Ausumgaard has been owned by the Lundgaard family since 1942. Kristian and his wife Maria, the present owners, live in the old red brick buildings with their three children. Their daily-life includes the running of modern farming at neighbouring farms, as most of the stables at Ausumgaard are obsolete for modern farming. Evolving the manor and the appertaining farming, and assisting in the development of the society, is a focus of this work. Respecting the history, traditions and the culture of the old manor are also key (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).



Picture 4: Welfare Pig

Production at Ausumgaard includes 12.000 industrially produced pigs per year, supplemented by a smaller production of Welfare Pigs (Ausumgaard Pigs), see picture 4, in open stables and dedicated fields. Ausumgaard welcomes visitors to the pigs as well, educating kindergarteners, school-classes and customers. Ausumgaard also has a production of approximately 400.000 chicken's yearly- fully industrialized, but including welfare-elements such as special feed, a spacious environment, and bales of straw for a more natural behaviour (Ausumgaard.dk).



Picture 5: Farm shop

Four electricity-producing windmills also complement the “green” profile of Ausumgaard, both economically and environmentally. These are situated near the manor buildings. The manor enjoys the electricity produced here, and as the locals have been given the opportunity to buy windmill-shares, the shareholders reap the benefits. The windmill project has adjacent areas where trees and bushes are planted, providing shelter for wild animals (Ausumgaard.dk).



Picture 6: Ausumgaard flour

Ausumgaard's small farm shop is close to the highly trafficked road connecting Struer and Holstebro, see picture 5. The shop offers meats and produce; Ausumgaard's “welfare” pigs are sold as well as the stone ground flour, made from wheat grown on their own fields, see picture 6. Locally produced jams, honey and other products are also sold in the shop (Damgaard Lund 11/02/2015). The vegetables sold in the shop, are handled by a *socio economic* project, ‘Rødderne’ (the “Roots”) which is a part of Ausumgaard. The project was started on the basis of the owners' wish for recreating the manor's social responsibility for the local society. The manor's social responsibility as a workplace for people temporarily in need of considerations, is vital in the self-image of Ausumgaard (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).

Since 2009, Ausumgaard has hosted a Spring Fair. A Christmas Market has been added in the past couple of years, being held in the old stables. These in turn, bring back life back to the manor, and create a space for a closer relationship between customers and local producers in which to take shape (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). These events help to define Ausumgaard as a manor, invigorating the local community by creating physical and financial activity, as well as branding the manor as a high quality producer of foods (Damgaard Lund 11/02/2015). See illustration 2 for visualization of activities and actors connected to Ausumgaard.



Illustration 2: Mind map, visualizing activities and actors connected to Ausumgaard

The following section will present a select history of Danish manors as societal locations and in context, to gain a better understanding of Ausumgaard as a modern manor.

3.2. The Danish Manor

In a Danish context, a manor is a historical concept, dating back centuries. The manor was a large farm, characterized by extensive possessions of land, animals, forest and fields. Mills, sawmills, brickworks, hospitals and schools, and such essentials for making workplaces and earnings, and thereby making small communities viable (Erichsen, Venborg Pedersen 2004), are also often a part of these manors. The manor was owned by a nobleman, who benefited from privileges like exemption from tax and the right to use the peasants from the appertaining farms as serfs (Boeskov). The Danish society was at the time based on mastery- the right to exercise authority and the right to demand labour and economic contributions from the peasants. This right was counterbalanced by the manor owner's obligation to offer protection to the peasants. The mastery system originated in a period of time of an emerging central administration, where political and economic loyalty were the main cohesive power in society (Erichsen, Venborg Pedersen 2004).

From the Reformation in 1536 to the introduction of democracy in 1849, the manors played an important role in the administration and organisation of the rural society in Denmark. The manor owner was responsible for collecting taxes, maintaining the wills of peasant, maintaining law and order as well as enforcing legislation (Erichsen, Venborg Pedersen 2014).

Life on the manors was more luxurious than life on other farms, due to the connection to the aristocracy. The manors functioned as channels for new ideas within architecture, art, fashion and science from the European capitals. Music, reading and conversation was a part of manor life, also a mean to educate and cultivate the residents of the manor as well as the staff and trainees (Boeskov , Erichsen, Venborg Pedersen 2014).

The manors gradually lost their power and influence throughout the 18th and 19th century. The implementation of the Constitution in 1849 and the abolition of fiefs in 1919 finally eliminated the political power, privileged status and the exemption from tax. The ensuing agricultural reforms, societal and economical changes, bankrupted a large number of manor owners, as they could not afford to pay the taxes and fees linked to generational succession, furthermore reducing the position of the nobility (Boeskov , Erichsen, Venborg Pedersen 2014).

Modern Danish manors struggle to make a living from farming, as international competition, high salaries in Denmark and environmental demands make it difficult to make ends meet. Protected and often considerable edifice, add to the serious challenges the manors face. Consequently, a number of manor owners are trying to develop their manor to fit the modern society, for instance by transforming

the buildings into office communities, conference facilities or development centres for local food production (Fremtidens Herregård). All of these changes and activities based on the history of the Danish manor; a large workplace with a variety of jobs and tasks and a centre for food production, culture, local administration, socialization, and community building in rural areas (Boeskov).

Ausumgaard is working on developing its business, buildings and facilities into a ‘Kraftcenter’ developing foodstuff production, innovation and education within the food business, flexible employment and food experiences (Ausumgaard.dk , Damgaard Lund 11/02/2015). These initiatives also help Ausumgaard to meet challenges and requirements of modern farming, while remaining viable and profitable.

3.3. Kraftcenter

The ‘Kraftcenter’ is aiming at working with the local food business community, food educations and the municipality, in the pursuit of making a living while restoring the role of the manor (Damgaard Lund 11/02/2015, Struer Kommune). The model, illustration 3, shows the structure of the ‘Kraftcenter’ and the activities or participants attached to the elements of the organisation.

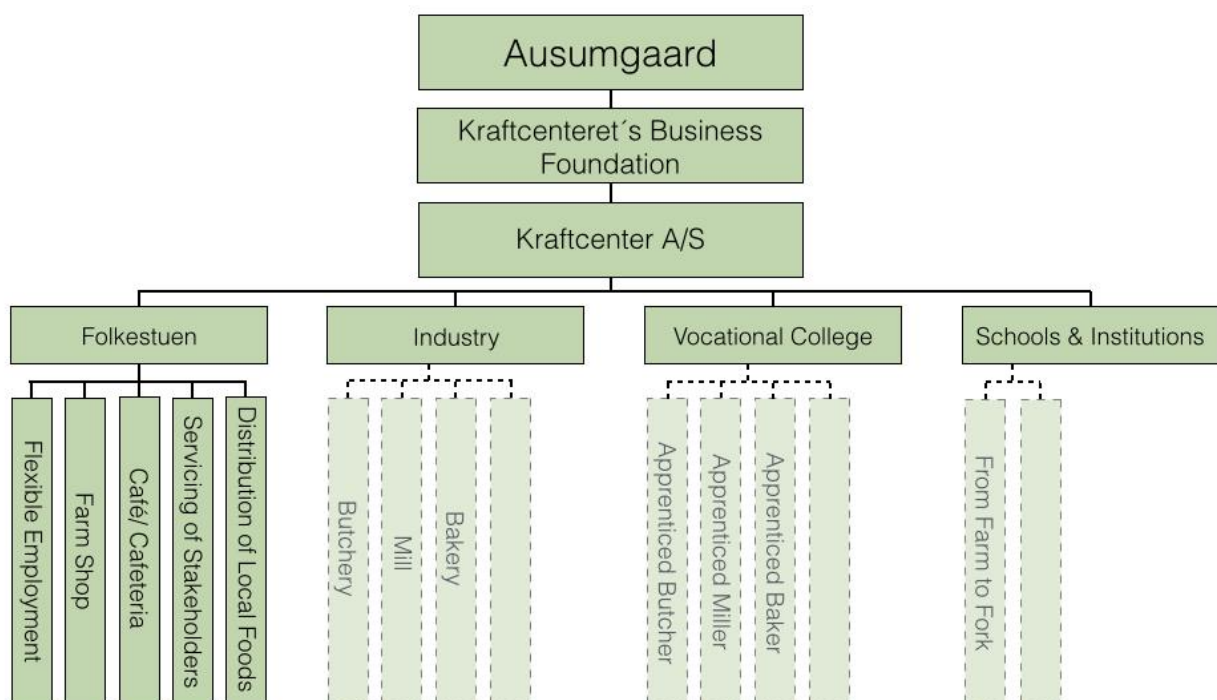


Illustration 3: Organization chart of activities connected to Ausumgaard

Ausumgaard and the 'Kraftcenter' are planned to be two separate organisations as the model shows. The 'Kraftcenter' will be renting the buildings from Ausumgaard with the support of a business foundation as needed. The 'Kraftcenter' is divided into four sections. One section encompasses visits and collaboration from *Schools and Institutions* (see illustration 3), teaching young kids about food, farming, animals and nature. The second section *Vocational Training* (see illustration 3) encompasses training of future butchers, bakers and other food related educations, allowing and engaging cooperation between students and established food companies at the 'Kraftcenter'. The third section *Industry* (see illustration 3) is encompassing small and bigger food companies being tenants at the 'Kraftcenter', making use of the facilities, which they may not themselves afford, additionally benefiting and contributing to a diverse work environment. The final section the '*Folkestue*' (see illustration 3), encompasses a café and a cafeteria integrating a societal aspect, a farm shop, a display of locally produced foodstuffs and the provision of service to business partners and stakeholders of the 'Kraftcenter'.

Ausumgaard has worked on establishing niche food produce for local distribution since 2011. The process has revealed challenges such as a lack of production facilities and of sales distribution channels. A hub is also needed for practical kitchen knowledge and skills to meet food business and academic knowledge. The 'Kraftcenter' is Ausumgaard's initiative to meet these needs while facilitating the meetings, which is being accomplished by leveraging the knowledge gained in the process of developing niche food products (Struer Kommune , Damgaard Lund 11/02/2015).

The section '*Folkestue*' (see illustration 3) is planned to be an essential part in the facilitating of the meetings and socializing between future stakeholders, guests, staff and business partners at Ausumgaard. A 'folkestue' was the living room on large farms or manors, used for eating, socializing and leisure by the employees and at times, the owners (Ordbogen.com 2015). The plan for the future 'Folkestue' is to retain the original functions, while incorporating the values and tasks of a modern manor.

3.4. The 'Folkestue' at Ausumgaard

At Ausumgaard, there is presently a 'Folkestue' in which guests, the employees and owners meet for lunch and coffee breaks, see picture 7 and 8. To our knowledge, the 'Folkestue' is unique; being the only, 'Folkestue' left in Denmark, still serving its original purpose. In the 'Folkestue', daily tasks and news are debated over the shared meal and personal matters are taken care of if needed. Employees also benefit by gaining first-hand knowledge of the values and practices of the 'Folkestue'.

Maria and Kristian Lundgaard-Karlshøj, as owners of Ausumgaard, are aware of the practical and social qualities of their present 'Folkestue'. The future 'Folkestue' is planned to be the heart of the organisation 'Kraftcenter', thus holding the societal and human values as well as history of Ausumgaard. Practices will be passed on to new employees in the future 'Folkestue'; also hosting practical functions supporting the business of the 'Kraftcenter', see section 3.3. Kraftcenter.



Picture 7: Staff drinking coffee in the 'Folkestue'



Picture 8: Staff having breakfast in the 'Folkestue'

4. STATE-OF-THE-ART INITIATIVES

To answer our research question, we investigate how societal aspects and human relations have been implemented in food related activities similar to the ones planned in the future 'Folkestue' at Ausumgaard. As we have found no similar initiatives or projects, we investigate cafés and other food production activities having a societal aspect. The aim of our investigation is to explore how societal aspects are integrated and influencing the customer food experience. Furthermore, we examine how place bound values and societal aspects can be incorporated, consequently contributing to the building of memorable food experience.

As we have found no academic literature on the specific subject of integrating societal values, place bound values and memorable food experiences; this State-of-the-Art is based on Internet reviews, interviews and personal observations.

The key search terms, which we have used in the literature search, are: *social, job, food, csr, experience, values* and *human*. These have been chosen; opening up for a broader spectrum of search possibilities regarding ethical, social, human and place bound values related to food business and experiences. See illustration 4, for combination of keywords in literature research. Consequently, this State-of-the-Art is more an examination of best-practice initiatives than an outline of academic literature.

Facets for **social**

Social*	Work*	CSR
	Job*	Local
	Food*	Values
	Aspect*	Human*

Facets for **CSR**

CSR*	Food*	Social
	Job*	Human
	Workplace	
	Values*	

Facets for **memorable food experiences**

Food*	Experience	Local*
	Memorable*	Human
	CSR*	
	Values*	

Illustration 4: Table of search combinations

When investigating the societal aspect of memorable food experiences, we looked into food experiences including a societal aim; Café Claudis Have in Lemvig and Café Utopia in Holstebro. Both cafés are employing staff members having mental and social problems; the cafés enabling staff members to carry a job while socializing with customers (Claudis Have , Cafe Utopia). Furthermore, the cafés are selling produce made by small local farmers, extending the societal aspect to support small rural production. The memorable food experiences at the cafés then extends beyond traditional café experiences. By integrating vulnerable citizens, endangered in marginalisation and the produce of small rural farmers, allow café customers to take joint-responsibility in both human and economic community building.

Another memorable food experience including a societal aim is found in Herregårdens Madbutik at the manor Møltrup, 40 kilometres south of Holstebro. Møltrup is a social project; former addicts living on the manor and working in or in relation to Herregårdens Madbutik, working their way back from the outskirts of society (Møltrup Optagelseshjem). The residents are perceived as invaluable resources in the running of the manor; their skills, ideas and competences constantly improving products or processes (Jørgensen 11/03/2015). In Herregårdens Madbutik, the produce from the manor is

processed into sausages, cold cuts, cakes and marmalades; all being branded under the name Herregårdens Madbutik see picture 9.



Picture 9: Goods labelled Herregårdens Madbutik



Picture 10: Production at Herregårdens Madbutik

The production, from the caretaking of animals, cutting of meats to the cooking of jams, is carried out by people in *flexible employment*, see picture 10. The aim is to use locally produced produce in the production of high quality foods; consequently making a positive correlation between people in *flexible employment* and local produce of a high sensoric quality. Furthermore, creating social relations between the customers and staff; making Herregårdens Madbutik a bridge between social groups in our society (Jørgensen 11/03/2015).

Investigating memorable food experiences including societal- and place bound values, the newly opened restaurant Stedsans at Østerbro in Copenhagen, is an example of how societal and environmental values are integrated in a more holistic food experience (Stedsans).

The restaurant is situated at a rooftop, hosting the organic community supported agriculture project Østergro (Østergro Facebook page), and serves only produce grown at the rooftop or other small producers in the outskirts of Copenhagen. Dining in the restaurant is an example of a place bound experience, as you have to visit this specific restaurant in order to obtain this memorable food experience. Furthermore, the restaurant is unique in its placement and arrangement, vital for modern customers seeking memorable food experiences.

Dining at the restaurant is designed to create a community feeling. At the restaurant guest are seated at refectory tables, sharing the food served at joint serving platters with the other guest. This promote the social interaction amongst guest; having to help other guests in being served (Schou). Consequently, the food experience is becoming more than a traditional food or restaurant service provided; it becomes a memorable food experience in which you as a customer take part and

responsibility. Within the societal aspect, lies also the possibilities of building friendships with your fellow diners, as sharing meals break down boundaries between strangers (Lashley 2000).

As the restaurant further includes strong environmental values in its running; guests have to pay when ordering tickets weeks in advance, making sure that no food is harvested or produced in vain. Furthermore, the use of local and sustainable produce is emphasized, ensuing as little environmental burden as possible (Stedsans). Consequently, guests can dine with the knowledge of their consumption is helping a more sustainable food production.

With these perspectives and learnings in mind, we will investigate how a memorable food experience can be designed in the future 'Folkestue' at Ausumgaard.

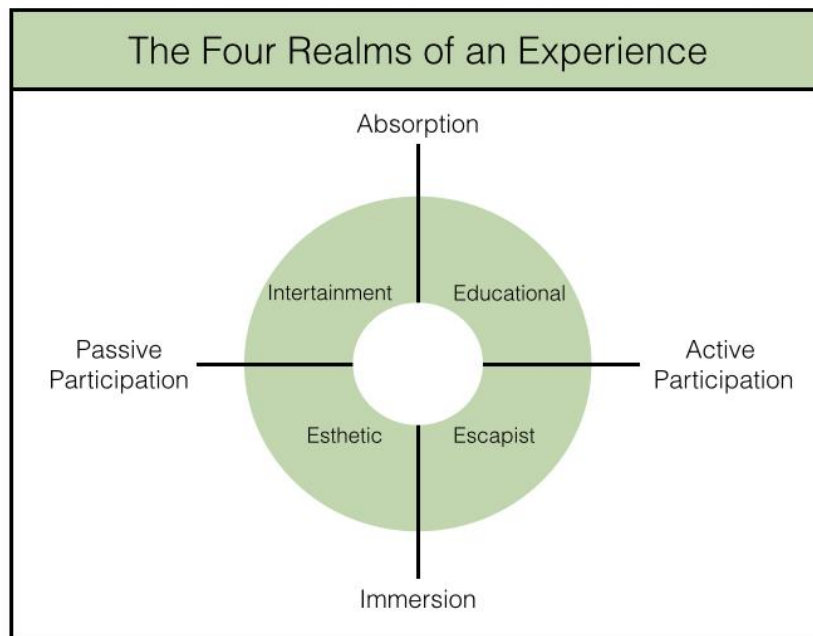
5. THEORETICAL FRAMEWORK

This project is concerning the development of a conceptual food related design of the future 'Folkestue' at Ausumgaard. The theory of customizing experiences is used in understanding the current experience in the 'Folkestue' at Ausumgaard, as well as for developing food experiences of the future 'Folkestue'. Additionally, Lorentzen's aspects on experiences in rural areas will be included. As the 'Folkestue' is planned to have a societal aspect included, the theory of *CSR* is applied; understanding how Ausumgaard as a business is taking on a social responsibility, and how this can be embedded in the operation of the future 'Folkestue'.

5.1. Experience Economy

The *Experience Economy* is a theory of how economy has changed through times, and that the evolution of economy has changed to customizing either the product or the service (Pine, Gilmore 1999). Customization prevents the commoditization of the experience, aiming at customer satisfaction, on which the competition of any product or service is dependent on (Stickdorn, Zehrer 2009). The experience is the marketing, the usage, the design and the symbolic value of a product or a service. The customer purchases and cherishes the combination of these aspects in the *Experience Economy* (Jacobsen 2008). Modern customers want to be entertained and learn in enjoyable ways. The customers expect, and are willing to pay for memorable and unique experiences, and so the production of experiences may be a profitable business (Pine, Gilmore 1999, Jacobsen 2008). Competition is however hard, which in turn means that companies must become innovative in their offerings of experiences (Jacobsen 2008).

Working with designing unique experiences, Pine and Gilmore propose looking into the characteristics and qualities of an experience. These qualities and characteristics are illustrated in the model *The Four Realms of an Experience*, see model 1, where the experience is understood within two dimensions: A vertical and a horizontal.



Model 1: Four Realms of an Experience by Pine and Gilmore

The vertical dimension is concerning the customer's participation; the one end of the dimension is the *passive participation*, the other end the *active participation*. This is relevant when considering whether the customer shall observe the experience, or if the customer should have the possibility of participating and thereby affecting the experience. The horizontal dimension concerns the customer's relation to the experience. The *immersion* is the activation of the customer's five senses; the experience embracing the customer. The other end of the dimension, the *absorption*, is likewise engaging the customers just as in the *immersion*, but entails a change within the customer's behaviour or thinking (Pine, Gilmore 1998). An example of *immersion* could be travelling to Italy, enjoying the food, language, weather, wine and conversation. When returning from such a trip, the traveller would carry on their previous lifestyle. *Absorption* would be taking the same trip to Italy, but coming back, the traveller would start making Italian food or listen to Italian music for instance.

Pine and Gilmore divide experiences into four categories; the *Entertainment Experience* where the customer is *passive* regarding the participation, and absorbed regarding the senses. The *Educational Experience* is still absorbed, regarding the senses, but now the customer is *active*. In the *Esthetical*

Experience, the customer is *passive* and immersed in the experience. Finally, in the *Escapist Experience*, the customer is immersed by the experience and has an *active* participation (Pine, Gilmore 1998).

Pine and Gilmore have in their theory *Experience Economy*, identified five key experience-design principles useful when designing unique experiences.

The first principle; *Theme the experience* concerns the coherence in a shop, or a company. A company should then show coherence in employee presentation (clothes, greetings etc.), the decor and the marketing. These efforts will make it easier for the customer to understand the company as well as the provided experience.

The second principle; *Harmonize impressions with positive cues* regards the positive signals or signs the customers receive before, during and after the experience. The likelihood of providing the customer with a positive experience increases, when the customer at all times knows what to expect, as well as the experience has consistency.

The third principle; *Eliminate negative cues* regards the importance of removing artefacts or behaviour that contradicts with the provided experience. This could be a clock ticking in a spa, where de-stressing is the main goal. This principle also concerns what Pine and Gilmore name “over servicing”, which is providing too much information, leaving the customer confused (Pine, Gilmore 1998).

The fourth principle; *Mix in memorabilia* is providing physical objects for the customer to bring home. This will increase the likelihood of prolonging the experience both physically and mentally for the customer.

The fifth principle; *Engage all five senses* is due to Pine and Gilmore emphasising the fact, that the more senses are engaged, the greater the chances are for the customer to remember the experience (Pine, Gilmore 1999).

The Danish Professor of Geography Anne Lorentzen extends these theories in her studies of economic growth in rural areas in Denmark. The *Experience Economy Theory* focuses particularly on experiences in urban areas (Lorentzen 2012b). Lorentzen suggests a difference in the place-bound experience; dependant on an urban or rural setting. The experiences in urban areas may include large-scale production and internationalisation, whereas the experiences in rural areas may offer local culture, nature scenery and a more specialised focus (Lorentzen 2012b).

Lorentzen points at a number of conditions connected to the development of experiences in rural areas, which the *Experience Economy* doesn't take into account. The conditions are mostly structural and consist of *affluence*, *globalisation* and *mobility/accessibility*. By *affluence*, Lorentzen refers to the

financial surplus in a population, allowing them to participate in cultural activities. Rural areas, having a low population, cannot base the experience production on local demands, but are dependent on tourism and conjunctural fluctuations (Lorentzen 2012b). The *globalisation* refers to the need for investments, knowledge, people and money in order to make an experience reach a wider audience than the local does. The *globalisation* also includes the usage of The Internet and other global sources for distributing information, generating customers to come and spend money. Finally, the *mobility/accessibility* includes the infrastructure, roads, cars and busses allowing guests to participate in experiences. Time as a factor is included as well, as it is a resource vital for customers when considering and participating in experiences (Lorentzen 2012a). These conditions will be added to the theory of *Experience Economy*, as Lorentzen in her studies concludes, that *Experience Economy* can be supported by these aspects in developing experiences, when occurring in rural areas of Denmark.

5.2. Corporate Social Responsibility

CSR is a company's ethical or political guideline of how to engage in the community, by taking responsibility for the impacts of their activities, both social and environmental (Center for Socialøkonomi 2013). CSR can be seen as an umbrella, including corporate citizenship, corporate sustainability, ethics and corporate social performance. For companies, CSR means in practice running a business, additionally contributing solving environmental or societal problems, e.g. helping marginalized people getting back into the workforce. A rising pressure from politicians and consumers is making companies engaging in their communities, seeking a contribution to a solution of global and social problems (Erhvervsstyrelsen).

CSR is influenced by social and cultural conditions; such as the size of a company, the access to social allowances or climatic conditions. CSR varies from one company to another - from one country to another. CSR requires a company to define its values, and to communicate them. This is especially relevant today, as the purchasing of an item or service no longer is sufficient for modern customers (Pine, Gilmore 1999). The purchase has to include an experience, and CSR can be one factor in creating that experience.

5.2.1. CSR Pyramid

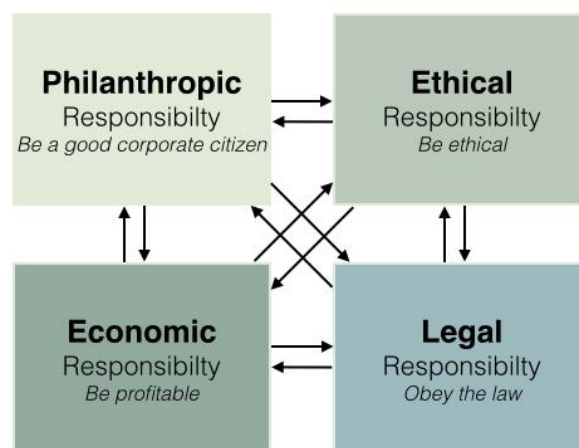
The first definition of CSR is made by Archie B. Carroll, Professor Emeritus, Terry College of Business, University of Georgia. His precondition is: before business, leaders can engage with CSR, they need an understanding of their operational frames and also have a strategy (Carroll 1999). He defined CSR as follows:

"The social responsibility of business encompasses the economic, legal, ethical and discretionary (philanthropic) expectations that society has of organizations at a given point in time" (Carroll 1999).

Carroll's four-part definition divides CSR in four frames: the *economic*, *legal*, *ethical* and *philanthropic responsibility*. Carroll believes that companies have a financial responsibility to the community while concentrating profitability. Secondly, companies have a *legal responsibility*; it is expected by society that they must act within the law. *Ethical responsibility* represents the norms of society. The *philanthropic responsibility* activities are voluntarily undertaking by companies without requirements by law or societal expectations (Carroll, Buchholtz 2006). Corporate philanthropy implies consideration of how social interventions are best used for societal and business advantages (Roepstorff 2010). Carroll visualized his CSR definition as a pyramid; the *financial responsibility* as a foundation on which the other categories rest (Carroll 1999).

5.2.2. Circular CSR

Carroll's visualized definition has been criticized because the *financial responsibility* can be perceived as being more important to the company than *legal*, *ethical* and *philanthropic responsibilities* (Carroll, Shabana 2010). Wayne Visser, director of the think tank Kaleidoscope Futures and Founder of 'CSR International' argues the four areas can be placed in a circular structure; showing the four responsibilities equally important and dependant; contributing to one another (Visser 2006). See model 2 for visualization of circular CSR



Model 2: Circular CSR model by Visser

Ethical and philanthropic aspects have in Visser's model moved from being "the icing on the cake", to be just as valid a foundation to build a business upon.

Including the Experience *Economy* by Pine & Gilmore, ethical and philanthropic aspects become even more important when making a profit (Pine, Gilmore 1999). Modern customers do not only want to buy a product, they want intangibles beyond the product itself. The product must reflect the customer's personality, ethics and personal values. Businesses focused on ethics and philanthropy then more easily attract customers sharing these priorities. Including ethical and philanthropic aspects furthermore may create memorable and unique experiences, which modern customers are demanding (Pine, Gilmore 1999). This will hopefully lead to an economic benefit for the company, continuing its business, and contributing to the solving of societal problems.

The *Experience Economy*, supplemented by the findings of Lorentzen and the theory of *CSR*, will in our analysis be used to interpret the empirical data. The data is collected using the methods outlined in the section below.

6. METHODOLOGY

This section will present the methodological approach in collecting empirical data at Ausumgaard. The data is collected with the intention of providing the necessary foundation for a conceptual design proposal of the future 'Folkestue' at Ausumgaard. This section is structured chronologically, reflecting the research process. The method of *Mapping* is applied to gather information on tourist attractions and other local competitors, as well as obtaining an understanding of the manor and its surroundings. The *Semi-structured Interview* and *Non-structured data collection by conversations* are used gathering information from staff members and owners on personal values, practices and future plans for Ausumgaard. Using the method of *Observations*, helps us identify behaviour, interactions and practices. We support our observations by using photographs capturing impressions as well as documenting our observations. The photos are used to produce *Mappings*, expressing our visual interpretations.

6.1. Mapping

Mapping is a method connected to the world of design and architecture, where it is used for uncovering realities previously unseen or unimagined, for instance in a landscape or a society (Corner 1999). *Mapping* is more than reproducing physical attributes in the landscape. *Mapping* allows us to include historical events and local stories, economic structures and political interests; gaining a deeper

understanding of a landscape, beyond its physical representation, as a complex of structures including social processes (Corner 1999).

Mapping reveals hidden potential in what already exists, thereby discovering the potential for developing ideas. Corner elaborates that *Mapping* entails “*processes of gathering, working, reworking, assembling, relating, revealing, selecting and speculating*” about the gathered data (Corner 1999). The method of *Mapping* as an analytical tool enables the user to build an argument for making changes (Corner 1999).

Mapping the surroundings of Ausumgaard has the purpose of understanding the activities and competitors of the manor. Insights into the infrastructure influencing the customers passing by Ausumgaard are also gained. Data collection includes information from tourist maps on local food culture, Krak, Google Maps and home pages connected to the towns in the area. In this search, we focus on farm shops selling locally produced foods, cafés, lunch places and manors having tourist or business characteristics.

Furthermore, we use photos to record the surroundings at Ausumgaard. A photograph captures an idea, an attitude or a feeling and we use *Mapping* in collecting photos as a visual documentation of the recorded data (Hannibal 2009). Moments of socialization, jobs, materials, people, animals and other elements forming the manor are also recorded to photos. The pictures are then assembled in *mappings*, recreating our emotions and observations.

6. 2. Observations

Observation is a field-based method, conducted in the physical and social areas, where the participants lead their daily lives (Angrosino, Angrosino 2007). The method can be personalized since it is conducted by researchers, who have the face-to-face contact with the people in the study, thus adjusting to the situation.

Observation studies are either *Hidden Observation* or *Open Observation*. Using the *Hidden Observation* method, the participants are not made aware of the observer and the purpose of the observation. The researcher’s identity is either unknown to the group; the researcher pretends to be as any other group member (Launsø, Rieper 2005). The disadvantage of the *Hidden Observation* is that the researchers cannot interview the participants directly on the subjects of the investigation. The advantage of the method is the possibility of observing the participants in their normal surroundings (Kruuse 2007).

We use a variant of *Hidden Observation* in the study of the 'Folkestue' at Ausumgaard to affect the data as little as possible (Deutsch, Miller 2009). We did not present ourselves as researchers of the 'Folkestue' concept, just students doing a project on the manor. We were anxious that revealing the 'Folkestue' and social relations as the subject of our research would affect the participants. By remaining observers of everyday conversations and interactions, we increased the likelihood of collecting reliable data. Data reliability is defined as the accuracy or consistency of the examination of a subject, in a population under normal circumstances (Kruuse 2007).

We use the method *Open Observation* when visiting Ausumgaard on other occasions, to better investigate practices, personal values, interactions and the ambience of the manor. During the observations, we recorded the audio of the conversations, while we took photos to support our observations.

Our roles as observers have changed to having *participant-as-observer* characteristics, as our returning visits have integrated us more in the life at Ausumgaard (Angrosino, Angrosino 2007). We visited the staff at their job locations, observing and photo documenting their practices. The participation changed our role, including the staff's perception of us; from being neutral researchers to become more acquainted as friends.

In our analysis, we will use the methods described to assist us in understanding and visualizing the context, values, materiality, practices and procedures of Ausumgaard. The analysis will be performed using the combination of *Mapping* and *Observations*; producing *mappings* communicating highlights of our observations. The method *Observation* allows us to map practices and procedures. The data; quotes, gathered by *Semi Structured Interview*, are used when analysing the societal aspects of Ausumgaard and the present 'Folkestue', to better understand how *CSR* is used in practice and how it can be integrated into future food experiences at Ausumgaard. Using this variety of methods, reveals a collection of data of conscious and unconscious observations, which gives us a deeper understanding of Ausumgaard.

6.3. Semi Structured Interview

The advantage of the *Semi-structured Interview* is giving the interviewer the possibility to unfold issues not covered in the interview guide when appropriate, or when unforeseen topics appear, allowing the interviewees to open up for spontaneous relevant topics (Kvale, Brinkmann 2009). A line of topics is created before each interview, appendices 1, 2, 3, 4 and 5, ensuring all themes and areas are covered, while maintaining focus and structure throughout the interview (Kvale, Brinkmann 2009, Launsø, Rieper 2005). The guides are structured to have a flow similar to a conversation, starting with questions on

more informal and descriptive character. The interview may then end with questions with further detail. This allows the interviewer and the interviewee to have time to build knowledge and trust, and thereby allowing for more personal or reflective communication (Kvale, Brinkmann 2009).

The interviews are conducted in Danish, as it is the native tongue of the interviewers and the interviewees. The interviews are recorded and subsequently a short resume is authored in order to secure the answers are fully covered. The resumes include keywords, creating a better overview of the topics of the interview.

All of the interviews are carried out at the interviewee's workplace, also making the interviewees feel more at ease during the interview. Data validity is not expected to be affected by this interaction or level of intimacy between the interviewer and interviewee.

6.4. Non-structured Data Collection by Conversations

We periodically use the 'Folkestue' at Ausumgaard as a working place during our project period. Being present allows us have non-structured conversations with the staff and employees at Ausumgaard about non-specific topics like everyday life, the weather, children as well as conversations with more specific topics, like practices and traditions. *The Non-structured Data Collection* allows the researchers to have a conversation with levels of understanding with variation in empathy and introspection (Launsø, Rieper 2005). The non-structured conversations contribute to knowledge about daily routines and practices, which otherwise would not have been immediately accessible to us.

7. ANALYSIS

The analysis is based on gathered empirical data from several visits to Ausumgaard. The data is analysed in relation to the theory *The Four Realms of an Experience*, including the five key principles used for customizing experiences, and Lorentzen's aspects on rural experiences. Furthermore, the principles of CSR are applied. The analysis is performed on the manor Ausumgaard, and its surroundings, the present 'Folkestue' and values detected in interviews and observations. The analysis is performed to get a deeper understanding of the context, ambience, values and history of Ausumgaard and the present 'Folkestue', including food related aspects and experiences. Using this knowledge, the aim is to develop a conceptual design proposal for the future 'Folkestue'.

7.1. Placement and Local Activities

Ausumgaard is situated at the main road, Holstebrovej, connecting Struer (10.000 inhabitants) and Holstebro (35.000 inhabitants). The distance between the towns is approximately 15 kilometres, and the road connecting the towns is heavily trafficked, as Struer is home to minor industrial areas including B&O. Holstebro is home to several educational institutions, industrial areas, a shopping center and a hospital. The commuting traffic is heavy between the two towns, especially in the morning and afternoon.



Illustration 5: Placement of Ausumgaard and activities in the area

The map, illustration 5, shows the placement of Ausumgaard in relation to Struer and Holstebro. As Ausumgaard wishes to attract tourists (Damgaard Lund 11/02/2015), sights and other tourist attractions have been indicated on the map, covering the Western part of Jutland from the West Coast to Skive. The distance potential guests are willing to travel is approximately 45 minutes by car (the important range), according to Maria and Kristian's knowledge on the mobility of "Vestjyder" (residents of Western Jutland) (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). Beyond this limit, we have indicated fewer sights, attractions and cafés.

Within the important range, the map shows a concentration of cafés in Holstebro, in the towns and in the leisure area Vejby at the West Coast. The high distribution of cafés in urban areas makes them more

accessible to customers, additionally increasing competition in serving memorable food experiences (Pine, Gilmore 1999). The map shows that farm shops, manors and tourist attractions meanwhile are spread unevenly in the region. The distribution of manors, farm shops and tourist attractions are often place bound attractions, reflecting their historical or geographical foundation (Lorentzen, Jeannerat 2013). Place bound attractions are gaining importance in regional development, as the inherent value of a place is important to modern customers, traveling willingly in the pursuit of unique experiences (Lorentzen, Jeannerat 2013). The inherent value of Ausumgaard, due to its long history as a hub of local workplaces and production of local foods, makes the manor valuable to modern customers, seeking memorable food experiences.

The map reveals a minimum 20 minutes' drive to the nearest competition from cafés, farm shops or other tourist attractions. Ausumgaard's placement demands that visitors have time to travel there, making it hard to attract customers with little time or means of transport. Conversely, the placement at the trafficked road enables passers-by travelling in the area. Furthermore, the map reveals that the envisioned combination of activities hosted in the future 'Folkestue', enjoys no immediate local competition.

The location of Ausumgaard is conveniently positioned by the main road. Clear sight of the farmland on both sides of the main road, helps to, according to Pine and Gilmore, *theme the experience* of visiting a manor in the countryside (Pine, Gilmore 1999). A bus connecting Struer and Holstebro provides Ausumgaard with public transport access. *Easy access* is vital for success, according to Lorentzen's aspects on experiences in rural areas, as experiences on own merits, are not enough to attract customers (Lorentzen 2012a).

7.2. Accessibility



Picture 11: Sign leading to Farm Shop

Observing the main road, we notice the heavy traffic in the mornings and afternoons. Furthermore, most vehicles drive at a higher speed than the permitted 80 km/h., which demands attention or patience when making the turn onto the driveway of Ausumgaard. The Holstebro access features a sign stating 'Gårdbutik' (Farm Shop). The farm shop is not apparently associated to Ausumgaard, as no sign is stating the name, see picture 11.

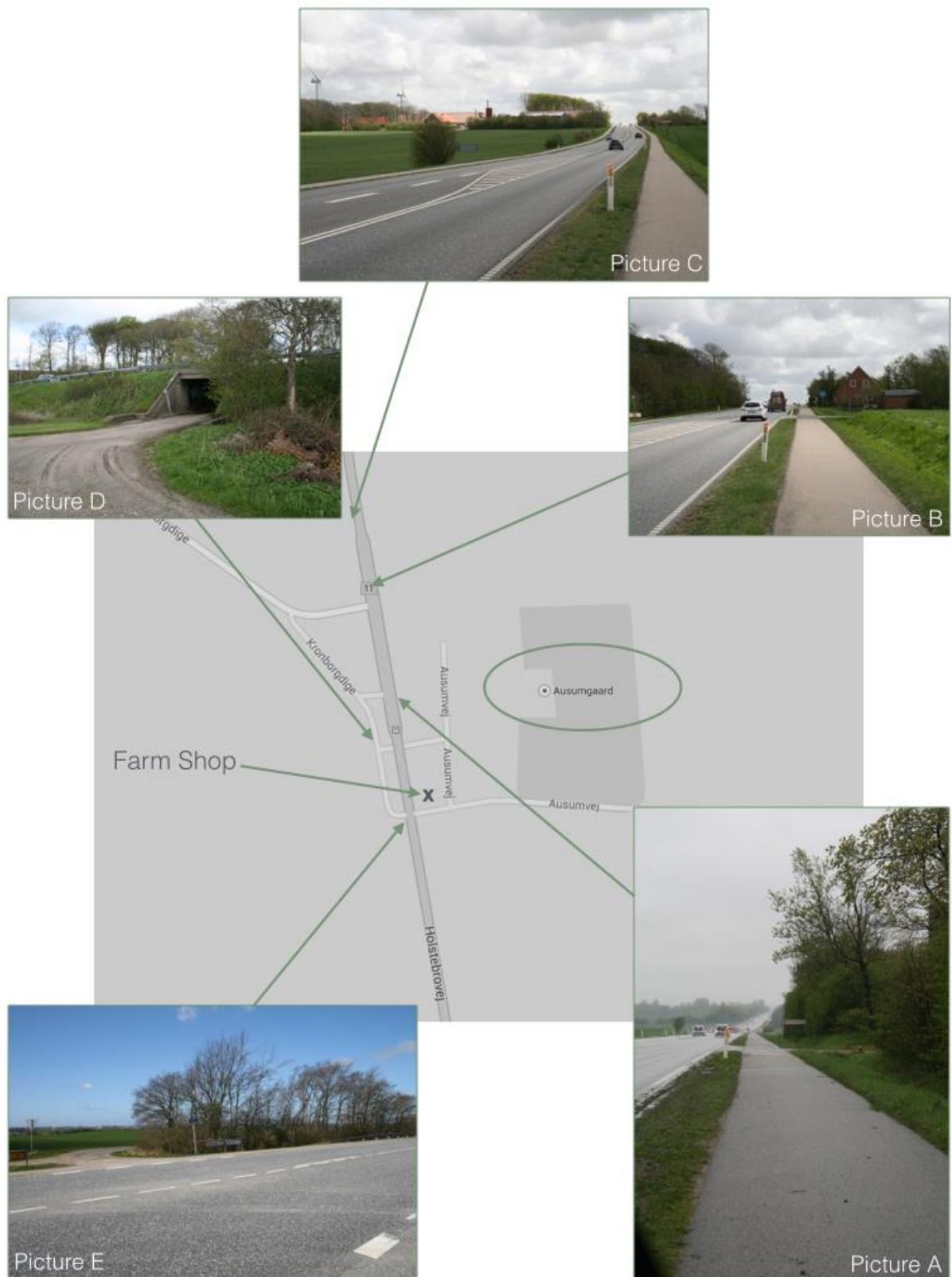


Illustration 6: Mapping of accessibility and visibility of Ausumgaard

When continuing past the road leading to the 'Farm Shop', we pass a cluster of tall trees, almost forming a small forest. In the midst of the trees, a narrow cobblestone road leads to the manor house, the size and placement of the road makes it easy to miss, see illustration 6, picture A. Arriving at the manor from the town Struer, Ausumgaard is hardly visible behind the tall trees surrounding the manor. The cobblestone entrance is also easily missed from this direction, furthermore demanding attention by the driver in making a left-turn to Ausumgaard in the midst of speeding traffic, see illustration 6, picture B. It is possible to make an alternative right-turn to Ausumgaard 50 meters prior to the main entrance, see illustration, picture C, driving on a small gravel road taking you through an underpass under the main road, see illustration 6, picture D, finally arriving at Ausumgaard. This access is not marked by signs, which demands a familiarity with the area. Taking Pine and Gilmore's principles on designing memorable experiences, the absence of signs is a *negative cue* preventing potential guests from discovering Ausumgaard (Pine, Gilmore 1998). Lorentzen's perspectives on experiences in rural areas, supports the negative effect of the absence of signs, as the *accessibility* is vital for success (Lorentzen 2012a). For customers having planned a visit, thus traveling in the pursuit of experiences, the difficulties in finding the experience can lead to spending undue time traveling or giving up. People traveling on the main road are potential customers. The absence of signs may prevent them from noticing the manor at all.

These findings draw our attention to Lorentzen's concept *accessibility*, which we see also includes *visibility* in our analysis. Thus, we will expand the concept of *accessibility* in this project.

7.3. Communication

Presently Ausumgaard mostly communicates to potential customers via their Facebook profile, posting news about produce in the farm shop and at events like the Spring Fair (Ausumgaard Landbrug Facebook page). Consequently, the communication is only between Ausumgaard and customers who are already aware of Ausumgaard. To our knowledge, no other specific actions are taken, attracting customers to the farm shop. Maria and Kristian do not interact directly with their customers or have an exact number of transactions in the farm shop; they only know the daily revenue, based on an estimated 5-25 customer per day (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). The absence of signs and the narrow communication is not purely negative. It holds the potential of creating a unique food experience for customers; participating in creating an experience, by their knowledge, persistence or luck to find Ausumgaard.

7.4. The Essence of the Manor Ausumgaard

The cobblestone road and the white entrance tower fits an overall theme of being at a manor in the countryside, see picture 12 and 13 (Pine, Gilmore 1998). The impressive stables, the manor house, the moat, the grand garden and the nearby forest tell a tale of wealth, life in the countryside and farming. Analysing Ausumgaard and its surroundings, we created seven *mappings* from photos taken in our observations. The *mappings* show our registrations and analysis of the building, the courtyard, the farming, the production and the 'Folkestue'. Three of the *mappings* are presented as examples on the following pages.



Picture 12: Cobblestone road with white entrance tower



Picture 13: View of main building





Mapping 4: The Manor as a Food Production Site

The *mappings* 2, 3 and 4 are presenting data on materials, work situations, animals and buildings; all creating and constituting our experience of the ambience of Ausumgaard.

Mapping 2 is presenting the manor house; the difference in the materials of the house and pavement, the forest behind the house and the trees forming the avenue from the manor house to the entrance tower. The *mapping* is our interpretation of the historic manor, and tells stories of ancestors doing the fine wood crafting and building the walls. The pictures of the tall trees bring notions of grandiosity, and the avenue of old pruned trees tells of orderliness and general excess.

Mapping 3 is presenting the stables, fields, forest and the manor as a production site for produce. The *mapping* is showing the dried out moat, the view from the entrance tower to the manor house, the “welfare” pigs in the hay, piles of stones from the fields, the stonewall surrounding the garden, the farm shop and bags of seed. The *mapping* visualizes our interpretation of the manor as a farm; embedded in history though evolving with time and presents the spaciousness of the countryside surroundings.

Mapping 4 depicts the neighbouring farms where the chickens and the pigs are produced. We see the seed, the drying grids for the seed, stacks of cut wood, feed-silos, the windmills and the machinery. The *mapping* is presenting our interpretation of Ausumgaard as a modern food producer; the magnitude of the manor and the development of modern farming.

These *mappings* visualize the sum of our interpretations of Ausumgaard as a scenic food production site, exemplified by the photos of the vast farmland, the forest, fields, the buildings, the animals and the machinery. The *mappings* include stories of handcrafted buildings, physical labour, nature and pride in own produce. We see modern large-scale farming in combination with small-scale production, including ethic values; also visualized by the windmills providing environmental electricity. As a whole, we see a manor based on historical wealth and farming, though evolving with time.

Showing Jes Damgaard² our *mappings*, he didn’t recognize our interpretation of the ambience of Ausumgaard. To him, the *mappings* did not capture the sense of staff and family at Ausumgaard; the people in his point of view giving life to the manor (Damgaard Lund 11/02/2015). In the eyes of Jes, the *mappings* showed what could be called “the frame of Ausumgaard” but he missed the heart; the collaboration when hosting special events, and in everyday tasks in the fields. The family feeling amongst employees and the feeling of working united for a greater good was not present in the *mappings*.

² Project Manager of the future ‘Kraftcenter’ at Ausumgaard

Taking this perspective into account, we carried out a second data collection; taking pictures of the staff working and socializing over meals in the 'Folkestue'. The first data collection did not include taking these photos, as we wished to respect the privacy of the employees. From the new pictures, we made *mappings* 5, 6 and 7, see page 33, 34 and 35. The *mappings* are our interpretations of the ambience of Ausumgaard, as Jes made us aware of it.

Mapping 5 presents the 'Folkestue', the meals, the food, the interior, the view into the courtyard, the coats and shoes in the entrance and the kitchen facilities. The *mapping* presents the meal as a socializing event, food as fuel for physical labour, enjoyment, practices and large scale cooking.

Mapping 6 and 7 illustrate the modern manor, producing chickens, pigs and crops in large scale. The mechanization is highly present, and staff is seen working the machinery or taking care of animals. The *mappings* are representing our interpretations of Ausumgaard as an industrialized food production site, a workplace, animals as production units, vast farmland and beautiful scenery.







Comparing the two sets of *mappings*, we find the difference in recordable activities to be negligible. The effort in locating the staff, as well as the planning ahead in making arrangements seeing staff members doing daily tasks, made us realize our analysis and interpretation of Ausumgaard's ambience does not correspond to Jes's understanding. Whereas he accentuated the social interaction, the team spirit and the breadth of the workplace, our analysis mostly portrays the physical frames, in spite of our effort to specifically search for activities.

These findings of the analysis are not presenting a complete representation of Ausumgaard, but are raising our attention to the discrepancies between the site and ambience which we observe, and the ambience staff member Jes experiences. This finding is in accordance with Corner, who stresses *Mapping* as the presentation of personal interpretation of data (Corner 1999). Logically, our *mappings* are different from Jes' perception, as our relationships with employees and surroundings include diverse experiences, expectations and background.

Including Corner, the essence of Ausumgaard is being subjective to the background of the observer (Corner 1999). The method of *Mapping* therefore makes it hard to determine whether or not there is recordable activities at Ausumgaard. We can conclude that we observe some activities, and Jes' understanding sometimes differs.

Talking to Jes about his image of Ausumgaard, we realized that his image of team spirit and social interaction originated mostly from special occasions like the Spring Fair, Christmas Market, the harvesting of potatoes and other events (Damgaard Lund 11/02/2015). To Jes, the special "Ausumgaard Spirit" is present when staff members and owners are enjoying their lunch in the field, in the midst of harvesting potatoes. Or found in the helpfulness and synergy, seen in the preparations before markets and fairs. Occasions demanding an extra effort and energy of the staff as a unity (Damgaard Lund 11/02/2015).

7.5. Special Occasions: The Spring Fair

Investigating the essence of special occasions, we then visited the Spring Fair on May 9th, making observations on ambience, *accessibility* and communication with guests.

Ausumgaard prepares for the fair in many ways - one way is to hang a big banner on bales of straw near the main road, see picture 14, a special Facebook Group is created, posters are on the buses in Holstebro, postcards are distributed to local workplaces and public places in Holstebro and Struer.



Picture 14: Banner announcing the Spring Fair

These initiatives attract local customers, as well as customers without an initial interest in the manor. The providing of experiences in rural areas are dependent on more than locals in order to succeed; reliant on tourism and customers traveling from afar to spend money (Lorentzen 2012a). By establishing a Facebook Group, the event, in principle, is distributed to all Danish users, interested in food related activities. The usage of web-based communication is a condition categorized by Lorentzen as *globalisation*, which Ausumgaard use for attracting customers, turning the event into a financial and social success (Lorentzen 2012a). We choose to interpret Lorentzen's *globalisation* concept, and instead use the phrase *communication*, which we see as the core content of the *globalisation* concept.

The fair is targeted at families; the *communication* prior to the Fair is especially important. The *communication* preceding the visit and experience is vital in children's perception of an experience; boosting the ranking of an entertaining experience, if emotional involvement occurs prior to the experience (Hartl, Gram 2008).

Arriving from Holstebro, we notice that the lawn in front of the farm shop is full of parked cars. Standing at the roadside, a woman dressed in a reflector jacket directs us to available parking slot. Signs then lead the way to the entrance, see picture 15 and 16. Signs and parking staff are communicating directions and actions, easing the *accessibility* for customers (Lorentzen 2012b).



Picture 15: Cars parked in front of farm shop



Picture 16: Signs leading to entrance

Guests are provided with the opportunity to actively *participate* in for instance milling flour and pressing oil from rapeseeds (Pine, Gilmore 1999). Being at the fair is being *immersed* by a variety of impressions; leading us to categorise the fair an *Escapist Experience*. *Immersion* includes the *engagement of the five senses*; a key principle when designing memorable experiences according to Pine and Gilmore (Pine, Gilmore 1999). At the fair we observed how our senses were activated; by the smell of the grass, the tasting of breads, meats, beers and cakes, and the feeling of the soft handcrafted shawl and hand woven pillows for sale at the stands. Furthermore, the sounds of the farming machines on display and the noise of the crowd functioned as *positive cues*, reinforcing the experience of being at a fair in the countryside (Pine, Gilmore 1998).



Picture 17: Spring Fair staff in their red t-shirts

The staff were visible in their red logo t-shirts; the red colour attracting attention. Furthermore, all volunteers were wearing the same t-shirt; contributing to the experience of a high degree of apparent activity at Ausumgaard, see picture 17. Meanwhile, thousands of guests were filling the courtyard and the stables, contributing to an ambience of life and activities.

The difference between the perceived ambience of Ausumgaard at the fair and on a regular day are made clear by these observations. Customers are participating in creating the experience, vital for the making of *memorable experiences*. Including the *engagement of all senses*, the likelihood of customers remembering and treasuring the experience increases (Pine, Gilmore 1998). In comparison, the customers are offered no possibilities of participating when visiting on a regular day. Furthermore, the staff and customers are highly visible, creating an ambience of life and activities at Ausumgaard, compared to Ausumgaard as the scenic but empty frame on a daily basis.

7.6. The ‘Folkestue’



Picture 18: Entrance to the ‘Folkestue’

We enter the courtyard of Ausumgaard and walk up the avenue of pruned trees; admiring the five-winged manor house just ahead. At the end of the avenue, crossing the bridge of the former moat, the door to the ‘Folkestue’ is placed at the gable in the right wing of the manor house, see picture 18. Two granite steps lead to the small entrance; separating the ‘Folkestue’ on the right side and the kitchen on the other side.

Staff members arrive in the 'Folkestue' at mealtime; gladly greeting one another and Bente Tradsborg; employed as "madmor" (mistress)³. Coats and hats are hung on the hooks; the dirty boots are, by mutual understanding and habit, placed on the floor of the entrance, before the staff on their stockings enter the 'Folkestue'. The owner Maria explains: "*People quickly learn from one another; you don't wear your hat in the 'Folkestue' "*" (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015), showing the 'Folkestue' as carrier of social practices.

The staff greet one another with a 'velbekomme' (bon appetite) expressing appreciation of Bente's work in serving the food, and an expression of the meal's function as a community builder, see section 1. Introduction. The tradition of greeting in the 'Folkestue' is quickly embraced by new staff members. Taking Pine & Gilmore's *Four Realms of an Experience* into account, this experience is categorised as an *Education Experience*. The staff members are showing active *participation* and *absorption*, as the new staff members change behaviour when participating in the greeting (Pine, Gilmore 1998). The 'Folkestue' also holds the *Esthetic Experience* exemplified by a story told by Maria and Kristian of a new staff member (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). A staff member, suffering from stress and depression, showed passive *participation*, as he chose to keep his hat on during the meals, meanwhile being *immersed* by other staff members doing the traditional greetings and practices in the milieu of the 'Folkestue' (Pine, Gilmore 1998). This story has two points; practices and traditions can be threatened by employees not respecting practices for different reasons, as no one is enforcing them upon staff members. Thereby endangering the 'Folkestue' as a carrier of the Ausumgaard culture. The second point shows the breadth in the culture of the 'Folkestue', making room for employees with special needs.

During meals, Bente is seated at the end of the table making sure that everybody gets their share. The food is passed from one staff member to another, making sure that everybody is being served. By including the staff members in the running of the meal, they become active *participants*; increasing the likelihood of creating *memorable experiences* (Pine, Gilmore 1998). As we observe these actions, we are reminded to include the concept of *Hospitality* in our analysis. We see how Bente is practicing *Hospitality* by securing the staff's physiological need for food, as well as securing their emotional need; the food being served to everybody. The traditional concept of *Hospitality* concerning the sharing of meals, defines the role of the host as the active provider of food and drinks, whereas the guest is the passive recipient (Lynch et al. 2011). Though both guest and host are responsible for practicing norms and

³ an ancient title for the woman in charge of the meals in large households

maintaining the culture connected to the meal ritual (Lashley 2000). We see the *Hospitality* in the 'Folkestue' as a dynamic relationship, as the roles of host and guest change throughout the meal defying traditional *Hospitality* roles (Justesen, Gyimóthy & Mikkelsen 2014). Staff members are both giving and receiving food services, thus strengthening the mutual responsibility and emotional bond.



Picture 19: Table set for coffee break in the 'Folkestue'

We observe that the dining table in the 'Folkestue' is beautifully set for breakfast, on a morning in March. The table is set with flowers, juice in glass jugs, coffee and tea in thermoses, a variety of homemade breads in big baskets, large plates of cold cuts and several homemade jams served in old preservation jars, see picture 19.

Including *Hospitality*; the flowers and the arrangement of food, are expanding the *Hospitality* to include the agency of materiality (Justesen, Gyimóthy & Mikkelsen 2014). Research done by Lise Justesen, reveals the *Hospitality* concept to include more than host-guest relations, but to include objects and ambiances taking part in constructing cultural and shared meaning (Justesen, Gyimóthy & Mikkelsen 2014). The set table then has *agency* in caring for the staff members well-being, by the lavishness of food offerings, as well as the beautiful servings of homemade jams have *agency*. Embedded in the servings of jams, are e.g. the economic and aesthetic pride of serving a jam made of berries picked at the manor. Furthermore, the serving in the old preservation jars, underline the history of Ausumgaard as a food producer.

Being alone in the 'Folkestue', the room does not feel empty as the sounds from Bente cooking in the adjacent kitchen create a warm, home like ambience. This feeling and ambience of the 'Folkestue' as Klaus Seerup⁴ intended it to be. *"The 'Folkestue' is supposed to make people feel welcomed"* (Seerup 01/04/2015). We feel further welcomed by the staff demeanour, and the general welcoming ambience, to which the flowers in the windowsills and worn wooden furniture also contribute.

⁴ Staff responsible for the Socio Economic Project 'Rødderne'

The style of the furniture, see picture 20, 21 and 22, *themes* the experience of being at a manor (Pine, Gilmore 1998), bringing notions of large household's ways of sitting closely and socializing while eating.



Picture 20: Furniture in the 'Folkestue'



Picture 21: Furniture in the 'Folkestue'



Picture 22: Furniture in the 'Folkestue'

The meal as a frame of socializing is an area of interest to many scholars (Holm 2008, Fischler 2011, Meiselman 2008). At Ausumgaard, the meal is invaluable in the practical as well as the social operation of the manor. An example is given by the owner Maria:

"The 'Folkestue' is the central point in the operation of the manor [...] this is where we meet [...] we are different job-wise, in age and different in all kind of ways [...] this is where teamwork is being built. We were not sure of maintaining that function, if people were to bring their own lunch. We were afraid of people just having lunch on the spot of their daily task, if not being served a meal in the 'Folkestue' " (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).

This quotation exemplifies the meal at Ausumgaard is more than a practicality of feeding the staff; it is as a social event creating social bonds between staff members. The meal is where teamwork is being built by staff members, who might not share any special interest or characteristics (Meiselman 2008). In fact, Maria is not sure that the social cohesion can be maintained at the manor, if the meals are brought in by each individual and eaten outside of a social context. By gathering all staff members and sharing the same food, the staff members become more alike, thus bringing them closer together (Fischler 2011). The closeness between the staff members may lead to a more efficient operation of the manor, making the joint meals a possible mean for Ausumgaard to practice an *economic responsibility* as well as a *philanthropic responsibility*.

The meals served in the 'Folkestue' are primarily made of Ausumgaard's products; pork, chicken and vegetables from the garden or the *socio economic project* 'Rødderne' (Tradsborg 22/04/2015). Meals in the 'Folkestue' then become a way of expressing the manor through flavour, as well as expressing the

owner's values, for instance by serving meat from the "welfare pigs" to the staff (Tradsborg 22/04/2015). Including the design principles of *Experience Economy*, the serving of Ausumgaard produce is *engaging the five senses*; enhancing the chances of staff members remembering the experience (Pine, Gilmore 1998). Also adding perspectives from *CSR*; the act of serving own produce, expresses an *economic responsibility* by keeping expenses low using produce already at hand. An expression of *philanthropic responsibility*, is the serving the meat from the "welfare pigs", as Kristian, the owner, not just want his staff to have meat, but wants them to have the best meat he can offer (Tradsborg 22/04/2015, Carroll, Buchholtz 2006).

Analysing our observations and interviews, we characterize the 'Folkestue' as a warm, welcoming place full of life. We register a familiar and humorous tone, as well as the caring staff and owners practice towards one another. Interviews and observations revealed patterns, behaviour, tones and inherent social, human and ethical values, e.g. the respect in greeting and the quality of food served, exemplified by the serving of meat of "welfare pigs". The meals are the physical nourishment of the employee as well as an expression of ethical values. Furthermore, the meals have a social function in building relationships and social practices. Comparing this to the results from our *mappings* of the 'Folkestue', see section 7.4. The Essence of the Manor Ausumgaard); our *mappings* revealed physical actions and objects, whereas the ambience of respect and social cohesion were hard to capture.

7.7. The Future 'Folkestue'

Interviewing the staff and owners of Ausumgaard about their plans and expectations for the future 'Folkestue', issues of practical, ethical and economical character were revealed. Jes shares some of his visions: "*In the 'Folkestue' there will be: hand-mills, an oil-pressing machine and a juicer*" (Damgaard Lund 11/02/2015). Maria and Kristian supportively agree: "*Customers should be able to mill their own flour*" (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). Additionally Maria and Kristian express: "*The customers will have the opportunity to buy the products they eat in the café*" (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). These visions concern practicalities in the future 'Folkestue'; what kind of equipment needs to be bought, what kind of facilities and activities require space and place, requirements for staff qualification and more. These visions also shape the food experiences to be created for the future customers. Taking on the perspectives from Pine and Gilmore, the principles *theme the experience*, *mix in memorabilia* and *engage all five senses* are seen in the three visions (Pine, Gilmore 1999). Customers pressing oil and juice or milling flour are *engaging their senses* in doing physical work, smelling the grain or seeds as well as *theming the experience* of being at a food production

site. The active *participation* of the customers being *immersed* in the experience puts the experience into the category *Escapist Experience* in Pine and Gilmore's model *Four Realm of an Experience* (Pine, Gilmore 1998). Finally, the buying of products is categorized as *mix in memorabilia*, prolonging the experience of tasting Ausumgaard when customers are using the products cooking at home (Pine, Gilmore 1999).

The vision for the future 'Folkestue', compared to the *mappings* we made on the present 'Folkestue', is a place including activities and active *participation* from customers. The produce of Ausumgaard are furthermore being used actively in creating a tactile experience, perhaps even providing an element of education in food related issues. In the future 'Folkestue', the activities include processing, selling, distribution, making, serving and consuming food, compared to the present 'Folkestue', where the serving and consuming of food is a means in meeting a physical need and setting the frame of social interactions.

The interviews revealed expectations on ethical and economic issues as well. Jes says: "*The 'Folkestue' will be a center for regional and local development*". Maria and Kristian elaborate: "*we want to create something together where everyone benefits [...] make a place using all qualities and talents in the local area*" (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). Jes continues: "*The 'Folkestue' is a social economic unit with two important roles: being a partner to business life on a number of arenas - the other one is creating flexible employment [...]*" (Damgaard Lund 11/02/2015). These extracts reflect an *economic responsibility* to the local society, strengthening both business and individuals (Carroll, Buchholtz 2006). As described in section 1 Introduction; rural areas are facing a number of problems regarding the declining income from taxpayers and businesses (Vibjerg, Pihl-Andersen 2015). The 'Folkestue' and the associated activities are in this relation, planned as drivers of economic growth for smaller businesses and Ausumgaard. The extracts can also be seen reflecting *philanthropic responsibility*, as the benefits Maria and Kristian mention, could be the building of a community feeling amongst guests. The assumption is based on the following extract from Maria and Kristian, when asked about their hopes for the future 'Folkestue':

"[...] it is about creating a room where it is possible to relax and it is allowed to be explorative [...] a place where families can stay for hours without being bankrupt [...] where parents can read the newspaper in a comfortable chair, having a cup of coffee while the children are playing or grinding flour, meanwhile providing room enough for grandparents to sit at another table [...] We dream about creating the setting of community dinners on Thursdays for families [...] It has to be quality... quality

time, quality food, quality...But on a folksy level so customers will not feel robbed [...] that is what we want” (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).

These quotes show that one of the reasons for creating the ‘Folkestue’ is the *philanthropic responsibility* to the local society, especially for families with children (Carroll, Buchholtz 2006). Making money is a part of business life, and is necessary for staying in business, but most importantly to create the possibility of setting a frame for socializing. We assume that this prioritisation might be caused by Maria and Kristian themselves having small children, thus knowing the challenges of a modern family.

7.8. Values

During our investigation of Ausumgaard, we became aware of a series of personal values expressed through the running of business and practices performed by both staff and owners. Examining these values closer, we interviewed the owners Maria and Kristian on the origin, as well as examined the values in practice by observing staff interactions and by talking to staff members.

Ethics, morals and culture are often connected to *CSR* strategies (Center for Socialøkonomi 2013). Maria and Kristian did not express having any *CSR*-related values formally defined, though they in their statements seem to have a clear vision of the manor’s values:

- *“We have to make money” (make a living)*
- *“We believe that people are the most important asset- we have to focus on education, believe in renewing ourselves [...] and making an effort”*
- *“We have to develop in time, commune with our surroundings and the general societal development”*
- *“We can only succeed if we have a fruitful day; we have to enjoy what we do” (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015)*

Comparing the above values to the four categories of *CSR* presented in section 5.2. Corporate Social Responsibility, we see the above value: *“We have to make money”* corresponds to the *economic responsibility* of Visser’s *CSR* model (Visser 2006). According to Visser, the *economic responsibility* is a company’s responsibility to monetise services and values; creating societal value by paying taxes and enabling employees invigorate society.

The value: *“We believe that people are the most important asset- we have to focus on education, believe in renewing ourselves [...] and making an effort”* can be seen as the *philanthropic responsibility*

in the CSR model (Visser 2006). The *philanthropic responsibility* being the economic donations or other supportive actions towards society, groups or individuals in need of support.

The value: “*We have to develop in time, commune with our surroundings and the general societal development*” is categorised under the *ethical responsibility* (Visser 2006). Showing *ethical responsibility* is respecting the community and people dependant on either the company’s services or actions; for instance respecting customers by providing a product to the agreed price and quality.

The final value: “*We can only succeed if we have a fruitful day; we have to enjoy what we do*” is not categorised as the other three statements, as we do not see it corresponding with any of the parameters in Visser’s CSR categories (Visser 2006). We choose to look at it as a “life philosophy”; framing the personal values practiced by Maria and Kristian in all aspects of running Ausumgaard.

7.8.1. Economic Responsibility

When we visited Ausumgaard, we observed the *socio economic project* “Rødderne”, where packing vegetables for customers took place. The purpose of the project is to produce and sell organic vegetables, also creating flexible employment. During our observations, we witnessed e.g. a *flexible employee* being seen as a valued resource and not just “state subsidized labour”. His education and former jobs had provided him with specific knowledge and skills, vital for this job at Ausumgaard. The section 4. State-of-the-Art Initiatives, emphasizes the *flexible employment* as multi-valued, as long as the employee has unique skills in areas shared with the employer. The employer may also enjoy uncalculated benefits from this arrangement. Our observation exemplifies the interlinked *responsibilities* in Visser’s model of CSR, as the observation shows how *philanthropic* and *economic responsibility* are inter-dependant; contributing to one another (Visser 2006).

Our interviews of staff and owners revealed other aspects of *economic responsibility* regarding the *flexible employment* and food products at Ausumgaard. Interviewing Klaus revealed a more direct economic aspect: “*There is an economic aspect as well, as an employee in a flexible employment, releases time for a higher paid employee to perform other tasks*” (Seerup 01/04/2015). This is an example of *flexible employment* leading to an economic benefit; becoming a means in keeping expenses low; showing *economic responsibility* within the running of Ausumgaard.

Employing extra staff members cause high expenses in the budget of Ausumgaard, despite the *flexible employment* being supported by social benefits from the municipality; “[...] *flexible employments are making products more expensive to produce*” (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). Maria and Kristian prioritize the social and humane responsibility and breadth of the manor as a

workplace, even with the extra costs incurred (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). This leads them to develop food products holding an increased ethical and economic value, like the “welfare pig”, meeting the demands of modern consumers. These food products enable Maria and Kristian to establish *flexible employment* and make a profit.

Ausumgaard’s immediate competing producers of foods do not have the same high degree of added values, such as the ethical and societal ones described above. Ausumgaard therefor enjoys a competitive advantage (Center for Socialøkonomi 2013). This is consistent with Jes’ valuation of future food products planned to be sold under a new ‘Folkestue’ brand. A brand similar to the present Ausumgaard brand: “*When a product is produced locally and/or with CSR values, this contributes to strengthen the market value of the ‘Folkestue’ brand*” (Damgaard Lund 11/02/2015) thus making the added CSR value a tool in meeting *economic responsibilities* to the business Ausumgaard (Visser 2006).

7.8.2. Philanthropic Responsibility

Analysing the visions for the future *flexible employment* at Ausumgaard, as well as the present *flexible employment* lead to some interesting discoveries. The owners and staff value and take great pride in helping fellow citizens in obtaining a job or restoring working faculties. Within the manor, the *philanthropic responsibility* is seen in the handling of the *flexible employment*, described by Maria: “*We have room for employees, not able to work full time or at a high pace*” (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015) expressing an acceptance of people having different work-related needs and levels of contributions (Visser 2006, Seerup 01/04/2015). Maria continues elaborating on the focus on the social cohesion she observes: “*There is a pride among the employees working at a place holding spaciousness to help a fellow citizen in need*” (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). The *philanthropic responsibility* is then not only practiced and treasured by the owners of Ausumgaard; practicing it, creates personal value to the individual employee, valuing the social citizenship their employment induce.

The *philanthropic responsibility* is not exclusively practiced by the staff. Stakeholders in the future ‘Kraftcenter’ may also acting out the societal responsibilities; focusing on the economic development of small local food producers as well as economic growth of the local area (Carroll, Shabana 2010). Jes is envisioning the ‘Kraftcenter’ becoming a catalyst and a partner for stakeholders, as the costs of running a social business is lower than an ordinary businesses:

“Because this business (the ‘Kraftcenter’) can be used in helping the small food producers, having these huge challenges with distributing. The challenge is simply the costs. Many of these small producers are

specialists; they know about growing beautiful apples and turning them into wonderful juices [...] But they do not know where and how to sell their products, thus they risk spending their profit on distribution [...] if we can provide the service (of distributing) to many (of them), it makes it (their business) profitable to them” (Damgaard Lund 11/02/2015).

This statement expresses, that Ausumgaard is considering, how to use the size of their business in helping local food producers; thereby securing future workplaces and life in rural areas, otherwise threatened by depopulation and social sectioning (Vibjerg, Pihl-Andersen 2015).

Maria and Kristian find it important to support education, so they have a close relationship with UCH⁵, teaching the vocational students their ethical values and production methods producing pigs and chickens (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). This shows a *philanthropic responsibility* to the school, as Ausumgaard is providing this teaching of real-life practices without payment. In addition, elements of *economic responsibility* are included by the possibilities of introducing future consumers to their food products; again underlining Visser’s points of the CSR model; all aspects are influencing and being influenced by the others (Visser 2006).

7.8.3. Ethical Responsibility

Interviewing Maria and Kristian revealed an *ethical responsibility* expressed through the production methods of chickens and pigs:

“Together with Rose Poultry we are producing a “welfare chicken”; a concept we have participated in making, regarding the production of ‘Majs Plus Kyllinger’ (Corn Plus Chickens), and it is in line with how we have developed our ‘Ausumgaard Grisen’ (Ausumgaard Pig), which are pigs where we focus a lot on welfare [...] they can choose to be outside or inside, it is up to them [...] They have plenty of space and lots of hay” (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).

The *ethical responsibility* we see here is an example of the close connection to the *economic responsibility*. The modern customers demand food products holding ethical values; stimulating an increased demand on food products holding elements of welfare (Pine, Gilmore 1999, Visser 2006). Maria and Kristian are aware of this demand, expressing hope for the consumers’ willingness to pay for the increased costs associated with Ausumgaard products (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).

⁵ Uddannelses Center Holstebro, school educating cooks, butchers and other food related educations

Gathering the findings of this CSR analysis on Ausumgaard, we discover a variety of values; expressed through interaction with employees and society, and through the choice of food production methods and business philosophy. These values are: *social breadth, empathy, societal and economic development, education, respect, social cohesion and helpfulness*. The discoveries will shape the development of the conceptual design proposal for the future 'Folkestue'.

7.8.4. "we have to enjoy what we do"

We detected a kind and friendly tone amongst staff and owners, an interest in animal wellbeing, in society and even in us as students doing our project on the manor. We detected this same friendly interest at the Spring Fair, where we observed Maria and Kristian interacting with guests, exhibitors and staff; making sure everybody was feeling welcomed and taken care of. This practice fits with Maria and Kristian's last statement: *"We can only succeed if we have a fruitful day; we have to enjoy what we do"* (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015). The commitment and enjoyment Maria and Kristian exercise in their practice and behaviour produce a successful fair. A fair, which exhibitors already now are planning to participate in next year (Forårsmesse på Ausumgaard 2015 Facebook page).

We also observed the enjoyment of carrying out the daily tasks necessary in preparing for the fair, and in Kristian's enjoyment when talking to journalists. The enjoyment and pride in distributing his visions were clear to us, as was the pride of communicating production practices, ethical, social and economic values to visitors at the Spring Fair.

These observations prove to us that Maria and Kristian also execute on their "life philosophy", as we chose to call it. Namely; the daily enjoyment of tasks and practices are the key to success, as the enjoyment make the daily tasks easier and encourage development.

8. RESULTS FROM ANALYSIS

Social sectioning, threatens the traditional equality of Denmark, and has been debated in the media for the past years. The bigger cities attract educational institutions, workplaces and promote cultural development, while the rural areas are left with farming and leisure areas. Rural areas are being developed through the production of high quality food products, also addressing challenges of social sectioning, and attracting attention to those seeking unique local food experiences. Creating memorable and unique food experiences involves physical considerations e.g. accessibility and communication with

customers, as well as psychological considerations e.g. what kind of participation is encouraged from the customers, and how social considerations can contribute to memorable food experiences.

In our analysis of the case of Ausumgaard, we choose to use the theories of *Experience Economy* and *CSR* as a theoretical framework.

In summary of our analysis:

- The location of Ausumgaard close to the main road provides customers easy *accessibility*, providing a higher number of possible customers passing by.
- The analysis also revealed challenges in accessing the manor, due to road conditions and absence of signage.
- The 'Folkestue' has a warm, welcoming ambience. Old virtues as greeting with "velbekomme" and not wearing your hat, function as *positive cues*, stating the 'Folkestue's home-like ambience and vessel of food culture.
- Staff members help one another in serving the food in the 'Folkestue'; practicing responsibility, helpfulness and food culture.
- Staff members and their activities are scarcely visible. Primarily in and around the 'Folkestue' during meals.
- Customers at the manor are scarcely visible on weekdays, as they visit the farm shop, which is placed close to the main road in the periphery of the manor buildings.
- Customers at the manor are primarily present at special events, such as the Spring Fair, where thousands of visitors are filling up the buildings and courtyard.
- The future 'Folkestue' is planned to be a place with food experiences, activities and socializing, especially catering to families with children.
- The future 'Folkestue' consists of combination of a farm shop, serving of meals, food products for purchase, and related activities. A combination, which is unique, compared to other food experiences in the area.
- The future 'Folkestue' will also include *flexible employments* planned to contribute to the social cohesion and the ambience of the 'Folkestue'. Our analysis did not provide a clear answer on how to create this social cohesion.
- Presently Ausumgaard communicates the social responsibility briefly on their website, though not visible on visiting the manor.

In the following section, we will investigate how the social responsibility can be implemented in the future 'Folkestue', and how these social values can be communicated to guests.

Furthermore, our analysis provides knowledge of how a manor, based on historical wealth and farming, in actuality may evolve into a modern large-scale farm. A small-scale production of welfare pigs, chickens and organic vegetables, compliments the large-scale production; including values such as social responsibility, culture and ethics. The values were uncovered using the theory of *CSR* model. Our analysis of Ausumgaard reveals a variety of values expressed through interaction with employees and society, choice of food production methods and business philosophy. These values are:

- Empathy
- Respect
- Enjoyment
- Societal and economic development
- Education
- Social cohesion.

We created a mind map, as a result of our analysis, visualizing the structure of the future 'Folkestue', see illustration 7. The mind map helped us gain an overview, securing a thorough development process in the conceptual design of the future 'Folkestue' including memorable food experiences.

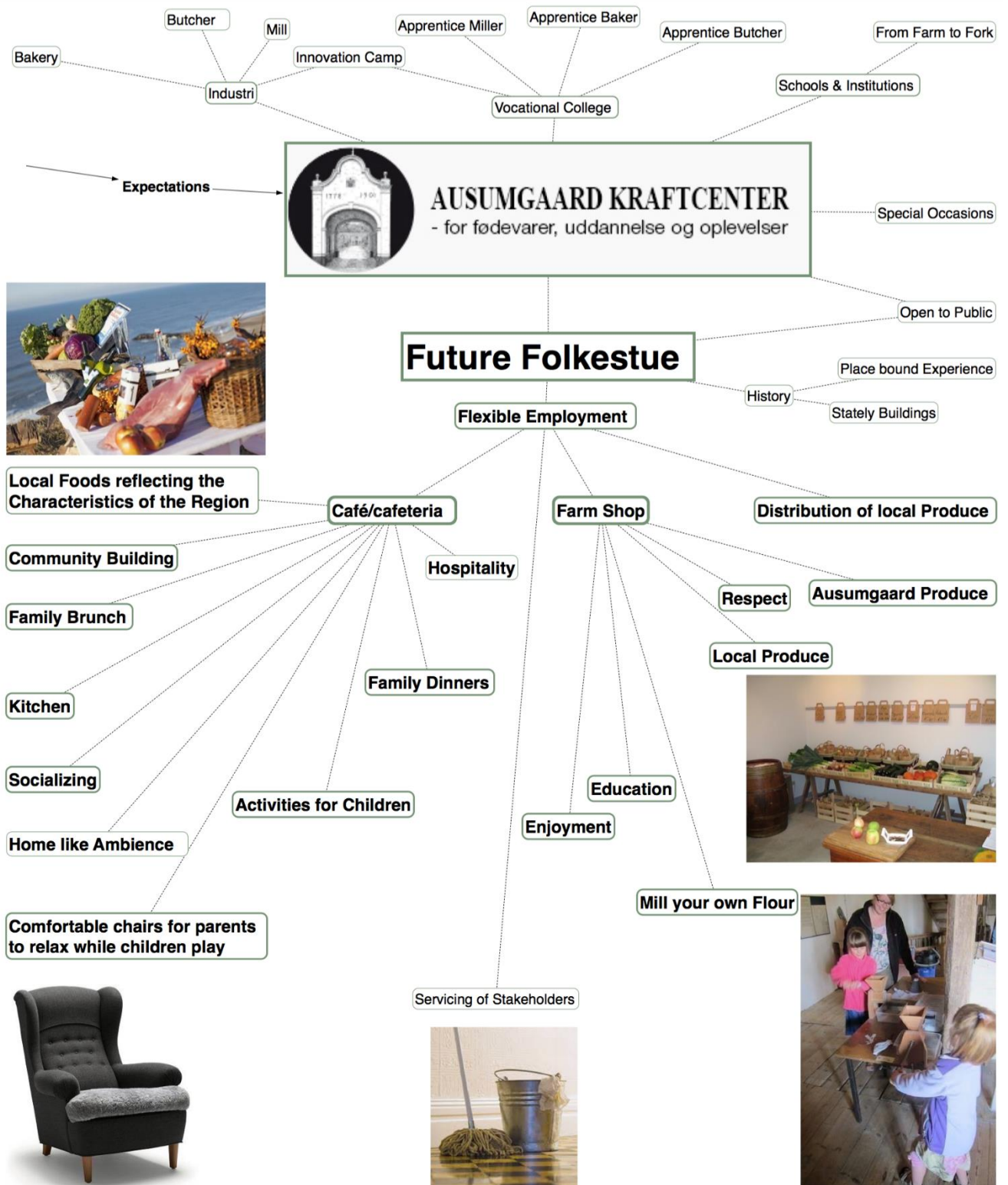


Illustration 7: Mind map of the structure in the future 'Folkestue'

Ausumgaard strongly wish to create a *memorable food experience*, which may be a challenge, if we consider the conclusions of our analysis. Revisiting the theory of Pine and Gilmore, and in combining this with Lorentzen's list of criteria for achieving memorable experiences, we visualize how our findings and results match these theories. Illustration 8 depicts this visualization, as well as showing how our results are adding new perspectives.

Theories	Results
Pine and Gilmore	
Theme the experience	Stately buildings, scenic surroundings, vast farmland
Harmonize impressions with positive cues	>no findings<
Eliminate negative cues	Absence of signs
Mix in memorabilia	<i>Present</i> : Produce sold in farm shop <i>Future</i> : Produce sold in farm shop, produce processed by the customer, socializing
Engage all five senses	<i>Present</i> : Activities at the Spring Fair <i>Future</i> : Activities in the 'Folkestue'
Customer participation	<i>Present</i> : Activities at the Spring Fair <i>Future</i> : Mill your own flour
Lorentzen	
Globalization/communication	<i>Daily</i> : Absence of communication <i>Special event</i> : Communication
Accessibility/visibility	Absence of signs, difficulties in accessing the manor, low visibility
Affluence	>no findings<
Findings beyond theories	
	Hospitality
	Home-like ambience in the 'Folkestue'
	Values (as listed in results page 50)
	The envisioned food related activities in the future 'Folkestue' is unique compared to other activities in the area
	Flexible employment incorporated in the future 'Folkestue'

Illustration 8: Presentation of findings from analysis

Our illustration marks five aspects, which differ from the theory in our analysis. Four of them will be included in the idea development phase for the future 'Folkestue', in the pursuit of creating a *memorable food experience*. The final aspect; *affluence* includes a financial surplus in a population, allowing them to participate in cultural activities (Lorentzen 2012b). This is an aspect outside of our influence; therefore, we will not include it in the idea development phase.

9. IDEA DEVELOPMENT PHASE

This section will elaborate on important elements to incorporate into the future ‘Folkestue’, with the outset in our results and findings, and in the values of Ausumgaard. The present food experience at Ausumgaard is incomplete, as the four aspects detected from the previous section, see illustration 8, are not included in the experience. Additionally, a fifth aspect is included, representing the societal values detected in the *findings beyond theories*, in our results from our analysis, see illustration 8.

The idea development then leads to five themes to be considered when defining the future ‘Folkestue’- *The accessibility/visibility, The communication, The participation, Harmonizing with positive cues* and finally *The societal aspect*.

The goal of the idea development phase is to create a memorable food experience in the future ‘Folkestue’, and the themes that we have focused on, will be displayed in the following sections.

9.1. The Accessibility/Visibility

Creating memorable customer experiences in rural areas is not only dependent on the experience itself to attract customers. The experience must also be *easily accessible* and visible for potential customers (Lorentzen 2012b). *Mapping* the immediate surroundings of Ausumgaard reveals problems in accessing the manor, as the highly trafficked road makes visiting Ausumgaard an attention-demanding action. Potential customers might miss the entrance or even choose to pass in heavy traffic, see section 7.2. Accessibility. Furthermore, no signs assist in finding your way to Ausumgaard, and the kind of food experiences customers may expect. We suggest the placing of signs highlighting the unique food experience and directing the customers to the entrance by using the small roads, see illustration 6, page 26. Signs marking Ausumgaard are needed as well, to confirm customers with a planned visit that they have reached their goal. These signs may also assist in further attracting passers-by.

Placing signs is included in the overall idea development phase, as we find them vital for the initial *communication* in attracting potential customers to the manor. We will now investigate how the *accessibility/visibility* may be incorporated in the design proposal for the ‘Folkestue’.

As described in the section 3. The Case of Ausumgaard, the owners Maria and Kristian welcome visitors; to special events, the shop, the ‘Ausumgaard Pig’, or other special arrangements. They like to give guests an insight into modern manor life; sharing the pride, they have in their legacy and their own achievements.



Picture 23: Glass walls framing a kitchen

Incorporating the kitchen into the ‘Folkestue’ may further this insight, which may be accomplished by using transparent glass walls, see picture 23. Presenting the preparation of the food, as well as the staff to the customers is then also achieved. Our analysis showed that the staff were not especially visible, making Ausumgaard appear empty. We feel that the glass walls will provide the future ‘Folkestue’ with visible activity, thus displaying the “heart” of the manor, as Jes revealed as a vital social value, see section 7.4. The Essence of the Manor.

The staff in the ‘Folkestue’ will primarily be *flexible employment*. Ausumgaard may actively promote this as social responsibility to their customers, by presenting a photo of each staff member alongside a short personal story. The photos should be presented, just as family portraits hang on the walls of private homes. This idea would replicate the *home-like ambience* we detected in the present ‘Folkestue’ as well as keeping the present decor of the ‘Folkestue’, see picture 24.



Picture 24: Old pictures of folk costumes, and an example of family portraits

Pictures of folk costumes are decorating the walls of the present ‘Folkestue’. Replacing these pictures with those of staff members, the ‘Folkestue’ could reclaim some of the former *educational responsibility*, see section 3. The Case of Ausumgaard, by educating customers about how social responsibility can be practiced. The social profile being presented, could be one of the elements transforming the experience at Ausumgaard to be more than a food experience; becoming a *memorable food experience* with the purpose of improving *social cohesion* in society (Pine, Gilmore 1998). The visible *flexible employment* has the inherent risk of displaying vulnerable people, as if to exploit them, when profiling Ausumgaard

as being a socially responsible business. A complete and final answer of how to balance the task of having visible *flexible employment* and the caretaking of people with special needs was not found on this very complicated question.

Some alternative solutions could be displaying relevant reading or photo materials to the customer. This may be displaying the different reading materials; the history of Ausumgaard's as an actor in social rehabilitation, stories of the staff, or articles concerning the political and societal background for implementing *flexible employment* as a part of the Danish social system. The display could physically be these materials sandwiched between the refectory table and a clear glass surface above. These stories may be included in the meals, thus creating attention to the area and to entice customers to communicate with staff members.

Another way of communicating the societal aim of Ausumgaard may be to create small videos telling the same stories as mentioned in the previous section, leaving out the personal stories. The films may then be placed on a web page, allowing customers to review the topics in their own private setting.

The 'Folkestue' should not have any dividing walls or elements, with the exception of the aforementioned transparent glass walls, and of low displays of commodities. This will provide parents with a feeling of safety, as they have a clear view of their children's activities.

9.2. The Communication

The experience must be communicated through global sources to generate enough guests, especially for rural areas to succeed and making the experience profitable (Lorentzen 2012b). We suggest that Ausumgaard include livestreaming on their web page, focused on meeting this aspect; filming the pigsty, the chicken habitats and other activities, see picture 25. These initiatives may build expectations and emotional involvement from guests.



Picture 25: Interactive screen in the 'Folkestue' livestreaming from pigsty etc.

Information is significant for the experience, especially when children are involved. Information creates realistic expectations for the activities present at the site of the experience (Hartl, Gram 2008), increasing the enjoyment of the experience.

Implementing the *communication* in the 'Folkestue', interactive monitors can be placed centrally, allowing customers to choose between livestreaming from the stables and a variety of slideshows or

films. Films presenting the harvesting, the ploughing, the servicing of machinery, the caretaking of animals, the production of flour and sausages or the history of Ausumgaard. The monitors then become an *educational* element as well as a window onto the manor life. This is an extension of the transparency Maria and Kristian practice in the running of Ausumgaard. The monitors will be communicating *ethical* and *educational values*; contributing to the creation of *memorable food experiences*.

Including the café and the cafeteria in the future 'Folkestue', entails the possibilities of staff members and guests having lunch at the refectory tables amongst one another. The guests and the staff may then engage in *communication*, as the sharing of meals creates intimacy (Fischler 2011), or the food itself might be the subject of conversation. The *communication* at the tables may then be the mean to create *social cohesion* in the 'Folkestue'. Maybe even create *social cohesion* in the local community, if guest and staff belong to the same neighbourhood.

9.3. The Participation



Picture 26: Children milling

Creating *memorable food experiences*, Pine and Gilmore highlight *participation* from the customer (Pine, Gilmore 1998). Revealing their visions for the future 'Folkestue', Maria, Kristian and Jes have plans of installing mills and presses for milling flour and pressing rapeseeds for oil (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015, Damgaard Lund 11/02/2015). These activities may include active *participation* from customers, furthermore *engaging the customer's senses*; the smelling and feeling of the grains and seeds. Finally, the processing of flour or oil will provide the customer with a *memorabilia* to bring home; prolonging the experience of being at Ausumgaard.

The mills and presses are to be installed and made available to children as well. Studies show that children wish to participate in activities to a higher degree than their parents do. The parents conversely prefer to relax while watching their children being active (Hartl, Gram 2008). The parents shall therefore be offered the opportunities to relax, for instance in a comfortable chair, as expressed by Kristian (Lundgaard-Karlshøj, Lundgaard-Karlshøj 12/3/2015).

The 'Folkestue', may also host courses, expanding the customer's possibilities for active *participation*. The courses could treat subjects as how to produce sausages, how to bake the perfect loaf of bread or how to make jams. These courses may also hold the potential of expanding the potential

group of customers, to include foodies and others with an initial interest in cooking and food production. Including such courses, can be seen as reflecting *philanthropic responsibility*, as the customers gain knowledge useful in their private household. The courses also reflect the *economic responsibility* in Maria and Kristian's running of the manor, as the courses include use of Ausumgaard produce; thereby creating opportunities for the participants to gain preference in using Ausumgaard produce.

9.4. Harmonizing with Positive Cues

For *harmonizing* the customer experience in the 'Folkestue' of being at an ancient manor, we suggest the food served in the 'Folkestue' to support the ambience of Ausumgaard as a food production site. For instance by using the produce of Ausumgaard, as well as serving classic, homemade meals. Dishes of food characteristic to the area may be served, for instance "øl-ben" (ribs cooked and marinated in beer) and "røget helt" (smoked common whitefish).

Furthering *harmonization* of the experience may be achieved by displaying agricultural machinery in the proximity of the 'Folkestue'. A paddock hosting pigs, chickens, sheep or other farm animals, may further *harmonize* the experience of enjoying a day in the countryside, as well as creating appeal to families with children.

9.5. The Societal Aspect

Ausumgaard already has staff members in *flexible employment*. The future 'Folkestue' will make greater use of *flexible employees*, whereby the manor profiles itself as a socially responsible business to a much broader audience. The greater exposure of *flexible employees* may function as inspiration for other businesses in the area, leading to more initiatives supporting *flexible employment*.

A second aspect of the societal aim is the vision of creating a pleasant setting for local families, especially with small children. The idea is for families to affordably bring their children and spend the day at the manor. By offering the possibility of spending a day together, enjoying activities, food and leisure, Ausumgaard then provides economic and social support to the families, especially when in need of recreation.



Picture 27: Dining at a refectory table

We suggest having refectory tables in the eating area, recreating the same ambience of *social cohesion* as featured in the present 'Folkestue'. The refectory tables provide the opportunity of creating personal relations, as people, otherwise strangers, are seated close to one another. The eating area will function as a public café and cafeteria for the staff at Ausumgaard, see picture 27.

It is our vision to create *social cohesion* between employees and guests and encourage a community feeling. We envision how the meal may become a joint responsibility, as in the present 'Folkestue'. A nicely set table decorated with flowers, leaves or fruits from the garden may upon arrival, meet customers; *positive cues* of being at a manor in the countryside. During the serving of the meal, customers and staff help one another in bringing the food from the kitchen to the table. This also turns the customers into active *participants*.

The 'Folkestue' may also further its social profile by offering benefits to other small local producers, by incorporating their products into the offerings - their produce are intended to be served and distributed by the 'Folkestue'. The 'Folkestue' may become a partner in maintaining local workplaces, securing survival of rural areas. The support may eventually be expanded to also include local artists exhibiting in the 'Folkestue'; contributing to a unique ambience of local culture.

10. CONCEPTUAL DESIGN PROPOSAL

We will present the results from our idea development, in terms of a *Mood Board* and a *Functional Diagram* showing the elements of the future 'Folkestue'.

The *Mood Board*, see illustration 9 page 59, is our visualization of the ambiances connected to the actions and societal values detected through the analysis of the present 'Folkestue'. The values, actions and ambiances are expressed in the *Mood Board* by using photos, collectively expressing a warm welcoming ambience. Each photo shows; food experiences, food activities, family, produce of Ausumgaard, socializing and customers and staff interacting.

The *Functional Diagram*, see illustration 10 page 61, is a graphical presentation of the functions in the future 'Folkestue' and their placement. The kitchen framed by glass walls; signalling *visibility*, the café and cafeteria area with the refectory tables in the corner, framed by two walls, is giving a feeling of safety making room for *social interaction*. The children's area is shown in connection with the relaxing

area displaying the *social breadth*; the space for children and adults to *enjoy* themselves is included. The *social, educational* and *ethical values* of Ausumgaard are expressed through the possibility of interaction with the interactive monitors. The *social cohesion* is created in the interaction between customers and the employees in *flexible employment*. The mills and presses in the farm shop are providing activities for customers to *participate* in. Finally, the placement of the farm shop and the distribution area close to the entrance and the road is providing easy *accessibility* and distribution of produce; supporting small local producers practically and economically.

Our Conceptual Design Proposal is aiming at meeting the criteria by Pine and Gilmore and Lorentzen, for developing *memorable food experiences* in the future 'Folkestue' at Ausumgaard.

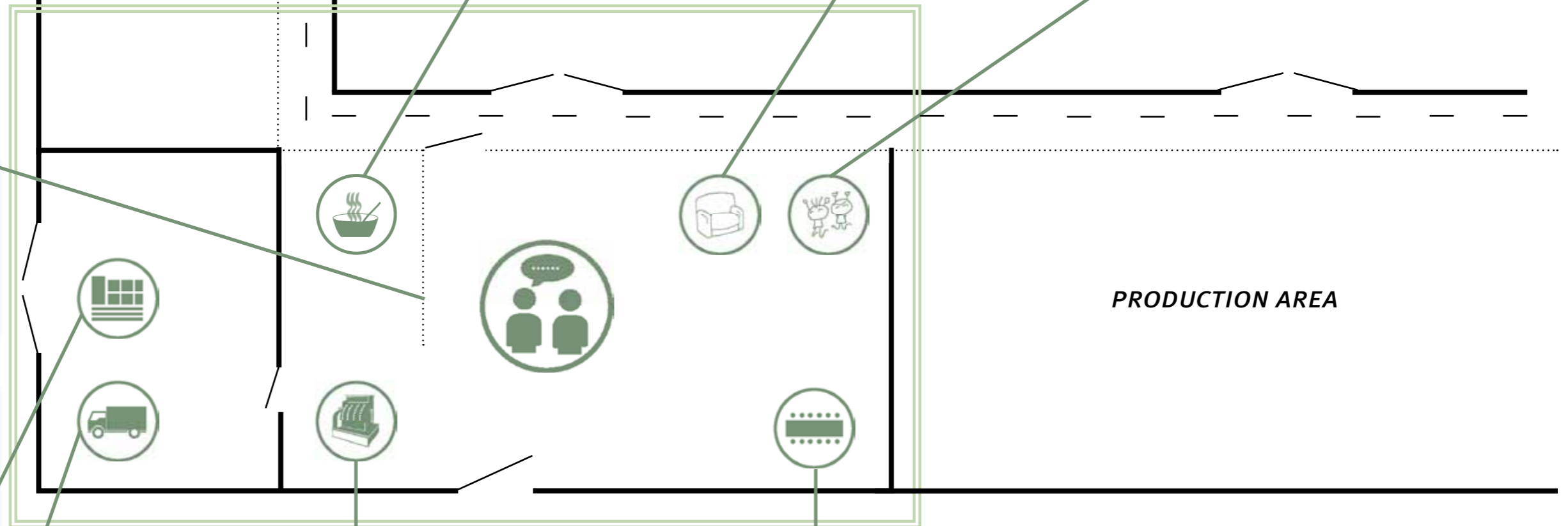


THE FUTURE 'FOLKESTUE'

COURT YARD



PRODUCTION
AREA



PRODUCTION AREA



..... GLASS WALL

— — — WALKING LINE

11. DISCUSSION

We will present the problem area first, including the problem statement and a review of the applied methods and theories. The project's results will then be discussed in relation to the applied theories, followed by a discussion of the utilization of application of theories and methods used. The project and the findings will additionally be discussed in relation to future applicability; including the aspect of the *Integrated Food Studies Approach*.

11.1. Project Review

Our aim for this project was to create an integrated conceptual design proposal for the future 'Folkestue' at Ausumgaard. The 'Folkestue' is a part of Ausumgaard's future project 'Kraftcenter'; a hub for food innovation, networks as well as a social hub. Interviewing the owners of Ausumgaard; Maria and Kristian provided knowledge of their ethical, social, human and economical values, from which they base the running of the manor. Visions for the future 'Folkestue' were also revealed. Interviews of staff members Klaus, Jes and Bente were conducted, adding their knowledge on practiced human, societal and economic values as well as practices in the running of Ausumgaard. We made several observations on the manor and its surroundings, providing us with knowledge of ambience and infrastructure. All of the above aspects were significant for the development of ideas for the future 'Folkestue'. This led to us developing ideas for the 'Folkestue' based on the values detected from the interviews and observation, as well as practicalities regarding the visions; leading to the following problem statement:

"How can considerations on a societal aspect and human relations contribute to a conceptual food related design of the future 'Folkestue' in the 'Kraftcenter' at Ausumgaard?"

We performed the analysis on qualitative data from the manor Ausumgaard, data collected from staff members and the owners Maria and Kristian. Data was collected via *semi structured interviews* and *observations*. The analysis of the data included information about; memorable food experiences including stories, personal and place bound values, Internet research, as well as data on activities and infrastructure in the area surrounding the manor. Comparing our findings to the findings of the best-practice study on memorable food experiences, see section 4. State-of-the-Art Initiatives, we included the theory *Experience Economy* to investigate the social aspects of food experiences (Pine, Gilmore 1998). The theory provided knowledge of how to create food experiences, including more than just the physical frame and the food itself, by examining factors vital for the creation of memorable experiences.

Aspects on developing *memorable food experiences* in rural areas were also included in the analysis. Investigation of special conditions concerning the geographical placement of the manor in regards to attract customers was also included in the analysis. Finally, the theory of *CSR* was applied in the analysis; investigating the detected social values at Ausumgaard, in order for their implementation in the design of *memorable food experiences* (Visser 2006).

The design method *Mapping* was applied in the analysis. We visualized some of our *observations* of ambience and the surroundings as *mappings*.

The analysis brought to our attention that the location of Ausumgaard, at the main road between Struer and Holstebro, provided easy *accessibility* for passers-by. The absence of signs combined with the character of the road, made it difficult for customers to locate and access the manor.

We learned that staff members and customers were scarcely to be found; only at special events were both staff and customers visible, furthermore offering customers active *participation* in food related activities.

The future 'Folkestue' will include *flexible employment* planned to contribute to the social cohesion and the ambience of the 'Folkestue'. Presently Ausumgaard has *flexible employment* integrated in their business, although the social responsibility is not visible upon visiting. Developing ideas for the 'Folkestue', we debated the ethical aspects of how to include the societal responsibility inherent in the flexible jobs, without unnecessarily exposing the staff members, while making the social responsibility visible for guests. This project did not succeed in finding the complete answer. We found possible solutions for including the facts about *flexible employment*, in the decor, and in the setting of the table in the 'Folkestue'. Furthermore making guests and staff mutually responsible in serving the meals, thus creating a space for building knowledge and relations.

Additional societal aims, such as selling and distribution of local produce, appeared in the analysis of the visions for the future 'Folkestue'. The future 'Folkestue' may then be able to support local workplaces; assisting in the survival of rural areas; a very relevant aspect in the debate on depopulation.

Combining the results from the analysis with the principles from *Experience Economy*, we developed a conceptual design proposal for the future 'Folkestue'. To develop such a 'Folkestue', including memorable food experiences, five aspects were uncovered: *The accessibility/visibility* descending from the findings of the road and means of access to Ausumgaard. *The communication* descending from the findings of a sporadic communication between Ausumgaard and its guests. *The participation* included considerations on how to engage guests, making the guest mutually responsible for the food experience

at the manor. *Harmonizing with positive cues* was suggestions focused on strengthening the ambience at Ausumgaard. The final aspect: *The societal aspect* included suggestions on how to create social cohesion in the 'Folkestue', and how the societal aspects could be broadened throughout the local community.

11.2. Theoretical and Methodological Reflections

The *Experience Economy* theory was developed as an economic model, describing the development of maximizing value to a business (Sundbo, Darmer 2008). The theory has been adopted by other fields such as tourism and architecture in the improvement of customer experiences. It is in this context of customizing experiences we have used the theory; trying to maximize the customer food experience in the future 'Folkestue'. This project did, however not, focus on the target group, nor their wishes or needs. We wanted to create a 'Folkestue' reflecting the ambience of the present 'Folkestue' and the personal values and visions of the owners of Ausumgaard, including their societal responsibility to their local society. For this reason, we applied the theory of *customizing experiences* to the findings from our analysis of Ausumgaard, and supplemented them by Lorentzen's aspects on customer experiences in rural areas. As the 'Folkestue' is an unusual term, investigations on customer expectations might have provided us with useful knowledge of possible objections to the 'folkestue'-concept, and the use of *flexible employment* in the provision of service.

The *flexible employment* as providers of services to the customers, led us to reflect upon the uses of *flexible employment* in the 'Folkestue' concept, without putting the employee on display. Our section 9. Idea Development Phase, led to solutions on how to overcome possible obstacles. In retrospect, interviewing staff members in *flexible employment* in other societal projects may have provided us with valuable knowledge of considerations and experiences. We actually visited several *socio economic projects* without talking to staff in *flexible employment*. We only talked to staff members in *flexible employment* about their jobs at Ausumgaard on two occasions; we now realize that we mostly talked about practicalities. Our reluctance to deal with more personal aspects of their employment is due to our fear of interfering with their personal reasons for being in *flexible employment*.

Despite our reluctance to deal with the personal aspects of the *flexible employment*; our design proposal for the future 'Folkestue', has the personal stories of the staff as one of the cornerstones in the *communication* of the societal responsibility. This seems paradoxical. The difference may lie in the different context and frame of the *communication*, as we were talking to the staff members rather late in our investigation process. Having this acquaintance with the staff members blurred the line between

researchers and acquaintances. In contrast, our visits to the *socio economic projects* Claudis Have and Cafe Utopia, see section 4. State-of-the-Art Initiatives, we knew of the characteristics and the purpose of the café. The *societal cohesion* was framing our café experience, and made it easier for us to interact and communicate with the staff.

Looking at the aspects of *Hospitality*⁶ in our analysis of the meals in the ‘Folkestue’, made us aware of the role of the ambience of the ‘Folkestue’. The furniture and the setting of the table create the *Hospitality* frame for the food experience as well as acting host during meals. Including a broader perspective of *Hospitality*, may then have provided us with the possibilities to explore the relationship between host and guest. This may have led us to further investigate the potential within the social responsibility, having *agency* as host in a *memorable food experience*.

We used the design method *Mapping* to collect data on the ‘Folkestue’, Ausumgaard and the surroundings. The process revealed *Mapping* as a tool having two sides; collecting and describing data. The *Mapping* helped us in the process of investigation, discovering data and emotions, which our interviews did not uncover. Developing the *mappings* caught our attention to the effectiveness that photos have in communication. We experienced how photos seem more intuitive in communication, as photos capture values as well as ambiences; thus awakening emotions more easily than only a text. Presenting our *mappings* to staff member Jes, revealed a huge difference in our and Jes’ perception of Ausumgaard. Without the *mappings*, we might not have detected the difference in perception, or have discovered it so early on in the process of analysis. Using *Mapping* as a creative process helped us to “construct the unconscious” (Corner 1999) as the *mappings* graphically communicated our unconscious analysis of Ausumgaard. The usage of *mappings* provided us with the opportunity to make further investigation, testing the validity of our data.

We used the theory of *CSR* in the analysis, to understand the values we detected at Ausumgaard. We found the theory of *CSR* to be helpful in categorizing the multitude of personal values Maria and Kristian practice in the running of their business. The theory proved to be a useful tool for us in the perspective of *Integrated Food Studies*, uncovering some of the complexities of integrating a societal aspect in a business. In the development of ideas for the future ‘Folkestue’, we used the personal values we had detected using *CSR*, but we did not deem the theory applicable in the design process. In

⁶ New studies within the field of *Hospitality*, includes objects and ambiences to have *agency* as hosts in the creation of memorable food experiences (Justesen, Gyimóthy & Mikkelsen 2014)

comparison, the theory of *Experience Economy* appeared to be multifunctional; we used the theory in the analysis of our data, and in the development of our design proposal for the future 'Folkestue'.

11.3. Future Applicability

This project's aim is to develop a conceptual design proposal for the future 'Folkestue', including a societal aspect. A future perspective on this project's utility could be an examination of if and how, memorable food experiences including a societal aim makes a difference in the creation of *social cohesion* in our society. Do customers and *flexible employees* create social bonds? Or are the customers just buying a service included a social aspect, promoting their profile as socially responsible? Or perhaps displaying them as vertical references to their acquaintances on social media, by advertising their presence at the location? A possible answer to these questions may help the building of future social food experiences. Our project shows that Ausumgaard is one of many initiatives, creating food experiences including societal and human values, while aiming at making a difference within the *social cohesion* of our society.

We see our project as a contribution to the ongoing debate on rural development in Denmark. Also uncovering how a place bound experience, having a societal aim, may contribute to both economic and societal development in areas fighting a multitude of challenges. We have pointed at factors as *visibility, accessibility, communication; participation* and *place bound value* as important factors, when creating a *memorable food experience* in a rural area. For projects, such as the future 'Folkestue' to succeed, we suggest further studies; of customer expectations as well as the perspectives of the *flexible employees*. Specifying success-criteria for societal and economic aspects, may be set for the project frame, and used in securing aims and goals.

Our *Integrated Food Studies* approach provides us with the perspectives and theories from different scientific fields. This project has emphasised the benefits of using an integrated approach, analysing complex societal issues; as the findings from one-field complements the findings from others. We use the economic model *Experience Economy*, in the process of maximising the customer experience, combined with the creative tools *Mood Board* and *Mapping* from the design perspective. The creative tools furthermore prove valuable in communicating our results. Finally, adding the perspective distinctive to the *Integrated Food Studies* approach; having human well-being in its many aspects as a main value, when the aim is to solve complex societal challenges.

12. CONCLUSION

The aim of this project is to analyse how a societal aspect and human relations can be incorporated in a design proposal for the future 'Folkestue' at the manor Ausumgaard.

The societal values and human relations are gathered from *observations* and *interviews* with the owners of Ausumgaard; Maria and Kristian as well as staff members. Our *observations* and *interviews* reveal Ausumgaard to contain *social, ethical, human* and *economic values*. The values are reflected in the manner Ausumgaard takes on a social responsibility for both individuals and the local society. Additionally, we have used the method *Mapping*, capturing the ambience of the manor as well as used the method for collecting data on the surroundings.

Our analysis showed that the placement of Ausumgaard provides easy *accessibility* for customers travelling through the area. The absence of signs and the character of the road unfortunately make it difficult for customers to detect and access the manor. Furthermore, there is little *communication* with customers unless if *communicating* a special event.

Results from the analysis were combined with the principles from the *Experience Economy* to develop ideas for the conceptual design proposal for the future 'Folkestue'. Five aspects, important in developing *memorable food experiences* were discovered:

- *The accessibility/visibility* descending from the findings of the road and means of access to Ausumgaard.
- *The communication* descending from the findings of a sporadic communication between Ausumgaard and its guests.
- *The participation* includes considerations on how to engage guests, making the guest co-responsible for the experience at the manor.
- *Harmonizing with positive cues* is suggestions, supporting the ambience at Ausumgaard.
- *The societal aspect* includes suggestions on how to create social cohesion in the 'Folkestue', and how the societal aspects can be broadened; including the local community as a whole.

By incorporating the five key aspects from the analysis, a conceptual food related design including a societal aspect, can be developed in the future 'Folkestue' at Ausumgaard.

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