Value and Time: Exploring Individual Processes of Value Creation in Two Cycling Groups

Submitted by David Anthony Smith, to the University of Exeter as a thesis for the degree of Doctor of Philosophy in Management Studies, April 2015.

I certify that all material in this thesis which is not my own work has been identified and that no material has previously been submitted and approved for the award of a degree by this or any other University.

(Signature) ……

Abstract

This study explores processes people use in creating value for themselves, using time and over time. It draws on an empirical study of cycling to identify the detailed and often paradoxical ways in which value-in-use is experienced and constructed. The outcomes contribute to our understanding of how perspectives of time and value interrelate, with implications for time-based theories of value; for positioning of commercial goods and services; and policies and practices affecting leisure activities.

Value has enjoyed a long and complex intellectual history across many fields. Within marketing there has been some concentration on ‘exchange value’ and this has influenced a range of views on Consumer Behaviour. More complex constructions of value have emerged, such as Holbrook’s (1999) consumer value and Vargo and Lusch’s (2004; 2008) value-in-use. There have been calls for more research into the processes of creating value and this thesis responds to those calls, exploring those processes through participation and interview.

Value is entwined with time. Experienced, it requires time, and the duration of the experience can increase or intensify value or change its nature. Experiences are anticipated and remembered, ‘distorting’ or developing the value of an event. The aim of this work is to explore processes people use in creating value for themselves using time and over time, addressing the broad question of how a return to a perspective of value-in-use can help inform understanding of the relationship between value and time for individuals.

In line with this exploratory and theory-building aim, an interpretive approach informed by Grounded Theory was adopted. This involved fieldwork over two years, developing from a range of initial data collection through observations to formal and detailed analysis of 15 interviews with two groups of cyclists. One group centred on old bicycles, one on cycling advocacy.

The contribution from this study is in two parts. First, it describes how alignment of value and time perspectives can usefully shed light onto the relationship between time and value for individuals. Examples include episodic valuation and non-linear chronologies. These offer alternatives to established forms of clock time exchange, value through ownership, Discounted Utility, and ex-ante, ex-post valuations. Second, it offers detailed operationalisation of these alternatives through three emergent themes: disposition, moments and remembering with objects. These examples include the roles of objects in projecting into the past and future, and constructs such as Reference Moments set as an alternative to Moments of Truth.

This exploratory study leads towards future work testing and evaluating the constructs and assertions, and more broadly towards closer investigation into ways in which experiences are combined, recalled and projected. Commercially, the results could be used by businesses in the design and promotion of goods and services to improve efficiency and the nature of the experience. The constructs could inform recycling policy and the selection of mementos for older people facing radical disposition.

Table of Contents

Contents

Table of Figures

Acknowledgements

Thanks are due to many people, but Alex Thompson deserves particular mention. His expertise and determination have been invaluable.

Credit should also be given to the examining team for the shape and scope of this work. Their insight has helped make it what it is.

Chapter 1
Introduction

1.1 Background

Time is a part of life, in many ways a defining part; a lifespan is often described in terms of time. People bring perspectives or attitudes to time, which run through life: it's 'unfair' that a life is 'cut short', time is 'well spent' or 'rewarding', or people refer to 'a bad time' or 'good times'. Attitudes range from Kipling's deontic "fill the unforgiving minute" to the metaphysical "the moving image of eternity" (Plato, 2008b, sec.37d Jowett Timaeus). It has been argued that perception of time, of the past and anticipation of a future is what makes us human (Hammond, 2012) or is a defining part of human perception (Husserl and Churchill, 1966, p.60) and is denied to animals (Suddendorf and Corballis, 2007). It is argued that time started with the first event perceptible to people (Hawking, 2010) or the development of human being (Heidegger, 1927).

This centrality of time to humanity and the complexity with which it is perceived is in tension with the simplicity with which it is addressed within the dominant economic models of time and value. These models are very pervasive and influential. It is perhaps surprising that so much effort has been expended equating time to money, relatively little exploring its wider relationship with value. The conceptualisation of value as economic, defined in exchange, has led to a simplified standardised form of time-value relationship that is often challenged, but maintains strong influence if not dominance.

This thesis moves away from those dominant economic models and draws on other approaches to behaviour to explore some of the ways time and value are interrelated for individuals. It traces the development of current forms and returns to some of the alternatives. This provides insight into varied areas of human behaviour and how value is created.

1.2 Introduction

This interpretive enquiry uses thematic analysis to gain insight into the interrelationships between value and time for individuals. I use recent developments of value within marketing (Vargo and Lusch, 2004; 2008) and Consumer Behaviour (Holbrook, 1999) as the basis for my work, allowing for complex and multifaceted constructions of value and accepting individuals' perceptions of time.

The research involved participation with two groups related to cycling and interviews with 15 individuals. The methodology, informed by Grounded Theory, produced data through an iterative process working between theory and the data itself (Glaser, 1965). This process, following the work of Charmaz (2006) (see Chapter 6), led to three themes addressing different areas of theory: two in Consumer Behaviour; disposition and remembering with objects, and one in services marketing; moments (see Chapters 7-9). This allowed us to leverage established work in several areas, but particularly Consumer Culture Theory in contributing to the relatively new area Service-Dominant Logic (Chapter 10).

That contribution is intended to build on the foundations offered by Vargo and Lusch (2004; 2008), particularly FP10, that "value is always uniquely and phenomenologically determined by the individual". I contribute to this proposition with an addendum 'FP10a' which is "time is uniquely and phenomenologically experienced by the beneficiary of value". Through data and analysis, I operationalise this, providing insight into alternative valuations and processes of value creation.

1.3 Developing the Research Direction and Perspective

The research direction grew out of several different things; principally a struggle to understand the interactions between time and value, the many calls for different perspectives on time, and the opportunity provided by a return to value-in-use offered by developments in Service-Dominant Logic.

1.3.1. Interactions between time and value

Value creation universally involves time, whether described as “in the process of consumption” (Marx, 1859) or in experience (Pine and Gilmore, 1998). Some service transactions may require an imperceptibly small time, for example body piercing. This does not deny the requirement for time and the experience of creating value is likely to reach from well before: anticipation, planning, rebellion, to long after: adornment, signalling, affording purchase and gifts, and subconscious habitual reassuring movement. A momentary transaction can afford a lifetime of value. Value itself can be described in terms of time; the economically based forms of Smith (1776), Ricardo (1817) or Marx (1867) align value directly with time. Hedonistic or Utilitarian axiological perspectives assign value to pleasure against pain in the long run, or over time. Bentham (1789) used duration (time) as one of the four dimensions to define the value of a pleasure to the individual. More recently, Pine and Gilmore (1998) proposed experiences as the basis for exchange and these provide value dependent on time, and stretched across time through memorabilia.

The relationship between value and time can appear to throw up anomalies. Duration can apparently add value to an object (‘I’ve had it too long to part with it’) or detach the value from it (‘I’ve had that old thing too long, time to get rid of it’). Adding duration and slowing activity can be part of changing the nature of something, for example ‘slow food’, or simply ‘lingering’. Slow and fast can be seen as characteristically different, used in food and also thinking (Kahneman, 2012). The perceived duration of two people at the same event may be almost opposite; a parent at a child’s party may perceive the duration very differently from the child. Something experienced with an apparently fixed duration can change and gain value long afterward in the telling, retelling, or remembering; each experience changes every time it is recalled. Valuations can bring together widely disparate durations: ‘In that 20 minutes being shot at I earned every penny I would be paid as a Royal Marine for the rest of my life’ or the ten seconds of an Olympic sprint that is ‘worth’ the years of training and sacrifice. Valuations can be changed by forms of duration, and objects can increase their value through time spent hunting them. Beyond duration, the chronology of

value may not follow historical linearity; for example, advice may only become of value long after it is given, following some other event.

Taking the individual's perspective and looking forward and backward into the past and future, the construction of a history can add value to an object for an owner or for the next owner. In a practical experiment by Glenn and Walker (2012), 100 objects were sourced and each was given a constructed story of significance to the writer but of no particular significance to buyers. The objects were auctioned with the written story as description. Bought for $429, the objects sold for $3,600. Conversely, the value of many objects is increased by expunging their history, for example hotel rooms, hire cars and tissues. Experiences imagined in the future can be enjoyed, the pleasure of the experience itself may be intensified, or the experience may never reach the present. In both cases the projection into the future creates value.

Time itself is a problematic concept, everywhere yet eluding definition (Augustine of Hippo, 398AD) and whether as illusion or reality has survived repeated attempts to eliminate it (recent examples include Mctaggart, 1908; Barbour, 2001).

Each of these apparent anomalies and phenomena could likely be addressed in different ways through constructs other than value. On the other hand, established forms of the time-value link, forms such as exchange value and a time-money equivalence pose barriers to approaching these apparently anomalous phenomena. The equating of seconds with years for the athlete is difficult to address or explain using the time-money equivalence model or temporal preference models, for example, and the interaction between an invented history and the exchange valuation of an object reflects a complex temporal pattern. These sparked an interest in gaining an understanding of them.

This study came out of a desire to address some of those problems, to explore some of the apparent complexity and to understand, perhaps reconcile some of those apparent anomalies.

1.3.2. Calls for work in this area

The relationship between individuals and time and individual value processes has been the subject of long-repeated calls for different research, and these have formed the aims and direction of this thesis. Kleemeier (1961), Jacoby et al. (1976) and Davies (1994) call for a move away from exchange or clock-based views of time, the latter suggesting “we are, perhaps unsuspectingly, stuck in a particular notion of time”. Graham (1981) challenges a “particular perception of time usually associated with European-Americans” in consumer research and proposed some culturally based alternatives, not suggesting these were exhaustive. Arnould (2005) suggests the limited view continues: “Consumer research has focused almost exclusively on mechanical, divisible, linear, and calculable notions of time”. There have been responses to this, in related disciplines, primarily in examining ‘timestyles’; individual tendencies in seeing time, along with isolated approaches such as the much-cited Benthamic measure of Kahneman et al. (1997). These all started with views of time restricted to relatively few dimensions, partly in order to support the development of scales and metrics. In response to the problem of disparity between individual perception and current constructs, these approaches have also largely imposed a social time view. Apart from a few, such as the calculations of Kahneman et al., they are only indirectly linked to constructs of value and presented as behavioural tendencies.

1.3.3. Developments in understanding value

The notion of value is extensively discussed and contested. In Chapter 2 I describe some developments of value which have been influential within Consumer Behaviour in examining time.

The roots of much marketing thought is in economics and managing economic activity (Sheth, Gardner and Garrett, 1988; Shaw, 2005) and this has led to a strong influence of economic descriptions of value. The alignment of value with time of Ricardo (1817) and Marx (1867) among many others used a standardised form of social time and value defined in exchange and evolved into a standardised and well developed relationship (as described in Myrdal and Wicksell, 1962; Frederick, Loewenstein and O'Donoghue, 2002). This economic form, developed for societies, economies and organisations, has been formalised for individuals (von Neumann and Morgenstern, 1947) and applied to individual value creation by Becker (1965). Much succeeding work on Consumer Behaviour and time has built on Becker's economic theory.

More complex descriptions of value to the individual have been developed to overcome the restrictions of exchange value. The Perceived Value of Zeithaml et al. (1988) offers a more complex view of the value which the individual receives and sacrifices. Others have continued that development with different definitions and divisions, varying value forms and moving away from exchange. Holbrook's (1999) comprehensive typology retains only the suggestion of exchange in the incorporation of trade-off at the heart of evaluation. Vargo & Lusch (2004; 2008) return to the economic basis to replace the concentration on exchange with a concentration on value-in-use. This work prompted new debate around value and further descriptions not restricted to individual value, including sign, sociocultural and environmental.

The evolution of these more complex forms of value has not been matched by developments in the relationship between time and value. Constructions of value have changed, but constructions of time still retain strong elements of the economic view, with standardised social time valued in exchange.

This thesis therefore draws together the repeated calls for challenges to established perspectives on time, with the calls for research into the processes of value creation in an attempt to explore notions of time which may not be 'mechanical, divisible, linear, and calculable'.

1.3.4. Research direction

Bringing together the calls for work on time and processes of value creation, the overall aim of the research is to explore processes people use in creating value for themselves using time and over time. The research questions were developed from theory and data in an iterative and cross-comparative approach (Glaser, 1965):

- What do existing theoretical conceptualisations of time and value tell us about value-in-use?
- How do consumers derive value outside of traditional marketplace exchanges?
- How do individuals perceive time within value creation processes and what are those processes?
- What are some of the practices individuals employ when incorporating time in co-creating value-in-use?

The outcomes of this research are intended to inform discussion around the (co-)creation of value-in-use, a central element of Service-Dominant Logic within the discipline of marketing, leveraging existing work in Consumer Culture Theory and services marketing.

Commercially this could be used by businesses in the design and promotion of goods and services in terms of efficiency and the nature of the experience. Better understanding of individuals' value creation processes may potentially be of use more widely, for individuals in enhancing the creation of value (see for example Aaker, Rudd and Mogilner, 2011).

1.3.5. Perspective

Starting from a questioning of existing views of the relationship between value and time begs the question what viewpoint will be used instead. The perspective of value and time adopted is discussed more fully in Chapter 5 and the philosophical standpoint in Chapter 6. To summarise those, the perspective

on value and time is to the individual; value to the individual, judged by the individual, time as perceived by the individual. This perspective of time is not a restriction to different perceptions of durations, episodes or chronologies, but an openness to time experienced in different ways including clock time, and directly through memory and through metaphor. The individual perceptions are not seen in isolation; the interactions with social constructions and perceptions of these are vitally important to the individual, but the perspective here views those social aspects through the individual. The starting point of value as experienced (unique to the individual and phenomenologically determined) links to time as experienced. This in turn links to a description of time; all experiences in the unending present, the past and future called or recalled to that present to be experienced in some form.

Value is ‘value-in-use’, defined as non-market value in line with Vargo and Lusch (2004; 2008) and consistent with Holbrook (1999). This similarly allows for a range of forms and processes, in line with the calls for more work on consumer value processes.

This broad acceptance of different definitions of both time and value, and the lack of pre-existing structure is rooted in the ground of the research. Driven by the repeated calls for more open views of value and time (mentioned above and revisited in Chapter 3), the apparent limitations of responses and the many different perceptions of time available from different fields, this thesis attempts to explore some of the links between value and time with that openness by examining some of the processes used in value creation.

This individual perspective and the openness to descriptions of processes and phenomena away from established forms were influential in the development of research methods.

1.4 Research Methods, Outcomes and Contribution

The nature of the outcomes and contribution are derived not only from the research direction but also from the methods chosen and deployed.

1.4.1. Research methods

The methods used here for data creation and analysis involved participation and interviews, in parallel with coding and analysis in an iterative process informed by a Grounded Theory Methods. It rests on a constructivist perspective consistent with the nature of the phenomena studied.

Fieldwork involved participation in 16 events and 15 interviews with people in two groups centred on bicycles and cycling, carried out over two years. One group had at its heart bicycle history, and the other cycling advocacy. This field was chosen for a number of practical reasons in that it offered the potential to explore a wide range of theoretically founded aspects of value, afforded observation and reduced influences which were not central to the research, such as technological development.

The concurrent processes of analysis and data production/fieldwork led to outcomes within three emergent themes, each involving different constructs related to different literatures and each following variations of pathways of analysis within the chosen process. All themes lie within different areas of Consumer Behaviour.

1.4.2. Outcomes and contribution: emergent themes

Three analytic themes are presented; themes which emerged through analysis in the research, each examining one element of the interaction between time and value. These themes are disposition of objects; ‘reference’ moments as Moments of Truth; and processes of remembering with objects, such as mementos or ‘genies’.

All three themes draw on the same data but in different directions, and concepts have been developed from that data which leverage existing work in three

different areas. The three are not neatly linked to one another and relate to different streams of work around Consumer Behaviour. The first and third emergent themes draw particularly on work around Consumer Culture Theory, with the second around services management and consumer goods marketing. It is proposed here that each offers an extension, operationalising value and processes of creating value in ways which contribute to the field of Service-Dominant Logic. Each is an example of how aligned perspectives of time and value can help inform understanding of the relationship between value and time for individuals and together they show that this return can inform understanding.

1.4.2.1. Disposition of objects

This theme was initiated by the apparently irrational delay of disposition (disposal) of objects. It builds on the ideas around meaningful objects singularised to the individual and links to previous studies of storage and disposition by Korosec-Serafty (1984), Lastovicka and Fernandez (2005) and Epp and Price (2010), among others. These previous studies are predominantly within Consumer Behaviour, especially Consumer Culture Theory. It proposes that a temporal view, projecting from the past into the future incorporating insights from Consumer Culture Theory, provides insight into value creation around disposition. It also proposes that different cultural perspectives on time (Graham, 1981) can be seen in the different processes of value creation involving objects.

1.4.2.2. Moments

The use by participants of explicit moments in recalling, describing and explaining the past led to the construction of Reference Moments as part of the data analysis. In Chapter 8, these are set as a SDL based counterpoint to ‘Moments of Truth’ (Carlzon, 1987; Grönroos, 1990a; Cho and Menor, 2010; Fitzsimmons and Fitzsimmons, 2010). The development in this chapter proposes that moments are used by individuals as reference points to draw on episodes or memories, to characterise, recall and reference them. Reference Moments depart from the established ‘Moments of Truth’ in nature and use and

provide a link between Service-Dominant Logic and established work in services management.

1.4.2.3. Remembering with objects

The use of objects in recalling memories is a widespread phenomenon, mentioned for example by Price et al. (2000). The analysis of Chapter 9 draws on existing work on related processes (for example Wallendorf and Arnould, 1988; Price, Arnould and Folkman Curasi, 2000) and particularly fetish (Ellen, 1988; Belk, 1991; Fernandez and Lastovicka, 2011). Processes of touching the objects in recall and anticipation and the shame of owning the objects are explored and linked with the psychology of ownership and objects, as well as broader cultural concerns seen in counter-materialistic discussion.

1.4.3. Outcomes and contribution: synthesis

In Part 4 I draw together these discrete elements and relate them back to established work in marketing. I do this by drawing together the thematic analysis in four broader discussion themes related to the literature. The first is valuation, drawn from the extensive work on value and the subject of this thesis and lining it to two aspects of time; duration and chronology. The second and third build on work on time, using the established separation of past and future. These themes look back to the past and to the future and beyond. The last theme; materiality or touch and shame, is drawn from the empirical findings and the wealth of existing work, particularly within CCT.

I provide alternative descriptions of valuation based on individual time; episodes defined by the individual and chronologies which are strong within those episodes and weak or absent without. These provide an alternative to the assumptions of the theoretically based economic model defined by Becker (1965) and also those based on more complex consumer value such as Leclerc and Schmitt's (1999) development from Holbrook's (1999) typology. I propose that for value beyond simple efficiency, the relationship between duration and value follows processes including those described by 'payoff'; additive

valuations without commensurability of durations based on coherence of events, and valuation based on episodes defined by the individual rather than based on duration.

Looking to the past, I provide descriptions of processes of value creation based on memory; the individual's access to the past. This episodic narrative-based value allows for plurality of individual values and individual experience and re-experience of time, consistent with the value forms of Holbrook (1999) and Vargo and Lusch (2004; 2008; 2011). It provides an explanation for observed behaviour consistent with much previous work (such as Kahneman, Wakker and Sarin, 1997; Miron-Shatz, 2009).

Through the processes of future histories, the processes of disposition and the fetishistic practices around mementos, I provide an explanation of how individuals create value for themselves through projecting social value into the future. This draws on work in the area of CCT such as Price et al. (2000) and Lastovicka and Fernandez (2005) in providing an alternative to the dominant and influential form of future value such as Discounted Utility and value through ownership.

My treatments of touch and shame in remembering contribute to existing work on shame among consumers, and provide new and specific descriptions of value creation processes. These themes emerged from the study and the behaviour of participants in relation to the materiality of the objects.

These four themes provide a wide ranging support and operationalisation of my proposed FP10a aligning perspective on time with the perspective of value. They provide episodic forms and non-linear chronologies within processes of valuation. They offer insight into individuals' value creation processes projecting into the future and the past, beyond acquisition and disposal. I also draw on established work in CCT on disposal and fetish to examine aspects of temporal activity involving touch and shame.

This study responds to the proposal of Heinonen et al. (2013) and follows Chandler and Lusch (2015) in exploring the role of time as an aspect of Consumer Behaviour. The central contribution, through FP10a, is the clarity in analysis; most existing work within SDL retains social time and aspects of an exchange perspective. This has hampered work within SDL just as the legacy of the economic view has hampered much work on time and value.

The calls for variety in understanding time in Consumer Behaviour and beyond started long before SDL and still continue (Kleemeier, 1961; Jacoby, Szybillo and Berning, 1976; Feldman and Hornik, 1981; Graham, 1981; Venkatesan and Anderson, 1985; Davies, 1994; Davies and Omer, 1996; Hornik and Zakay, 1996; Gibbs, 1998; Arnould, 2005; Heinonen, Strandvik and Voima, 2013).

I use Vargo and Lusch's (2004; 2008) development of value-in-use to develop insights into the link between time and value. Realigning time and value allows clearer analysis and has supported the bridge between SDL and CCT.

1.5 The Path from There to Here

It is perhaps appropriate for a study involving non-linear time that the development of this research has not been linear, smooth or logically sequential over the years taken. Value creation has been a constant theme with evolution around it. It took over a year to become clear on the basis, perspective, field and area.

One seed was a most abstruse part of cycling: fancy lugs and an interest in how people apparently derive value from discussing them (see Figure 1.1 for a drawing of a 'fancy' lug). This part, common to steel bicycle frames for about 100 years, would be unnoticed by almost all people, even keen cyclists, and was largely standard in terms of performance and appearance. In spite of this it enjoyed extensive discussion within the Vintage Cycling Club, with many apparently deriving pleasure and value (see Figure 1.2) from it, which was hard

to understand and prompted some initial questions and investigations that led eventually to the work here.

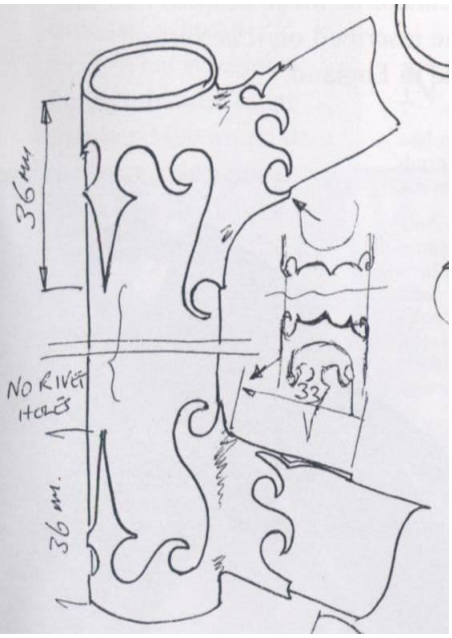

Figure 1.1 A 'fancy' lug from VCC Magazine Feb/March 2000

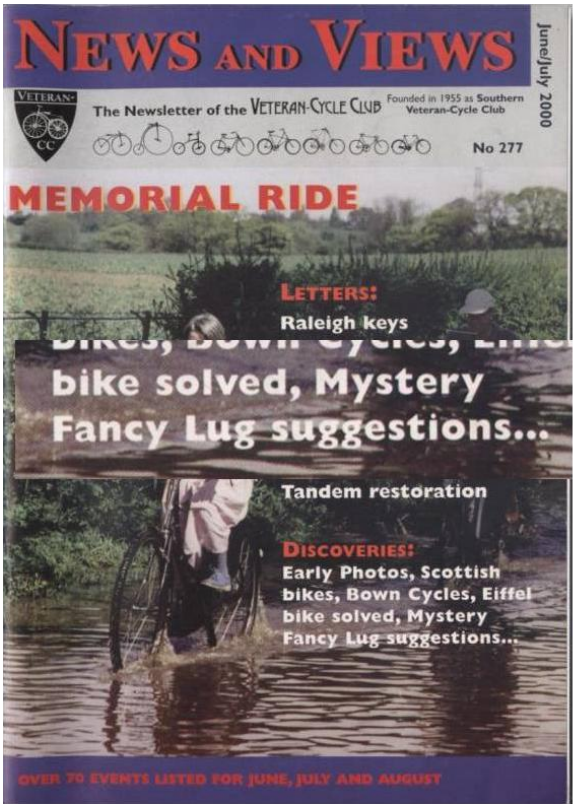

Figure 1.2 Discussions of fancy lugs (from VCC Magazine Feb/ March & June/ July 2000)

This led me into early discussions and interviews with people around value from cycling and bicycles, in parallel with a gradually focusing literature review which is presented in Part 2. Affordances became a central construct in viewing value and remained so through to data production and analysis. It was instrumental in developing the centrality of time through attempts to reconcile the temporality of more complex affordances, for example financial futures and derivatives. The links between time and the emergence, being, and destruction of affordances led me to questioning and dissatisfaction with common models of time and value.

Returning to the roots of value led to an iterative confusion unpicked in stages, but gave a basis for the research. Attempting to examine fundamental work on time was equally challenging, and led back to the individual perspective explored in Part 2. This happened alongside the early exploration and testing of methods, allowing some link between method and perspective. Developing methods was perhaps easier than resolving the topic and in some ways potential methods of answering the questions were resolved before those questions were clear.

The discipline shifted throughout the research, from its starting place with Service-Dominant Logic. The path led away from marketing, particularly service and services management, through axiology and philosophy, physics and psychology and back to Service-Dominant Logic, in part, but also drawing on the extensive work within Consumer Culture Theory during analysis. By the time of writing this thesis, more work linking Consumer Culture Theory to notions of value had been published and some of this has been incorporated within the discussion of literature in Part 2. This has not challenged the underlying elements; the basis, perspective and reasons for the study.

1.6 Structure of this Thesis

To make for easier reading this thesis is in four parts; this introduction, the literature review, fieldwork, and finally discussion/conclusion.

Part 2 provides the theoretical basis through a review of literature around value and time:

- Chapter 2 traces some of the more important developments of value within marketing, including the economic view and more recent developments of consumer value.
- Chapter 3 brings the time-value link, looking at research relating value with time. This includes the repeated complaints about the inadequacy of current constructions of time.
- Chapter 4 focuses on time, identifying perspectives and basic categories as a framework for the analysis of this thesis.
- Chapter 5 draws the literature review together, analysing work on value and time with respect to perspective and sets out the direction of this research.

Part 3 describes the fieldwork; the methods and the thematic analysis:

- Chapter 6 lays out the methodology, explaining the approach, the rationale and the methods adopted. It explains the mechanics of the process used and the basis on which that sits.
- Chapter 7 follows the first analytical theme: disposition, and relates to work within CCT on disposition, collecting and hoarding, linking with work on nostalgia.
- Chapter 8 takes up the second analytical theme: moments, drawing in a stream of work in services management around 'Moments of Truth'.
- Chapter 9 develops the third analytical theme: remembering with objects. This too builds on work from CCT, in this case ritual, grooming, and

fetish, as well as nostalgia and also on work on shame both from Consumer Behaviour and psychology.

Part 4 brings the analysis together into a discussion and conclusion:

- Chapter 10 uses four discussion themes to integrate the analysis and link this to the literature review. The results and contribution are described, along with potential applications.
- Chapter 11 draws the thesis to a close, reflecting on the claims, validity, limitations, and potential future work.

1.7 Summary

This introduction has provided a background and basis for the work and indicates the story and structure of what follows. It is proposed that value and time have a complex and interesting relationship and that work in the area is influenced by a viewpoint which hides just as it reveals. This thesis examines the results of exploratory work from the alternative perspective of the individual; results which add to knowledge in three existing areas and together provide support for my contention that “time is uniquely and phenomenologically experienced by the beneficiary of value” (my FP10a)

The next part goes far deeper into the basis for this research, looking at prior work and how this study relates to what has gone before. From a review of that prior work, the research direction is derived and specifics such as the nature of value and time studied here are resolved.

Part 2:

Literature Review

Introduction to Part 2: Literature Review

This thesis explores relationships between time and value for the individual and the basis for this lies in existing work around those two complex and contested constructs.

My contribution to literature will address the time and value relationship by integrating theoretical perspectives on value-in-use. More specifically, I draw from Service-Dominant Logic literature to address how value is accrued over time, through use and outside traditional marketplace exchanges and add to the literature around one of Vargo and Lusch's Foundational premises. This development helps us to understand better both the processes of value creation investigated in this work and the results of previous work on time and value.

This thesis centres on the individual and the perspective used here is what is good to the individual, judged by the individual. This is consistent with recent approaches such as Vargo and Lusch (2004; 2008) and Holbrook (1999). This is also the perspective used in most economic exchange-based work on consumption and marketing such as Kotler (2009), (though value is characterised, defined and assessed differently in that work).

My literature review explores the relationship between value and time and builds upon a series of contentions. The starting point explores the development of value constructs, the relationship between time and value and highlights the theoretical complexity of their interrelationships. I note that established exchange views of value based on economic ideas have a considered, resolved and standardised view of those interrelationships. At issue here is that broader and more complex constructions of individual value within marketing and Consumer Behaviour retain a legacy of that exchange view. I argue this legacy hinders research in this area. It is also my position that more complex constructions of value from the individual perspective have been developed, but the standardised, social view of time has been overly influential. By aligning individual perspectives on time with individual perspectives on value, I believe I

can make a unique contribution to literature by providing insight into the complexity of value-time interrelationships.

The core proposition of this dissertation is that by examining value to the individual, judged by the individual, aligned with time, and as perceived by the individual, we can see how “value is always uniquely and phenomenologically determined by the individual” (Vargo and Lusch, 2004; 2008; FP10). It is my assertion that I am able to contribute to Vargo and Lusch’s tenth proposition, with a contribution to their model; an addendum ‘FP10a’ which is “time is uniquely and phenomenologically experienced by the beneficiary of value”.

My work is aligned with other constructions such as Holbrook’s (1999, 2006). The definition of value-in-use: non-market value is adopted in alignment with Vargo and Lusch to exclude the standardised exchange view.

This thesis then builds on the work of Vargo and Lusch and follows their exhortations to develop new insight from that work. It centres on value to the individual rather than commercial concerns and links with the wealth of work in consumer value, Perceived Value and Consumer Culture Theory.

The study of value-time interactions is a complex field and this literature review develops and explains the adopted position across four chapters. Chapter 2 explores the broad scope of value within marketing, examining some of the more important developments, including the economic view and more recent developments of consumer value. Chapter 3 looks at research relating value with time, including the repeated complaints about the inadequacy of current constructions of time. Chapter 4 turns to time, identifying perspectives and basic categories to allow analysis. Finally, Chapter 5 draws the literature review together, analysing work on value and time with respect to perspective and sets out the direction of this research.

In summary, Chapters 2 and 4 are descriptive of work on value and time, Chapter 3 examines work linking the two, and Chapter 5 makes my theoretical contribution to literature and forms the basis for my empirical fieldwork.

Chapter 2

Value and Marketing

"from no source do so many errors, and so much difference of opinion in that science proceed, as from the vague ideas which are attached to the word value."
(Ricardo, 1817)

2.1 Introduction

As Ricardo (1817) suggests, value – and, indeed, values – are words which bear a wide variety of meanings, perhaps almost as varied as their users. This variety has survived and the construct is "a notoriously elusive concept in marketing" (Karababa and Kjeldgaard 2014). More broadly in management it is "important" but "much misused" (Khalifa 2004) and even specific uses such as Perceived Value are "somewhat nebulous" and suffer "lack of agreement among scholars" (Sanchez-Fernandez and Iniesta-Bonillo, 2007). The "rich but sometimes separate developments across diverse fields pertaining to the value construct" (Domegan et al., 2012) can form a barrier to the examination of value and value creating processes. The wealth of definitions and descriptions of value, a word "replete with semantic value" (Woodall, 2003) reflects the variety of human life and perception and presents a challenge of categorisation.

Of the many different descriptions and definitions of value within the field, some can be aligned, some are evolutions, some appear developed to contest or claim the nature of value and some have limited links to other work. This variety itself suggests an importance to value, a 'value of value' in marketing. Further evidence of importance is the placing of value at the heart of many conceptions of marketing, in its definition:

"...value for customers, clients, partners, and society at large" (American Marketing Association, 2004)

or its aim:

“The aim of marketing is to create value for customers and to capture value from customers” (Kotler and Armstrong, 2009).

It may be partly the importance of value which lies behind the repeated attempts to redefine it; “the ultimate stakes of politics ... is [sic] the struggle to establish what value is” (Graeber, 2001, citing Brenneis and Myers, 1991, pp.4–5). If this is correct, it is likely to lead to contention that cannot be completely reconciled. Some resolution between different descriptions is possible, however, particularly where the reasons for variety lie in what is being described; the nature of value, the different purposes of the descriptions and the perspectives adopted. These purposes and perspectives can be at least categorised and separating them offers clearer understanding and basis for adopting and developing my construction of value.

2.1.1. In this chapter

This chapter aims to review a selection of work on value within marketing and related disciplines, a selection relevant to the time-value relationships at the heart of this thesis. Through examining what is being described, the perspectives and definitions, streams of work are separated to form a basis for analysis in subsequent chapters.

This starts with a return to axiology, a discipline which is at the root of almost all value descriptions and offers a basis for analysis. This is used as a starting point for a discussion of value and values within marketing and exchange more broadly. Moving to the individual (the perspective of this study), section 2.4 offers a broadly chronological summary of evolving descriptions of value to the individual from a historic concentration on exchange to more recent work. Axiological perspective is used to help characterise these evolving descriptions.

2.2 Axiology: Roots of Value Forms

Almost all the constructions of value in marketing have their roots in axiology. In his attempt to categorise consumer or individual value, Holbrook (1999) sought to build on value's axiological foundations by linking his framework with extensive philosophical work on value to the individual. He reflected that few had previously trodden this path, suggesting a potential disconnection between the foundations of value and the study of marketing. Following Holbrook, axiology can provide some foundation for exploring conceptions of value.

Value and the philosophical examination of value or values: axiology, centre on what is good. What is good is, of course, of importance to humans, hence axiology has an extensive, expansive and debated corpus stretching back to some of the first recorded philosophical contemplations and taking views or perspectives necessarily far wider than those established in marketing.

The simplest starting point is the end: a foundation of axiology is that there are ultimate values (or even one value) which are good in and of themselves, to which other 'good' things lead. For example, this might be pleasure, human happiness, balance, harmony or religiously-based, such as grace. These ultimate values are termed 'intrinsic goods' (Frankena, 1988), 'virtue or virtues' (Plato, 2008c, Jowett Protagoras sec 330b), 'value claims', sometimes just 'values' (Peñaloza and Mish, 2011) or 'supergoods' (Taylor, 1992). The nature and number of these is open to some discussion, or is indeed indefinable (Moore, 1993).

Stepping back from the ultimate, there are many things that are instrumentally good: they lead to the ultimate values or goodness. These can define the ultimate value, for example Epicurus' pleasure ("our first and kindred good") is achieved by living wisely and well and justly (source: Diogenes Laërtius and Hicks, 1925, pt.X sections 128 and 140).

It is possible to suggest that some instrumentally good things are ‘good simpliciter’: good from a universal point of view. Examples might be peace or communication; it could be argued that overall they lead to increased happiness or other virtues. These are sometimes described as values (Rokeach, 1973) and are certainly valued and of value. It is more practical to specify a list of things such as peace and communication than to develop a robust and universally accepted definition of goodness. However, while these ‘values’ are instrumentally and extrinsically good, it is not without contest that communication or even peace are ultimately good, or are virtues.

Setting aside a resolution of values, two questions of perspective arise with the examination of instrumental values or value. First is the perspective of the beneficiary; for whom is something good? The beneficiary could be an individual, a group, society, humanity, or perhaps universal – all of creation. A defining separation between Bentham’s utilitarianism and Epicurus’ philosophies is perspective; the sole virtue for the former is the greatest happiness for the greatest number; for the latter, pleasure for the individual (Bentham, 1789; Epicurus cited in Diogenes Laërtius and Hicks, 1925). The second question of perspective is who judges goodness? A doctor may prescribe treatment as good for a patient from the doctor’s perspective, for example, at odds with that individual’s assessment of goodness.

The questions of perspective are used in this chapter to characterise different value descriptions. Before that, the proposed links between values and value as they are constructed in marketing and exchange are examined as a basis for the nature of value and also as part of the definition of value for this study.

2.3 Value and Values in Marketing

Following the axiological links between value and values, value within marketing and exchange more broadly has been linked with individual and shared values, and ultimate values. There are a variety of different arguments for the relationships between value to individuals and ultimate values; through direct

links to individuals' values through exchange leading to increased value and freedom to pursue values.

2.3.1. Linking value to individuals' ultimate values

The work of Rokeach (1973; 1979) has been used as a basis for descriptions of the interaction between values, marketing and Consumer Behaviour in exchange. Gutman's (1982) means-end model places choice of desired consequences centrally, with values providing positive or negative valences. Holbrook (1999, p.8) similarly describes values as "the underlying evaluative criteria" for consumers. Karababa and Kjeldgaard (2014) describe a link between social values to consumer choice through the consumer's value system. This system involves a ranking of different types of values, instrumental and terminal, and links social and individual values. *"Through marketing communication practices values are attached to objects, translated into semiotic value and transformed into exchange value"* (Karababa and Kjeldgaard, 2014). Whether through the conscious rational choice of Gutman (1982) or the market based processes of Karababa and Kjeldgaard (2014), values both social and individual are linked to individual consumption behaviour. This link is not universal; Woodruff (1997) follows Gutman's separation between values and value and a hierarchy similar to the means-end approach but did not link ends (goals and purposes) to values. The three-stage hierarchy used by Peñaloza and Mish (2011) is somewhat akin to Woodruff's (1997) outcomes (and McCracken's [1988a] meaning transfer), but this description rises from value as preference judgements through values to "macro cosmological principles". These macro cosmological principles are not explicitly defined but may be ultimate values standardised across a large group.

2.3.2. Value through exchange

The value described by Peñaloza and Mish (2011) and Karababa and Kjeldgaard (2014), as well as more market based views involve exchange in different forms. This provides a basis for exchange as instrumentally valuable in creating other value and through that lining to values. Exchange is often

afforded a more privileged role. It is given a central position in social life (Marx, 1867, chap.6; Granovetter, 1985) and several different approaches have been taken to link the value derived to value and values more broadly, essentially what is the 'good' exchange offers? Economists such as Smith (1776) and Ricardo (1817) centre on value to the group, typically the nation, and hold that exchange provides "all the necessaries and conveniences of life" (Smith, 1776, p.10) and that the free exchange of competition increases wealth, and hence value, to the group. Increased value to the group may not lead to universally increased value to individuals; inequity between individuals could arise as each maximises value to themselves. This allowed for more complex social values than wealth which was set as an instrumentally valuable. It also allowed for a plurality of individual values. Increased wealth was described as a close to good simpliciter in that it allowed pursuit of those values.

George (1898) and Kotler (1991, p.33) offer a more comprehensive ethical argument that good simpliciter results from the value exchange, in that each party receives increased value from the exchange. This is not without contest (Alvesson and Willmott, 1996).

A separate contest to the idea of exchange as good simpliciter is provided by Marx (1867). This work concentrated on the exchange of labour for wages and centred on value to the worker or workers more generally. It held that power aligned with capital allowed for the extraction of surplus value in the labour, with value to the labourer restricted to elements of survival.

2.3.3. Axiology, value and values in this work

Value as a commercial or consumption based construct within marketing focuses largely on a subset of instrumentally good things – those that are good from a limited perspective; good for an individual, group, or organisation resulting from an exchange (Bagozzi, 1975; Holbrook, 1999). Even within this small subset of instrumentally good things, there is enormous scope for different perspectives; the perspective of each beneficiary and judge, and the links

between value within marketing and values both individual and social are contested.

This thesis centres on the individual, hence the perspective used here is what is good to the individual, judged by the individual. This perspective has been chosen as consistent with recent approaches such as Vargo and Lusch (2004; 2008) and Holbrook (1999). This is also chosen as the perspective used in most economic exchange-based work on consumption and marketing such as Kotler (2009). It should be noted that value is characterised and defined and assessed differently in that and similar work.

What is judged as good by an individual is linked to the values of that individual, and linked in turn to social values. The nature of those links is more contested. Many people do not have a fully resolved set of values (Rokeach, 1973, 1979) and values are dynamic. Social values are often contested. This prevents direct linkage between individual behaviour and values except through inference, for example based on the hierarchies developed in means-end models. In this thesis, studying process, a resolved model of linkages or hierarchies between value and values is unnecessary; the assumption that individuals' behaviour reflects values is not needed to describe value creating processes. For this study the definition of value is to and by the individual and links to values are not claimed to follow a defined hierarchical model.

2.4 Descriptions of Value in Marketing

The "rich but sometimes separate developments across diverse fields pertaining to the value construct" of Domegan et al. (2012) are too broad to review completely here. The intention is to examine a selection of value developments based on three factors: value defined at least in part to the individual, the importance or influence of the development and relevance to work on time-value interactions. The review follows a largely chronological path, from roots in

economic value (exchange), through more complex categorisations of value generally centred on the consumer, to recent work following Vargo and Lusch's work.

2.4.1. Economic value: exchange

Marketing as a discipline is generally agreed to have emerged as a branch of applied economics (Shaw, 2005) and managerialism or marketing management has been the dominant school of marketing (Sheth, Gardner and Garrett, 1988; Shaw, 2005). From these roots in economics and managing economic activity, perspectives on and definitions of value from economics have been influential.

The economic basis of value is in exchange; value defined by what something can be exchanged for. This explicit description is attributed to Adam Smith (1776) by, for example Vargo and Lusch (2004), though he was following the lead of Pufendorf (1672) and Hutcheson (1755), and was followed by Ricardo (1817) and Marx (1867) among many others. Though these were all concerned with value to a group or nation, value to the individual is also described in exchange terms. In each case this is for the purpose of analysis; all of these identified that value to the individual derived from the use of the thing gained through exchange: Hutcheson (1755) suggests "the natural ground of all value or price is some sort of use which goods afford in life". This followed Barbon (1690; quoted by Dixon, 1990): "The Value of all Wares arises from their Use.... The Use of Things are to supply the Wants and Necessities of Man". Value-in-exchange developed currency through its use for analysis as a derivation of the value people derive rather than originating as an all-encompassing description of value.

This description of value has the advantage of being definable and accessible; the price paid or the 'sacrifice' made to gain something is often observable or can be made observable. Its origins lie in this basis and classical economists such as Smith and Ricardo explicitly separate it from use value or value-in-use which envelops all other forms of value as 'non-market value' (Stephenson, 1972). It can be applied to different beneficiaries and judges, from its origins

largely examining value to social groups in markets (for example Hutcheson, 1755; Smith, 1776; Ricardo, 1817; Marx, 1867) it can be applied to different groups or individuals and is extensively used to asses value to and from the individual consumer, for example in the influential description by von Neumann and Morgenstern (1947) of individual value as utility. One important disadvantage of this form is that it masks value aside from exchange. In the case of Marx (1867) the value masked was the labour in a commodity, more importantly to Consumer Behaviour, value in exchange masks and standardises the value to the consumer, defining it only in terms of what is exchanged.

Exchange provides a useful basis for comparison and analysis. An important drawback is bound up in this; it is a standardised commensurable proxy for assessing something as varied as individual human experience. Beyond this, over-adherence to value in exchange can lead to a view of individuals as utility maximisers based on a somewhat deontic economic rational frame. This is exemplified by application of the works of von Neumann and Morgenstern (1947) and Becker (1965), discussed in the next chapter.

2.4.2. More complex categorisations of value to the individual

In response to the problems of standardisation and simplification, many developments of value to the individual have moved away from a simple economic exchange form to describe value in more complex terms. As mentioned above, development of these descriptions has not been linear and not all forms are reconcilable.

2.4.2.1. Specific value descriptions

Many have proposed specific forms of value not claimed as comprehensive. Most of these are purposed around developing more complex descriptions of value than exchange or simplistic utility, and most are also aimed at managerial improvement in specific ways. Exclusive Value (Groth and McDaniel, 1993; Groth, 1994) was proposed as a principle for increasing exchange value;

gaining higher prices through products with “special characteristics that fulfil unique consumer ‘psychic’ needs” (Groth, 1994). Holt’s Identity Value offered a nuanced view of the value gained by consumers in brand consumption (Holt, 2004) and also the value exchanged by managers. Linking Value was set in contrast with individualistic use value by Cova (1997) in providing value in linking individuals and supporting a new tribalism. It was proposed that apart from ‘basic products’, products without linking value could decline in sales through ‘deconsumption’, though it was noted that linking value may be defined by consumers rather than the producer. The division between Utilitarian and Hedonic value (Batra and Ahtola, 1991) has been deployed extensively (for example Crowley, Spangenberg and Hughes, 1992; Babin, Darden and Griffin, 1994; Cotte, Chowdhury, Ratneshwar and Ricci, 2006; Bellone, Navarick and Mendoza, 2012), particularly with regard to the purchase context. This simple dichotomy offers a description of types of value to the individual not wholly captured by exchange and points toward value as experience.

Each of these and other specific descriptions, born of specific purposes, are useful to those purposes but the descriptions are not all reconcilable. For example the separation of linking from use value provided by Cova (1997) did not offer explicit separation of the two and does not align with other descriptions of use value (Stephenson, 1972). This value description also reflected multiple beneficiaries and judges.

This is by no means an exhaustive list of these specific descriptions, but the variety, their partial view of value and the barriers to reconciling the different descriptions limit their individual usefulness in developing an encompassing conception of value.

2.4.2.2. Comprehensive value descriptions

A series of more comprehensive descriptions and typologies have been presented in an attempt to define and categorise value more completely.

Zeithaml et al. (1988) set consumer perception of value at the centre of their influential Perceived Value model. From a study on beverage consumption they

derived four definitions: value is low price, value is whatever I want in a product, value is the quality I get for the price I pay, value is what I get for what I give. This work has formed the basis for a stream of work developing views, dimensions and scales (as examples Mattsson, 1991; Sheth, Newman and Gross, 1991; Sweeney and Soutar, 2001; Wang, Lo, Chi and Yang, 2004). As originally defined, it is “highly personal and idiosyncratic” and dynamic (Zeithaml, 1988) This is also largely exchange based; value as “the consumer's overall assessment of the utility of a product based on perceptions of what is received and what is given” (Zeithaml, 1988).

Sheth et al. (1991) expand more forms of value away from exchange and focus on consumption values (types of value rather than ultimate values) to explain consumer choice and use of product and brand. They separated five ‘values’ or types rather than emphasising the nature of value. Functional value derived from functional, utilitarian or physical performance, Social value derived from association with specific social groups, Emotional value from capacity to arouse feelings, Epistemic value from capacity to arouse curiosity, provide novelty or knowledge, and Conditional value as a result of a set of circumstances. These were claimed to be independent of one another though not necessarily comprehensive. In a parallel development Pine and Gilmore (1998) proposed that the basis of exchange was moving to experience from goods or services. The view of value was once again exchange-based, as might be expected from a managerial perspective, but value to the individual was complex and experiential (and rooted directly in a complex view of time).

Holbrook (1999) moves further from value in exchange and uses an axiological rather than economic basis to develop a typology, defining value as an interactive relativistic preference experience. This offers a view of choice and Consumer Behaviour as experience rather than exchange and highlights the relative nature of those choices. Beyond a simplistic view of alternatives available to purchase and rational choice models this definition offers alternatives in consumption which can be experienced in a range of different

ways. The relativistic nature of the experience can encompass conscious and unconscious experience, personal beliefs and preferences, memory and contending factors often described as context. These different elements and the relativism at the centre of Holbrook's description allows for a far more comprehensive view of the consumption experience than one centred on exchange. This approach defines value as an evaluation of an object by a subject and though Holbrook sets his definition against Levitt's (1960) subjectivism – that value only exists through the customer – it is broadly consistent with Levitt's stance.

The typology developed by Holbrook (1999) applies three binary divides across value to create eight potential types; Efficiency, Excellence, Status, Esteem, Play, Aesthetics, Ethics and Spirituality. One advantage of the foundation in axiology is that the typology is by its nature comprehensive and is not bound by re-ordering or re-combining previous divisions described in Consumer Behaviour. The different forms are compresent in practice, however, and can be difficult to isolate, according to Holbrook (1999). Neither Holbrook's nor Sheth et al.'s typology has achieved extensive application (Sanchez-Fernandez and Iniesta-Bonillo, 2007) perhaps because of practical barriers, or because description using the typologies lacks analytic power in spite of the robust axiological basis in Holbrook's case. The different values are expected to be compresent or provide differential contributions, the power of explanation and prediction from the differential presence is so far limited. It may simply be that practical application has just not been developed yet; the value of these value typologies lies in the future.

Woodall (2003), Khalifa (2004), Smith and Colgate (2007) and Sanchez-Fernandez and Iniesta-Bonillo (2007) developed extensive reviews of the extant literature on customer value, value for the customer and Perceived Value, each encompassing a wealth of overlapping work. Woodall, Khalifa and Smith and Colgate developed models. Woodall separated five forms, namely marketing,

net, derived, rational and sale value. Smith and Colgate developed a ‘Practical Framework’, linking sources of value to four types: functional, experiential, symbolic and cost. Khalifa focussed less on forms and developed a nested model of value with a value exchange model encompassing others.

Woodall (2003) and Sanchez-Fernandez and Iniesta-Bonillo (2007) also developed descriptions of value. Woodall’s value to the customer set benefits against sacrifice as “any personal perception of advantage out of a customer’s association with an organisation’s offering” (Woodall, 2003). Sanchez-Fernandez and Iniesta-Bonillo described Perceived Value as complex and multi-dimensional, implying an interaction between consumer and product, relative, preferential, perceptual and cognitive-affective. This is similar to Holbrook’s definition of consumer value.

Reflecting the roots and dominant school of marketing, many of these works are extensions of the economic value-in-exchange form. Zeithaml et al. (1988) and Woodall (2003), for example explicitly address what is exchanged, providing more complex descriptions from the consumer perspective. In all examples a trade-off is put forward as a basis for the evaluations consumers make – generally a trade-off between benefits and sacrifice (see Woodruff, 1997; Holbrook, 1999, p.13 and 15 for examples). Most explicitly propose the value forms as useful in directing consumer choice (Sheth, Newman and Gross, 1991; Woodruff, 1997; Smith and Colgate, 2007. for example) and many base the development on consumption of non-durable goods (Zeithaml, 1988; Woodruff, 1997; Sánchez-Fernández, Iniesta-Bonillo and Holbrook, 2009). Sanchez-Fernandez and Iniesta-Bonillo (2007) divide the many models of value into uni-dimensional, in which all elements can be resolved into one measure, and multi-dimensional. This monist/pluralist separation appears to derive from the use of the value forms; all accept multiple dimensions, some resolve these into one in an attempt to describe what might be exchanged.

Holbrook (1999) highlights the relevance of consumer value to marketing but retained limited aspects of exchange; trade-off in evaluation for some value forms and describing consumer value as the evaluation of some object (commercial or not) by some subject. Vargo and Lusch (2004; 2008) follow the

same route, perhaps going further in addressing value to the individual through returning to economic thought, separating and excluding exchange value and returning to value as ‘value-in-use’. Foundational Premise 10 describes value as “always uniquely and phenomenologically determined by the beneficiary” (Vargo and Lusch 2008), aligning with Holbrook’s definition by explaining that ‘phenomenological’ is interchangeable with ‘experience’ if used in the same sense. This description of value is compatible with Holbrook’s (2006) though not identical. Vargo and Lusch describe value as ‘value-in-use’ without an explicit definition, instead setting it in opposition to exchange value. Exchange value was defined in alignment with Smith (1776) as “the price paid for something in the market” (Vargo and Akaka, 2009) or “the power of purchasing other goods which the possession of that object conveys” (Vargo, Maglio and Akaka, 2008), or separately, “value-in-exchange is the negotiated measurement offered and received” (Vargo, Maglio and Akaka, 2008). These appear to be different things; a price or measurement is not the same as power conveyed. Price or measurements could be described as valuations at a point in time, while power could be a definition of value itself, which could last across time. To summarise, value-in-exchange was defined as power to purchase or exchange, value-in-use was not explicitly defined.

2.4.2.3. Value beyond the individual: following Vargo and Lusch

One reason Vargo and Lusch’s work does not include an explicit definition of value is that the description and definition of value was not at the centre of the work. It was part of a broader development of “a generalizable mindset” for theories of the firm, the market, service systems, economics and society. As a result, the definition of value was not confined to the individual, and followed economic and exchange value in applicability to any beneficiary. This return to and challenge to economic descriptions of value, particularly Smith (1776), prompted extensive debate, part of its justification for creation (direct examples are incorporated in Day et al., 2004; Lusch and Vargo, 2006; Vargo and Lusch, 2008).

Further discussion on the nature of value has followed, linked to other streams of thought such as Consumer Culture theory (CCT) and apparently addressing value as applicable to a variety of beneficiaries. Peñaloza and Mish (2011) brought together meaning and value, suggesting "[CCT] researchers used the term 'meaning' interchangeably with 'value'". This perhaps derives from the exchange described by Levy (1959) and parallels between meaning and value. The interchangeability is not presented as complete by Peñaloza and Mish; "meanings are an important part of the value elaborated in SDL, and conversely that such value informs the meanings emphasized in CCT", but the separation is not explicit. This work by Peñaloza and Mish also provides a three stage hierarchy rising from value as preference judgements, through values to 'macro cosmological principles'. This three stage hierarchy is echoed by Domegan et al. (2012) as macro, micro and meso, value here divided into exchange, use and sign value. Karababa and Kjeldgaard (2013) present a parallel division of value into economic, social and semiotic, drawing on Graeber (2001). In response Venkatesh and Peñaloza (2014) returned to the exchange/use dichotomy, adding sign value "as currently discussed in the marketing literature" and adding sociocultural value and environmental value without explicit definition or differentiation from the other types.

These developments are not always resolvable; each notes the plurality of value, the variety of meanings attached, agents, approaches and perspectives. The works add to the discussions and variety and perhaps intentionally do not move to resolve them. Ideas are separated but not always defined or aligned with other constructs. For example, 'market valuation' and 'agent value-ing' are separated by Domegan et al. (2012), but could be similar processes by different judges (market and agent) or the valuation by a market (a noun) and the process of value-ing; experiencing value (a verb). Karababa and Kjeldgaard (2013) separate exchange from economic value and reincorporate use value into exchange, before dividing the three 'streams of thought' (Graeber, 2001) describing them as value types. All these works describe value involving different beneficiaries and different judges, but perspective is not addressed. Venkatesh and Peñaloza's (2014) environmental value, for example, is undefined in nature, beneficiary, and judge. Introducing environmental value as

a fundamental type opens questions such as what is it, to whom is it important and by whom might it be judged?

These discussions, following Vargo and Lusch, therefore do not build directly on the work on value to the consumer discussed above, the axiological basis which underpins work such Holbrook (1999) nor on the work of Vargo & Lusch (2004; 2008). They do not define value in specific terms but add to the discussion with different forms and directions for development.

2.5 Summary of the Discussion about Value Forms

There is little challenge to the contention that value is “a notoriously elusive concept in marketing” (Karababa and Kjeldgaard, 2014). There are, however, several distinct developments within the literature discussed here.

This discussion started with the economic basis exemplified in Smith (1776), which uses valuation in exchange as a means of quantifying value and analysing economic processes. In this approach the existence of complex and varied forms of value is accepted and termed use value, but separated from exchange value. This description of value was deployed by Smith (1776) in the analysis of social value, particularly value to nations but is commonly applied to individual or other beneficiaries. The simplifications of exchange value are particularly restrictive in understanding value to the individual.

More complex descriptions of value to the individual have been developed to overcome the restrictions of exchange value. The Perceived Value of Zeithaml et al. (1988) retains the exchange view, developing a more complex view of the value the individual receives and sacrifices. Others have continued that development with different definitions and divisions, varying value forms and moving away from exchange. Perhaps the most comprehensive categorisation is Holbrook’s (1999) with a typology universal by definition and retaining only the suggestion of exchange in the incorporation of trade-off at the heart of evaluation. Vargo and Lusch (2004; 2008) return to the economic basis to replace the concentration on exchange with a concentration on value-in-use as

“always uniquely and phenomenologically determined by the beneficiary” (Vargo and Lusch, 2008; FP10). This work prompted new debate around value and further descriptions not restricted to individual value, including sign, sociocultural and environmental, each with less explicit definition than the developments of consumer or individual value.

This development has led to many typologies and divisions of value, developed for different purposes. A more identifiable evolution is in the nature of how value is defined. From the evaluation of exchange of the economic approach, through a perception of exchange (Zeithaml, 1988; Woodall, 2003), an experience exchanged (Pine and Gilmore, 1998), to an experience not defined by exchange as described by Holbrook (1999) and Vargo and Lusch (2008).

2.6 Conclusion

This chapter has explored the broad scope of value within marketing concentrating on influential developments, particularly those relating to the emergence of more complex constructions of value. The nature and development of these have been explored in this chapter, the range of categorisations and the move from an exchange valuation to value as experienced not bound to exchange. It is this move which opens the potential for more complex views of time-value interactions, particularly the emphasis on experience of Holbrook (1999) and the specific separation of value-in-use from exchange value of Vargo and Lusch (2004; 2008).

The next chapter explores in more detail the incorporation of time within work marketing and Consumer Behaviour, building from the work on value discussed above and extending across different treatments of time.

Chapter 3

Time within Value in Marketing and Consumer Behaviour

"Time is the most valuable thing a man can spend"

Theophrastus (n.d.)

3.1 Background to Value & Time

Many historical constructions of value have accorded extensive, often central importance and value to time. The supremacy in consumption of Theophrastus' "Time is the most valuable thing a man can spend" (Theophrastus in Diogenes Laërtius and Hicks, 1925) is surpassed by Plato (2008b) and Newton (Hawking, 2010) in giving time a transcendent, even divine nature. Probably the most often quoted contemplation of time is a religious text attributing divinity to time and eternity (Augustine of Hippo, 398AD).

More mundane (and recent) treatments of value maintain time's importance. Classical economists (Smith, 1776; Ricardo, 1817) discussed in Chapter 2 defined value in terms of time expressed as duration in production. In the work of Marx, value is again defined by time but that time carries even more meaning or importance. The expression of surplus value is bound to the working day and the 'blood' that 'vampire like' capital extracts from workers is in the form of excessive time; the life of the worker is appropriated in the form of working hours. Time is linked to "the living force of the nation" (Marx, 1867, chap.10). Value is defined in standardised time but the nature of time itself brings other qualities such as alienation to that exchange.

Time has been accorded central roles in defining the world, for example Veblen's (1899) definition of the leisure class rests on their use of time in non-productive activity and, more broadly, Bergson (1911) held that time reveals the nature of the world.

The economic construction of value and time based on the standardised form of classical economists was developed in detail through the 20th century (see for

example Myrdal and Wicksell, 1962; Frederick, Loewenstein and O'Donoghue, 2002). This construction was formally applied to consumer value away from the market in Becker's (1965) work and it remains very influential.

Within marketing and consumer research, time is present in efficiency, convenience and waiting, each with varying links to economic perspectives and almost exclusively defined in clock terms with individual variation rather than from the perspective of the individual. Where these limited viewpoints are transcended, the importance of time seems evident, for example Aaker et al. (2011) find time use to be correlated with happiness. This leads to the contention that time and value have interesting interrelationships and going beyond the current treatment of time can provide insight into consumers' value creation processes.

3.2 Introduction

This chapter builds on the contention that existing work on value and time is limited by perspective. It examines strands of work within marketing and Consumer Behaviour and linked work in other disciplines. It explores some of the influence of economic models of value and time in this work. Time has been incorporated into studies of value in a range of different ways across many disciplines, and this chapter is indicative rather than comprehensive.

The first strand centres on time as related to money in valuation (for example Soman, 1998) or how time is 'spent' following work such as Szalai (1972). Next, work studying the tendencies and attitudes of individuals to time offers a contrasting approach, for example in the timestyles of Feldman and Hornik (1981). Definitional works on value, such as Woodall's (2003), and on time such as Jacoby et al.'s (1976), provide explicit time-value links; time in definitions of value and value in defining time. Certain aspects of consumption, such as convenience and nostalgia, have a particular temporal relevance and are studied with reference to time, so are represented here. The extensive work

within CCT examining aspects of consumption with temporal facets addresses phenomena very close to value and is included.

Beyond this exploration within the fields of marketing and Consumer Behaviour, some closely linked work is drawn in from other disciplines such as management and psychology. This is for context and a more comprehensive picture; the research selected approaches very similar phenomena to the Consumer Behaviour literature.

The well-developed economic view of value and time is briefly outlined. It is argued these are well-developed and have been influential in research within marketing and Consumer Behaviour.

The extensive and repeated criticisms of time constructions in consumer research are discussed as evidence of a persistent problem leading to a discussion and conclusion that time-value interactions are inadequately addressed in work relating to Consumer Behaviour.

3.3 Time as Money

The most direct alignment between time and value is in a closely-bounded stream of research comparing the treatment of time by individuals with their treatment of money (for example Soman, 1998, 2001; DeVoe and Pfeffer, 2007; Liu and Aaker, 2008; Saini and Monga, 2008; Pfeffer and DeVoe, 2009; Monga and Saini, 2009; Mogilner and Aaker, 2009; Rajagopal and Rha, 2009; Zauberman, Kim, Malkoc and Bettman, 2009). Some work uses the basis that the treatment of both is similar in practice (DeVoe and Pfeffer, 2007; Rajagopal and Rha, 2009), while some takes the reverse viewpoint (Soman, 2001; Saini and Monga, 2008; Monga and Saini, 2009). Whichever viewpoint is used, all start from the direct alignment of time and money in making rational choices and many have an underpinning normative agenda that time should be treated as is money. This is expressed in terms of “good decisions” (Okada and Hoch, 2004), “subjective perceptions [...] are not sufficiently sensitive” (Zauberman et

al., 2009) and “individuals lack the ability to account for time” (Soman, 2001). Some people are found to consider time as money to an extent, for example the hourly paid workers of DeVoe and Pfeffer (2007) and in mental accounting (Rajagopal and Rha, 2009). Where people do not align time and money, they can be encouraged or trained to do so (Zauberman et al., 2009). Time-money equivalence is often linked to the saying ‘time is money’ attributed to Benjamin Franklin, but in these studies draws on an economic exchange view brought together by Becker (1965).

A separate stream of research based on similar constructions of time and value uses ‘time budgets’ This examines how people ‘spend’ their time, or what activities they assign time to, often recorded by diary (for example Szalai, 1972; Gronau, 1976). These have provided extensive insight into Consumer Behaviour and behavioural patterns, and perhaps because of its utility, budgeted or spent time remains widely used in research and also as an implicit measure of value, for example in television ratings or music video charts.

3.4 Time Tendencies and Timestyles

An approach to consumer time which ‘challenged some fundamental economic assumptions’ (Feldman and Hornik, 1981) is that of timestyles. Feldman and Hornik (1981) examined allocation decisions individuals made in time and subjective time perceptions to develop dimensions of time brought together as the timestyles construct. This described tendencies of individuals across the different dimensions. It has been followed by other developments exploring those time tendencies. Usunier and Valette-Florence (1994) developed the concept with altered dimensions and Cotte et al. (2004) built on the framework once again. Attitudes to past, present or future are divided by Bergadaa (1990) into two temporal orientations: deterministic and a focus on the present, or voluntaristic and a focus on the future. In response to the monochronic approach embraced by many time budget researchers, Kaufman et al. (1991) recommend the perspective of polychronicity, an idea credited to Hall (1959) and his very popular study of Hopi people, among others. The move of

polychronicity from an aspect of culture to individual orientation does not seem to have dimmed its popularity in analysis (for example Feldman and Hornik, 1981; Kaufman, Lane and Lindquist, 1991; Bluedorn, Kaufman and Lane, 1992) and scale development (Bluedorn, Kalliath, Strube and Martin, 1999; Lindquist and Kaufman-Scarborough, 2007). Timestyles allow for individual time perceptions and polychronicity opens up the possibility for multiple valuations of the same period of time, though applications have largely retained the basis of valuing time in exchange.

3.5 Time in Definitions of Value

The many discussions of value to the individual (discussed in detail later in this chapter) incorporate time in different ways but it has a peripheral role in these. Woodruff's (1997) Customer Value was classified in terms of long and short term information and a chronology of value judgements, separating pre-purchase and specific use situations. Woodall's (2003) Value for the Customer incorporates a more specific chronology or 'distinct temporal forms': ex-ante, transaction, ex-post, and disposition. It also incorporates an aggregation of benefit over time in the description of value. These treatments all draw on an economic approach, focussed as they are around the transaction or purchase.

Holbrook's (1999) typology of value focuses on time as a sacrifice. Time is described as a 'key resource or input', and although time shifting and the 'psychotemporal' value of convenience were considered, the specific role of time remained in 'efficiency' with time as the denominator. Leclerc and Schmitt (1999) followed, similarly focusing on the extrinsic value of time. While allowing for 'active' and potentially 'other oriented' value, this work returns explicitly to the tradition of Becker (1965), describing increased customer time in value creation such as eating a meal as 'delays'. Leclerc and Schmitt maintain the view of time as a standardised cost, and explain varying responses of individuals to duration in terms of changed time perceptions due to situational factors. This threw up surprising results; strict adherence to this could mean that the value of a long good meal could not be greater than a short good meal, but

the perception of the time spent on either may be shorter than a similar time spent queuing. Again, the economic perspective had strong echoes.

3.6 Value in Defining Time

Jacoby et al. (1976) provide perhaps the most complete attempt at an overview of time and Consumer Behaviour. This attempted to 'advance a rudimentary terminology' separating seven aspects of temporality; time points, span and intervals, and separately frequency, duration, extension and velocity. Jacoby et al. (1976) reflect that this terminological system "only indirectly [...] addresses itself to the critical issue of how time is valued". The system itself has not had frequent comprehensive application, perhaps because some of the aspects identified appear to overlap; for example, time span and duration have similar descriptions, as do frequency and velocity.

3.7 Temporal Aspects of Consumption

Some aspects of consumption behaviour have a strong temporal element, including nostalgia and convenience.

3.7.1. Nostalgia and the past

Holak and Havlena (1992) examined nostalgia, a focus on the past with an origination as aberrant, even pathological, and explored some of the themes and subjects. A number of studies develop understanding of proneness, types of nostalgic experience and finally an integrative model (Holbrook, 1993; Holbrook and Schindler, 1994, 2003; Schindler and Holbrook, 2003). From psychology Wildschut et al. (2006) propose social and individual value for the phenomenon. Meyers and Maheswaran (1992) take a different path to the past, examining the effect on consumer perception of temporal distance in missing an outcome. An outcome narrowly missed was evaluated differently from an outcome missed by a longer time period.

3.7.2. Convenience

Waiting and convenience are aspects of consumption covering a shorter time span which have enjoyed extensive research. Durrande-Moreau (1999) summarised prior work on waiting, before proposing timestyles as a way of linking ‘actual’ time with perception. The related time-dependent areas of queuing and shopping have seen some research using perceived time (for example Groth and Gilliland, 2001; Kellaris and Kent, 1992) and McDonald (1994) found attitudes to time to have explanatory power when applied to time use in shopping. Umesh and Wagner (1989) develop time use with more complex constructs, based upon exchange. The linked and evolving construct of convenience has enjoyed probably the most extensive development of time styles in perception and use (see Yale and Venkatesh, 1986; Brown, 1990 for examples). Conceptualised as ‘consumers' time and effort ‘perception’ (Berry, Seiders and Grewal, 2002), this relies on perception of the time involved. While it allows for differing time orientations and time pressure, time is still predominantly a sacrifice, an input, by nature of the concept of convenience. Berry et al. (2002) characterise previous work as underdeveloped in some respects, and proposed a more complex model to stimulate higher level dialogue and research. The extensive work in services management following this study suggests they may have been successful.

3.8 Time and Value within CCT

Many of the phenomena described within work grouped under CCT have strong temporal aspects and involve value or valuing well away from the exchange or economic value forms. While not always starting from a concentration on time or value, these are incorporated within the broader examination of identity, ideologies, meaning and patterning, particularly across generations.

Belk (1990) proposes a temporal role for possessions in forming the extended self. The transfer of meanings into the future, often the distant future of Price et al. (2000), Curasi et al. (2004) and Bradford (2009) followed this lead. In the

other direction, many have explored processes involving meanings from the past associated with objects (see Grayson and Shulman, 2000 for example) . Temporal developments are expressed in the accretion of meaning and implied value through time, these accretions often involve a long period of ownership, often spanning generations. They are described, for example by Epp and Price (2010), as the development of inalienability by Bradford (2009) and even the value of objects described by Bardhi et al. (2012). The temporary and dynamic nature of these phenomena is also shown in each of those works with the process of recommodification, forced disposition or increasing alienability. The development of value associated with antiques (McCracken, 1990) is partly temporal, though social (set against the predominantly individual value of the individualised objects of many studies) and to a large extent, related to exchange value.

Divisions of time into periods is described in the nomadism of Bardhi et al. (2012) and the concept of the liminal of Belk et al., among others (e.g. Belk, et al., 1989; Belk et al., 2003; Featherstone, 2007) goes beyond the temporality implicit in or necessary for all processes of consumption.

There are a variety of perspectives and definitions of value in these works. The explicitly economic exchange value of Bradford (2009) contrasts with the non-market value of Curasi et al. (2004) in examining the same construct of inalienable wealth. These two also reflect a pattern seen in other works by differing in perspective; Bradford's work addressing value predominantly to the individual, Curasi et al.'s to the group. Valuing as a process and symbolic value are common (see for example Grayson and Shulman, 2000; Price, Arnould and Folkman Curasi, 2000; Bradford, 2009). Different constructions are used for different studies, for example Bardhi et al. (2012) isolate a functional value as 'instrumental use-value' attributed to Marx (1930) from a situational value which can be symbolic or take other forms.

In many of these works complex constructions of time and value are incorporated in the study of consumer choices. A few works such as Belk

(1990) highlight the temporality of possessions and identity but in most of the studies discussed here, temporality and value are present in different forms but peripheral and the examination of them is secondary to the broader concerns of the works.

3.9 Other Work within Consumption

Some radical alternatives have emerged. Aaker et al. (2011) take a different approach to setting time against money, proposing a link between time consumption and happiness and offering 'time spending principles'. Cotte et al. (2004) set out to investigate leisure consumption but were drawn by informants to issues of time perception and developed five symbolic metaphors for time, particularly relevant for 'discretionary' time. One expression of time as perceived which has proved popular is in the concept of flow (Csikszentmihalyi, 1988, 1997). Novak et al. (2000) and Schouten et al. (2007) are among extensive work drawing on this concept.

3.10 Time and Value in Individual Behaviour beyond the Disciplines of Marketing and Consumer Behaviour

The extensive work in Consumer Behaviour is linked to work in other disciplines, particularly management and behavioural psychology.

Pine and Gilmore's (1998) 'Experience Economy', presented consumers' experience as the basis for exchange as part of a prescription for economic and managerial activity. The concentration on individual experience drew in descriptions of time as complex and individual. Buyers "value what the company reveals over a duration of time". While experiences were necessarily originated in the present, they were purchased as 'memorable': recreated or re-experienced across time and memorabilia (part of a 'key design principle') was intended to act across time, promoting re-experience. Time may be deployed or

experienced differently across experiences that involve passive or active participation, absorption or immersion.

The Polychronic/Monochronic dichotomy incorporated in timestyles has grown popular in management research and training and is extensively used, though largely as a behavioural tendency rather than in direct relationship to value – for example the relationship with staff turnover (Arndt, Arnold and Landry, 2006), outcomes and job satisfaction (Nonis, Teng and Ford, 2005). The ideas surrounding timestyles have had a more limited application to value and value creation. Work has tended to centre on constructs that hold an evident relationship with time, for example convenience, queuing and leisure choice.

Zimbardo and Boyd (1999) propose that individuals' perspectives on time, divided into past, present and future, form "a pervasive yet largely unrecognized influence on much human behaviour". They derived a scale to offer insight: the 'Zimbardo Time Perspectives Inventory (ZTPI)', which measures attitudes to past, present and future. Zimbardo and Boyd found their scale correlated with aspects of health, risk taking, sleep problems, roles and status and coping with homelessness, among other issues. This scale has seen citation within psychology, including Shores and Scott (2007) on time choices in leisure and directly linked with value by Bellone et al. (2012). It has also been deployed beyond into management-related areas, for example Blount and Leroy's (2007) work on valuing time in the workplace. These examples are relatively few and the impact on management research, particularly regarding value, remains relatively limited.

These works using the 'exchange economy' perspective, timestyles, polychronicity and ZTPI move from a standardised view of time to a more individual view of attitudes to time, as well as perceptions and use of time, but for the most part value is held in exchange terms. Departures from value as measured by exchange, such as the 'perceived justice' of queuing investigated by Groth and Gilliland (2001), are very few.

One of the most radical approaches from value defined in exchange was Kahneman et al.'s return to Bentham's utilitarianism. In an attempt to describe rational decision making, this defined a mathematical interaction between value and time (Kahneman, Wakker and Sarin, 1997 and subsequent). Value was defined as a scale uniting pleasure and pain, the intensity and duration of this measure summed or integrated to quantify value following Bentham's prescription for measurement (Bentham, 1789, p.31). Although this work aligned a measure of perception of value directly with standardised duration following the economic tradition, the measure of value itself was an unusual step away from economic value. While retaining standardised time, this analysis allowed for duration as a positive measure; more time of pleasure. The individual's judgement of value was set against this basis; the participants' remembered perceptions against a calculated measure of value. This work has been fertile and created substantial interest, discussion and subsequent research beyond its source in behavioural economics. It is now highly cited as a basis for analysis of value and used in researching the management of services both commercial (for example Verhoef, Antonides and Hoog, 2004) and public sector (Dolan and White, 2006; Ewing, 2008). It has also returned to Consumer Behaviour in work such as Montgomery and Unnava (2009).

3.11 Economic Value and Time

Much of the work above is influenced by economic forms of time-value interaction, perhaps for reasons of history and genesis but also because developments of economic value have incorporated explicit standardised relationships between time and value. These involve standardised time in exchange, chronology and future/past value.

3.11.1. Standardised time in exchange

The development of classical economics held clock time at the heart of value creation; in the unit production time of Adam Smith's famous pin makers and also in defining value itself (Smith, 1776). Ricardo (1817) and Marx (1859;

1867) also directly align value with time in production, Ricardo establishing relative values through the duration of labour in production, Marx using a similar construct; duration of labour time as a foundation for value. The two constructions of value differ (Graeber, 2001, p.55) but both define value in terms of time, standardised and assessed in exchange. Both examine value to a society or social group and value to society is bound up in Marx's 'socially necessary labour time' and Ricardo's 'relative quantity of labour'. These definitions reflect the nature of the analysis; Ricardo addressing economic development building on Smith's (1776) ideas or the 'wealth of nations' and Marx' economic analysis as part of a broader project of historical and social analysis and projection. In both cases, the central definition of value is social, fixed in exchange and aligned with clock time. While disparaged by Holbrook (1999, p.6), this alignment of value with time is influential and is, in part, a response to the search for commensurability to support analysis.

This has formed the basis for a variety of developments impinging on analysis of consumers. Classical economics and developments from the work of Marx aside, one example is the analysis of consumption by Veblen (1899). Veblen's identification of a leisure class rests on the 'non-productive' consumption of time (and money) (Veblen, 1899). The definition of "The lasting evidence of productive labour is its material product – commonly some article of consumption" (Veblen, 1899, p.22), places the construction of value with Smith and Marx, centred on the production of goods and the time exchanged in their production. This application of the economic basis is by no means universal, and Veblen's description contrasts with an Aristotelian requirement for leisure time as essential for the "development of virtue and the performance of political duties" (Aristotle, 2002, Book 7 Part IX) for citizens with any governing responsibility. This is not a typical example and though not universal the economic basis remains influential.

The economic alignment of time with value, based on exchange and the commensurability it brings, is evident in more recent analysis of Consumer Behaviour. It is fundamental to the time-money stream of Soman (1998) and

this economic form, based on exchange is present in other work. Jacoby et al.'s overview (1976) and Feldman and Hornik's approach (1981) both propose more complex descriptions of time, but both are based on exchange, largely economic value and standardised time. Constructs that see time as sacrificed in exchange such as Perceived Value (Zeithaml, 1988) or convenience (Berry, Seiders and Grewal, 2002) retain the evaluation and even Holbrook's (1999) consumer value retains traces of exchange with value as a trade-off and time seen almost exclusively in efficiency and convenience.

3.11.2. Consumption chronology: ex-ante and ex-post

A standard economic form of chronology of value has also evolved: ex-ante and ex-post. The common formalised separation of these became established by 1939 (Myrdal and Wicksell, 1962, p.47), standardising the chronology of valuation in relation to purchase or consumption. This form underpins analysis of decision making and information availability (Mankiw, 2008) with an emergence of constructs around affective responses such as buyer's remorse (Bell, 1967). The most direct influence of this is in Woodall's (2003) description of consumer value; this takes ex-ante and ex-post and adds two other exchange based time points: the transaction and disposition.

3.11.3. Future and past value: Discounted Utility

Standardised approaches to treating past and future value have also emerged. Value in the past and future are assessed only in terms of present exchange value. For the past, this can be assessed in terms of what currently exists; value in the future is seen as changing with time, based on standardised linear time. This is formalised in Discounted Cash Flow or Discounted Utility (Frederick, Loewenstein and O'Donoghue, 2002). Despite reservations by many over its descriptive or normative validity (Frederick, Loewenstein and O'Donoghue, 2002), it has been applied since the 1950s beyond simple financial calculation into Consumer Behaviour, for example in discounting time itself (see for example Zauberman et al., 2009).

3.11.4. Direct influence on individual value

In addition to the influence on research concerning Consumer Behaviour described above, there is a direct link through the much-cited work of Becker (1965). Becker (1965) constructed an economic theory of time at an individual level, using the duration of time spent in production as a measure of cost. This applied the economic analysis developed for factories or states to the household, with the productive result being 'utility' to the household. The value production described was not commercial or economic; value to the individual was defined as "production of more basic commodities [such as seeing a play or sleeping] that directly enter their [the household's] utility functions" (expressed as Z_i). Becker's explicit intention was to provide an economically rational basis for consumers' decisions. Maximising these 'more basic commodities' relative to a financial summation of time and other costs would lead to an (economically calculated) optimisation for the household/individual. This influential work applying economically based ideas of maximising utility was in line with much of Becker's work, attempting to apply an economic perspective to phenomena commonly seen as part of social science, including family interactions (Becker, 1974) and addiction (Becker and Murphy, 1988).

Becker's work on time has been cited by many, for example Cherlow (1981), Menefee (1982), Murphy and Enis (1986), Zeithaml (1988) and Leclerc and Schmitt (1999). Beyond marketing and Consumer Behaviour it has also proved influential – direct examples include economic theory (for example DeSerpa, 1971; Gronau, 1973; March, 1978), transport demand (Ben-Akiva and Lerman, 1985), valuing public goods and health care (McGuire, Henderson and Mooney, 1988; Mitchell and Carson, 1989), managing judicial processes (Posner, 1973), and church attendance (Azzi and Ehrenberg, 1975). This influence continues (Aguiar, Hurst and Karabarbounis, 2012; Chiappori and Lewbel, 2015).

3.12 Reviews of Time in Consumption: Calls for Change

In spite of the wealth of work described above, there have been repeated suggestions that the way time was viewed in Consumer Behaviour was inadequate and calls for change. Kleemeier (1961) notes “the general lack of theory in this field” and while recognising “the apt analogy between time and money”, highlighted the potential for other concepts. Looking specifically at marketing, Jacoby et al.’s overview (1976) takes a Consumer Behaviour starting place to review economics, sociology, home economics and psychology. An expenditure, exchange or ‘time budget’ view permeated each field. While largely maintaining that perspective, they highlight widespread problems with the treatment of time, concluding “we seem to remain unaware of its [time’s] significance and fail to recognise its multifaceted relationships to consumer behaviour” (Jacoby et al. 1976). Feldman and Hornik (1981) similarly recognise limitations with the view of time as spent and budgeted. Both works propose more complex conceptions. Proposing culturally constructed views of time, Graham (1981) suggests that consumer research was dominated by a European-American view of time with the many flaws and limitations this created. He proposes that different conceptions of time were needed for more broadly applicable research. Venkatesan and Anderson (1985) note Graham’s and Feldman and Hornik’s work in their historical perspective, but suggest that the view within Consumer Behaviour research remains generally limited to the allocation of clock time: a budget or exchange model. They call for broader conceptual frameworks incorporating social time. Davies (1994*)* similarly identifies a focus on time budgets: “we are, perhaps unsuspectingly, stuck in a particular notion of time”, suggesting this could be remedied by a relativistic paradigm. Davies and Hornik separately repeat their calls for a more complex view of time within marketing again in 1996 (Davies and Omer, 1996; Hornik and Zakay, 1996). Following Davies, Gibbs (1998) joins the chorus that clock time is “an inadequate model to understand the temporal self”. The suggested resolution was a reconciliation of phenomenological notions and the extended self of Belk (1988). Challenges to existing research continued; Frederick et al. (2002) challenge time ‘discounting’ and Arnould (2005) points at a continuance of the restricted view of time in 2005.

Criticisms go beyond issues with clock time and timestyles do not escape:

“The analytical choice of aligning different orientations towards time with different individual personalities is an unhappy one.... There is a strong risk of losing sight of consumer culture in this penchant for shaky segmentations and essentialist perspectives on individual consumers. A true phenomenological focus on consumer culture might instead look at the coexistence of different orientations within cultures and also within individuals, for whom they can create tensions or function as different modes of perception and self presentation across a range of everyday situational contexts.”
(Askegaard and Linnet, 2011)

3.13 Discussion

It seems clear that the interactions between time and value for individuals are complex and that in spite of an evolution of approaches, existing research still offers a limited and partial view.

The most extensively used integrated and resolved approach to time and value is that of an exchange view based on standardised or ‘clock’ time. This is exemplified in the ‘time as money’ strand. Among consumer researchers explicitly using this approach to value there is a near-universal recognition that differences exist between the individual treatment of time and money. Leclerc and Schmitt (1999) found ‘delays’ are more acceptable when dining than queuing and Zauberman et al. (2009) found subjective differences in perception sensitive to how time is described – as a date or a delay and Nowlis et al. (2004) found more complex interactions between a delay and consumption enjoyment. Monga and Saini (2009) suggest that searching in a retail context has value, and time and money link to that value differently. Similarly Okada (2005) found that time is ‘spent’ more readily on purchasing hedonic goods and

at the extreme application of value in exchange, Leuthold (1981) found children were more important than taxes in time choices.

The underpinning assumptions that time should be standardised and in most cases, that value should be assessed in exchange remain firm in much work. Even where differences are noted, it is in terms of time as a commodity or resource; Leclerc et al. (1995) explain differences between time and money in terms of time's 'nonfungibility'. Aaker et al. (2011) note that "time versus money is something of a false dichotomy" and "the psychologically distinct characteristics [of the two 'constructs'] that impact each one's allocation", but stated that "both are resources that people must decide how to spend and save". Okada and Hoch (2004) investigated time as 'another form of currency', suggesting "The intrinsic difference between time and money as currencies of exchange lies in the estimation of the respective opportunity costs". This ignores even the nonfungibility of time identified by Leclerc et al. (1995).

Time budget research offers a less normative basis but is founded on similar constructions of time and value. These necessarily reduce the variety of concurrent activities and flatten the perception of time (Collopy, 1996; Floro and Miles, 2003; Pentland, Harvey, Lawton and McColl, 2011). These and other critiques (for example Robinson, 1997) frequently demonstrate that perceptions do not match standardised measures.

Timestyles and polychronicity have offered a step away from the standardised time of time budgets and time money comparisons. The fundamental critique of this approach offered by Askegaard and Linnet (2011) is somewhat supported by Hornik's (1992) finding that induced mood has been found to have an impact on both perception and orientation, suggesting timestyles are fluid. A simplistic and pragmatic criticism of the explanatory power of timestyles for consumer value is that they have delivered limited insight in spite of extensive work on conceptual and scale development.

The influence of value in exchange and clock time which underpin time budgets and time-money equivalence remain strong and often explicit. Time perceptions may vary, but time is a price paid (Murphy and Enis, 1986) or an opportunity cost (Reardon and McCorkle, 2002), even if that price of time duration is subjective and can be influenced by enjoyment (Marmorstein, Grewal and Fishe, 1992) or stress and tension (Evans and Beltramini, 1987).

The induced mood of Hornik's (1992) work, the enjoyment of Marmorstein et al. (1992) and the stress and tension of Evans and Beltramini (1987) highlight a complex role for emotion. Emotion has been proposed as a factor; people "rely on anticipatory emotions" for decisions (Rick and Loewenstein, 2008) or specifically anticipate the pain of paying (Rick, Cryder and Loewenstein, 2008). It has also been examined as an outcome, for example from nostalgic experience (Holak and Havlena, 1992; Wildschut et al., 2006). Emotions influence both value (Holbrook, 1999) and time perceptions (Hammond, 2012), suggesting a far more comprehensive role than that explored to date.

Where more complex and consumer centred constructions of value are deployed, time has a limited, even peripheral role, often influenced by exchange value. Holbrook's (1999) typology limits time almost exclusively to efficiency and convenience, the chronologies of value of Woodruff (1997) and Woodall (2003) and the summation of value over time of Woodall (2003) do not depart far from exchange or economic analysis.

Even radical approaches to value-time interactions fail to explain individual assessments and behaviour. Kahneman et al.'s (1997) perceived pain-pleasure scale retained standardised time and found individuals 'made errors' and had 'poor accuracy' in assessing value to themselves compared with the calculations of the researchers. Duration interacted with chronology in participants' perceptions; famously the sequence of the intense perceptions would influence the Perceived Value. This interesting insight was described as 'peak-end' and 'duration neglect'. In this case, as in many others, the variation

between predictions and participants' perceptions was attributed to participant error rather than deficiencies in the theory deployed.

3.14 Summary

Existing work has explored time and money with different approaches from simplistic exchange value combined with standard time, through exchange value with perceived time, and there is some work on and standardised time with perceptions of value. Although more complex descriptions of value have developed, to a large extent they have had limited integration with time, often influenced by either exchange value or standard time. More developed descriptions of individual behaviour relating to time and value have been developed in work grouped under CCT, and the insight from this opens up the potential for greater understanding of this area if time and value are brought to the centre.

The importance of time and its broader relationship with value is relatively limited in work on consumer value when compared with historical perspectives on value, and the treatment of time in consumer research has consistently been criticised as limited.

It is possible Davies' (1994) comment "we are, perhaps unsuspectingly, stuck in a particular notion of time" still has some truth, but we are perhaps also still deploying limited notions of value with respect to time. In very little of the work discussed here were constructions of both time and value examined extensively.

In the next chapter, constructions of and perspectives on time will be explored to form a basis beyond that currently used in Consumer Behaviour for examining time-value interactions.

Chapter 4

Perspectives on Time

4.1 Introduction

In preceding chapters, it was argued that time-value interactions within Marketing and Consumer Behaviour research could be constrained by particular constructions of, or perspectives on, time. This chapter explores constructions and perspectives of time more broadly, beginning with perspectives and moving to established categorisations. This is intended to provide a basis for analysing the way time can be incorporated into Consumer Value.

The nature of time can be as elusive as value. In spite of time's apparent ubiquity, definition has long proved problematic. One of the most quoted descriptions of time denies its definability:

"What then is time? If no one asks me, I know: if I wish to explain it to one that asketh, I know not" (Augustine of Hippo, 398AD, bk.XI).

Difficulty in encompassing the nature of time has led to limited or circular definitions such as "the [...] progress and existence of events" (Oxford Dictionary, 2015) and "what clocks measure" (Internet Encyclopedia of

Philosophy, n.d.). There have also been repeated attempts to argue time does not exist (for example McTaggart, 1908; Barbour, 2001). In spite of these problems, time's widely perceived existence and its usefulness, for example in stopping everything happening at once (Cummings, 1922, p.46), have helped ensure its continued existence as a concept in common use.

It is beyond this thesis to resolve the nature of time or develop an encompassing definition or typology. Instead, the discussion here follows the direction of the previous section on value, examining different perspectives and categorisations of time.

The discussion begins with the perspective of time; time as seen by whom? This is followed by a review of categorisations used in examining value. These are brought together in a discussion of the interaction between perspective and categorisations.

4.2 Perspectives of Time: Individual, Social and 'Natural'

In the same way as value, different perspectives can be taken on time. In work on value and time these different perspectives are used sometimes explicitly, sometimes implied. These enjoy various descriptions including individual, social, natural, and clock time.

Time as individually experienced can be set against 'social time', a socially agreed co-ordination of individual time. Individuals perceive time very differently (Wittmann, 2009; Hammond, 2012) and social time or some form of socially agreed time is vital to social co-operation (Durkheim, 2001) and necessary for exchange (Marx, 1859, Part 1 pp.2-3).

A standardised or 'clock time' has been important to the development of industry and commerce (Hassard, 2001). This standardised perspective rests on proposals by Newton and Aristotle before him (Hawking, 2010, chap.2 loc

321) which hold time as objective and universal, that time is independent of space and linked to God, an infinite flow without beginning or end and universally the same. In this vision, one objective independent time exists and could be measured identically by anyone anywhere, given perfect equipment, the perfect clock. In practice this objective time is always imperfectly and subjectively perceived (Hawking, 2010). This clock time could be seen as an ideal or as an extreme form of 'social time', one universal time based on social agreement. Some make a distinction between social and clock time (see Venkatesan and Anderson, 1985), associating clock time with physical objects used as clocks, though the interpretation of time from these objects is universally social and social times use external physical objects as references and definitions.

The Newtonian perspective of one accurate time, measured inaccurately by clocks with other social times varying erroneously from it and individual time varying widely from those underlies most economic analysis as well as other scientifically-inclined disciplines such as psychology (see Hammond, 2012). Marx, for example described clock time in a somewhat Newtonian way as 'natural time' (1859, Part 1 p2-3), a standardising measure of 'simple labour'. In this definition he follows previous descriptions of time from economic analysis.

In addition to clock time, social time takes many different forms and as with many socially important constructs is contested and unified within social groups to the extent necessary for co-ordination. This is demonstrated by the contested processes of adoption of standardised time for railway timetables or Greenwich Mean Time for navigation (see Zerubavel, 1982 for diverting descriptions of this). The idea of a single 'natural time' is also inconsistent with current theories of physics based on relativity or quantum physics (Hawking, 2010, chap.2 loc 371). These deny the 'universal clock' of Newton's conception of time and posit time as observer dependent.

A phenomenological approach upends the hierarchy of natural (ideal clock time) social and individual times. For example Heidegger (1927, secsIII–VI) describes

(at least) four different types of time; primordial, inauthentic, world time and ordinary time. The first two could be said to describe more or less complex individual time, the third social time, the fourth Aristotle and Newton's ideal time. This places the individual as the most authentic and the Newtonian/ Aristotelian as the least. In this hierarchy individual time replaces Aristotelian time as most natural and Aristotelian time is relegated to the least natural position.

All of these divisions are imperfect. Social and individual times are not necessarily separable, any more than are different forms of value; individual perceptions are influenced by social time just as individual value is influenced by social value and use value is influenced by exchange. The importance of the chosen perspective is in the underlying assumptions it brings. A hierarchy starting with one true time brings the assumption that individuals deviate from it; a hierarchy starting with individual time brings the assumption that social times are constructions derived from that. The perspective on time will influence the relationship between time and value seen.

4.3 Categorisations of Time: Duration and Chronology, Past Present and Future

The categorisations here do not explore the extensive work on how time is used by individuals, in terms of categorisations of time types such as leisure time and work time. Instead they face the nature of time within descriptions of individual behaviour. The definitions of time and how it is constructed lead to a variety of different categorisations; a separation of duration and chronology and the commonplace divisions of past, present and future.

4.3.1. The separation of duration and chronology

Duration and chronology provide two distinct forms of time which have been approached very differently in research into individuals and time. Fraisse (1984) separates the two forms of time; duration, the interval between two events and succession, the perception that different events are organised sequentially. Moore (1963) similarly describes social time in terms of rate (comparative

duration), and sequence (Moore also includes synchronisation, but that is a requirement only of social time). These two forms are reflected very differently in streams of research.

4.3.1.1. Duration

There is extensive evidence that individuals perceive durations differently (Hammond, 2012) and this is an established element of work on time in marketing and Consumer Behaviour (for example Graham, 1981; Venkatesan and Anderson, 1985; Hornik, 1982; Kaufman, Lane and Lindquist, 1991; Kellaris and Kent, 1992; Brodowsky, Granitz and Anderson, 2008). In developing a 'Terminological System' for consumer time, Jacoby et al.'s (1976) overview incorporated duration in four distinct forms: time spans, time intervals, duration and extension. The primary separation between these four was episodes of conscious involvement of the consumer (in time span or duration) against the separation between such episodes (interval or extension). Much work has been carried out on the nature of variation in individual perception and the factors influencing this both within Consumer Behaviour (for example Kellaris and Kent, 1992; Hui and Tse, 1996; Holbrook and Gardner, 1998), and more extensively in psychology (summarised in Hammond, 2012). Most of this work uses clock time as a reference point for the variety of perceptions, with durations seen as linear and longer or shorter referenced against other durations measured by clock time.

4.3.1.2. Chronology

In contrast to duration, chronology has not been addressed as subject to individual variation in the same way. There is limited research into individual chronologies: variation in succession or sequence. This may be a rarely examined echo of clock time as natural and inviolable, the characteristic of time as providing a sequence of events is often used as a definitional feature and

this role of ordering events leads to unique positions in time for each event – Jacoby et al.'s (1976) 'time points'.

The perception of time from the present; how long ago or how far in the future events are perceived to have happened has been a fruitful area of individual variation (for example Buehler, Griffin and Ross, 1994; Davies and Omer, 1996; Bluedorn, 2002; Bilgin and LeBoeuf, 2010). This is, however, a form of duration perception; the perception of duration between two points rather than a variation of chronology.

A far more extensively examined aspect of variety in chronology is that of repetition, rhythm and circularity, often associated with different social times. Sorokin (1964) proposes facilitation of rhythms as one of the three functions of social time and Venkatesan and Anderson (1985) explore some of these further. A related concept is cyclicality in time and Lewis and Weigert (1981) and Davies (1994) identify a series of cyclical forms, such as days, weeks, seasons and years. Cyclicality of time had also been linked with Individual perceptions, for example through circadian rhythms (Hornik, 1988). Many have noted circularity in different forms, and Graham (1981) further integrated it into an often cited description of three distinct 'perceptions of time' linked to cultures identified in the USA: linear-separable ('Anglo') circular-traditional ('Hispanic') and procedural-traditional ('Indian', or more currently, Native American). The popularity of this description suggests a role for distinguishing time perceptions but little of the following work has extended Graham's descriptions with others.

4.3.2. The separation of past, present and future

The most commonplace categorisations of time are past, present and future, and these feature extensively in research into time. The nature of these has been touched on, orientation toward each is subject of extensive research but limited consideration has been taken on the relationship between the three and the influence of the perspective taken.

The natures of these three categorisations can be constructed differently, for example in Graham's (1981) three culturally linked time perceptions. These three 'time perceptions' hold different attributions to the present, future and past. The linear-separable model incorporates a linear progression in which the future will be different from the past and activity in the present can influence that future. This leads to a future orientation, a concentration on the future and the potential that holds compared to the irrecoverable past. A circular-traditional time projects a repeating future and leads to a concentration of importance on the present.

4.3.2.1. Past, present, and future orientation

Setting aside the nature of each, orientation toward past, present or future has been seen as an individual characteristic for over 100 years (Fraisse, 1964). This has been taken up within time styles (Usunier and Valette-Florence, 2007) and other measures (For example ZTPI; Zimbardo and Boyd, 2009). As mentioned above, nostalgia and an orientation toward the past has been subject of some research (Holak and Havlena, 1992; Holbrook, 1993; Schindler and Holbrook, 2003). Turning toward the future, consumers' future perceptions have been explored as instrumentally important particularly for long term services (Gibbs, 1998).

4.4 Perspective and Categorisation

The perspective taken on time by different writers interacts with categorisations of time. Duration and chronology, past present and future take different forms for varying social and individual times. There are strong parallels here with perspectives of value.

4.4.1. Duration and chronology

As mentioned above, Jacoby et al. (1976) separated durations in which consumers had conscious involvement from other durations. Graham's (1981) Procedural Traditional time offers duration distinct from the consistent flow of Linear Separable time through applying the individual perspective in defining

that duration. Graham (1981) also describes linear and circular chronologies aligned with different perceptions. These examples suggest an interaction between perspective and descriptions of duration and chronology, but the interaction with past present and future is more fundamental.

4.4.2. Past, present, and future

The interaction between perspective and these three has been explored extensively within philosophical and psychological work but is less commonly considered in recent research on Consumer Behaviour. Lewis and Weigert (1981) provide a rare example, centring on the phenomenological perspective following Heidegger (1927) and similar to that of Augustine (398AD). In this the past and future only exist through the perpetual present, through recall and projection. This present must have a duration to allow perception (Husserl and Churchill, 1966); indeed phenomenologically it is eternal but the duration can be assessed against an external reference as a limited duration of a few seconds (James, 1890). Husserl (1905) proposes the present is not delineated by clear boundaries but extended by 'primary retention' to allow apprehension of temporal objects. James (1890) recognises the 'saddle back' of the present as perceived with future and past falling away, but terms this present with duration the 'specious present' (crediting this to Hodgson and Clay). He draws together much research to propose an external view with past and future but with the present a division instantaneous between the two with no duration. From this implicitly objective and accurate standpoint, James firmly separates the external and phenomenological perspectives, one with time divided into past and future by the present as a line of no duration, the other locked in the present, past and future only existing through projection and recall.

Research such as that on timestyles and individual perceptions rarely separated these perspectives, allowing for the coexistence of the three time categorisations: past, present and future. Perhaps surprisingly, economic practice (as codified in western accounting practice) parallels a phenomenological view; all value exists in the present, while future and past

value are assessed only through a present valuation. This common view may provide an explanation for the application of temporal discounting to individual value as proposed by researchers such as Soman et al. (2005) and Zauberman et al. (2009).

4.5 Summary

Individual and social time depart from one another. There seems little argument that individuals perceive time differently and that social time, some co-ordination of individual time, is a central part of social life; perhaps a necessity. Beyond this Newton and Aristotle posited a perfect universal time, aligned with the divine. This formed a hierarchy from ‘natural’ Newtonian universal time through forms of imperfect social time to the multiplicity of individual times deviating from the one true time. This hierarchy is upended by the phenomenological view exemplified by Heidegger, in which individual time is at the top of the hierarchy, with social time varying from that, and Newtonian as an extreme form of social time. Current quantum and relativity based theories within Physics also dispense with the Newtonian view, using observer-dependent time.

The separation of individual and social time has been seen in some research. There has been a notable body of research linking individual perception of duration with value, though this is by no means comprehensive and most work retains the Newtonian view. Individual chronology is addressed far less extensively and the dominant approach is to accept a Newtonian universal view of chronology. Similarly, the commonplace categorisations of past, present and future are adopted by the majority of research, conflating the external and individual (phenomenological) perspectives.

This central issue of the forms time takes – the individual/social separation and the interaction with different categorisations – offers a basis for examining time-value interactions. The perspective of time parallels the perspective of value, and the categorisations of time and the assumptions bound up in them influence descriptions of time, just as do the categorisations of value.

The next chapter will link perspectives of time and value and draw together a starting point for this research.

Chapter 5

Formulating the Basis for an Inquiry on Value and Time

5.1 Introduction

This chapter brings together the different forms of value articulated in Chapter 2, the discussion of work on time and value from Chapter 3, and the treatments of time from Chapter 4. These three elements are used to analyse different value descriptions and propose that an alignment of individual value with individual time can offer insight into time-value relationships. Building on this, an approach to value and time is proposed for this thesis, combining individual time and individual value-in-use. I argue that by reconceptualising individual time and value-in-use, I contribute to literature stemming from Vargo and Lusch's Service-Dominant Logic.

In Chapter 2, the development of different constructions of value was examined. Individual value was separated from social value and simplistic views based on valuation in exchange separated from more complex forms based on value as experienced. Building on this, in Chapter 3 it was argued that existing work in Consumer Behaviour and value was constrained by a limited view of time. This was based on three elements: a consistent strand of criticism stretching back 50 years, the complexity of results where time was addressed, and the lack of prominence of time in comparison with constructions of value such as exchange. In Chapter 4, different forms of time were examined and their representation in work on value was reviewed.

All of these lead to a separation of both value and time from the individual or social perspectives, and as complex; as experienced, or simplified; value defined in exchange and time defined by clocks.

This chapter begins with an analysis of descriptions of value using these separations and a discussion of the alignment of perspectives. Definitions of time and value are set out, based on a stream of work running through Holbrook

(1999) and Vargo and Lusch (2004; 2008). It proposes a contribution through the application of a new Foundational Premise 10a, that time is uniquely and phenomenologically experienced by the beneficiary of value. It concludes with the direction of research and research questions.

5.2 Analysing Different Value Descriptions

To form an explicit basis for the definition of time and value, this section draws together the work of the previous chapters to analyse established value forms. This leads to the proposal of aligning value and time perspectives.

5.2.1. Value: beneficiaries and judges

The beneficiary and judge of value is an important definitional element, as described in Chapter 2; examining the beneficiary and the judge of different value constructs allows comparison and differentiation. The different constructs discussed here have been selected based on their relevance to time-value interactions. They hold a variety of single or multiple perspectives.

5.2.1.1. Economically and exchange based analyses

Value based on economic analysis and using value in exchange largely involves alignment between judge and beneficiary. Examples include value to the nation, judged by the nation (as in Smith, 1776; Ricardo, 1817) or value to the individual, judged by the individual in analysis of consumer value (for example Kotler and Armstrong, 2009). There is a reflection of tension between value to the individual and to the group in some economic analysis. This is resolved by Smith (1776), for example in his contention that self-interest leads to value maximisation, but for Smith the different beneficiaries are also the judges of their value. There are also normative elements to the discussions of Smith and Ricardo, in that nations should accept the exchange basis of valuations proposed by the authors, but underpinning this economic view is a beneficiary-judge alignment: those who exchange something judge value to themselves in the valuation of that exchange. This is maintained in the analysis

of value on economic bases of the Marketing Management School, for example Kotler et al. (2009), with individual consumers judging value to themselves through exchange.

Becker (1965) extends the economic approach, examining value to the individual through the theoretical exchange of time. This description of individual time use as exchange could be described as individual judgement or as externally imposed by economic thought.

Marx (1867) primarily examined value from the same perspective as the preceding economists, but stepped away from this alignment in discussions of surplus value and its appropriation. These involved an external judgement; exchange value to the individual judged by Marx, and argued that those exchanging their labour were not free to gain its value. The capitalists were judged to have power the worker individually lacked, hence the workers' time was sold to the capitalist for an exchange value less than the exchange value the capitalist would derive from the productive output of that time. Marx judged this surplus value from the labour to indicate a greater value of the time than that paid, irrespective of the judgement any individual worker might make. Central to his analysis, however was value to the social group judged by the social group in the time exchanged.

Perceived Value is a developing concept, but the origination with Zeithaml (1988) held the central viewpoint of value to the individual, judged by the individual, with that value largely represented in exchange. Value in experience, as described by Pine and Gilmore (1998), retains the same perspective but describes this experience as the basis of exchange for many consumer interactions.

5.2.1.2. Other analyses of value

Value as experienced (encompassed in value-in-use by classical economists see Stephenson, 1972) commonly shares the value-judge alignment and also

predominantly takes the individual perspective (as in Hutcheson, 1755; Smith, 1776; Vargo and Lusch, 2004). This perspective is not universal; use value can be seen from the perspective of a social group, the nation for Ricardo (1817), and judged by that group or others.

Other conceptions have more diffused descriptions. Holbrook (1999) maintained the individual perspective while allowing for value to others through constructions of status and esteem. The meaning and meanings of CCT are not fully aligned with value, but they are largely centred on meaning to the individual judged by the individual, though constructed through meaning to cultural groups. Recent developments in CCT hold more diffused perspectives. Domegan et al. (2012) discuss social and individual perspectives and exchange/experience valuations without separation. Karababa and Kjeldgaard (2013) follow Graeber's (2001) definition; centred on value to a cultural group, judged by that group, and their divisions into exchange, use and sign value fit with value to a group. They go beyond Graeber's definition and align with Domegan et al. (2012) by incorporating individual value. Venkatesh and Peñaloza's (2014) extensions to this model, Sociocultural and Environmental value 'comprising the market value system', are undefined but appear to relate to a range of possible groups.

Separately, Kahneman et al. (1997) examined value to the individual, judging using a socially imposed measure: degree of pain or pleasure following Bentham's (1997) prescription.

These perspectives of beneficiary and judge, and the measure used in different value forms are summarised in Table 5.1.

Writer	Value	
	Beneficiary	***Judge***
Economically-based (Exchange value)		
Ricardo (1817) & Smith (1776)	Social	Social
Marx (1867) [1]	Social	Social
Zeithaml (1988)	Individual	Individual
Pine & Gilmore (1998) [2]	Individual	Individual
Kotler et al. (2009) as an example of Marketing Management School	Individual	Individual
Becker (1965)	Individual	Social/Individual [3]
Other bases (largely value as experienced)		
Graeber (2001)	Social	Social
Domegan et al. (2012)[4] Karababa & Kjeldgaard (2013)	Social/Individual	Social/Individual
Holbrook (1999)	Individual[5]	Individual
Applications of Holbrook[6]	Individual	Individual
Kahneman et al. (1997) [7]	Individual	Social (Benthamic)
Vargo and Lusch (2004)	Individual	Individual

Notes:

1. Marx (1867) also considered individual value but the centre of the analysis involves social value.
2. Pine & Gilmore (1998) examined value as experienced as a basis for exchange, following a similar alignment to Zeithaml (1988).
3. Becker (1965) judged value on the basis of exchange of time, a theoretical economic analysis which could be described as externally socially imposed or measuring the choice of the individual by external standards.
4. Domegan et al. (2012) and Karababa & Kjeldgaard (2013) incorporated value as experienced and exchange value.
5. Holbrook includes 'other oriented' but seen predominantly from the individual's benefit.
6. For example Leclerc and Schmitt (1998) and Sanchez-Fernandez and Iniesta-Bonillo (2007)
7. Kahneman et al. (1997) used experienced pain as a measure of value.

Table 5.1: Summary of value perspectives

5.2.2. Time perspective

The issue of perspective arises for time just as for value, and these time perspectives are summarised in Table 5.2. Smith, Marx and Ricardo adopted social time in developing ideas of value to the social group. The rational-scientific basis of their ideas resonates with the rational-scientific approximation and standardisation of Newtonian time. This standardisation and perspective is explicitly identified, not least by Marx (1867, ch10) and affords analysis through commensurability. Economic constructions have tended to follow this approach, whether explicitly (for example Becker, 1965) or implicitly as with Kotler (2009). More complex views of the value exchanged such as Zeithaml (1998) and Pine and Gilmore (1998) involved a shift to individual time, aligning with the individual perspective of value. This led to a 'highly personal and idiosyncratic' (Zeithaml, 1998) view of value and of time.

For other bases of value, the picture is less resolved. Graeber's resolutely social view (2001) involves descriptions reflecting social time. The extension of this to individual value of Karababa & Kjeldgaard (2013) along with developments such as those of Domegan et al. (2012) involved no separation of perspective of value or time. Holbrook's (1999) and Vargo and Lusch's (2004; 2008) developments of value left time largely undefined, though Holbrook's work describes time in exchange for convenience and mentions 'psychotemporal' aspects of value. Developments from Holbrook's definition almost universally start with a social perspective on time while accepting individual perceptions vary (see for example Leclerc and Schmitt, 1998; Sanchez-Fernandez and Iniesta-Bonillo 2007). There are few parallel developments from Vargo and Lusch. Kahneman et al. (1997) aligned the social judgement of value with social time in assessing value to the individual.

Writer	**Value**		**Time Perspective**
	Beneficiary	***Judge***	
Economically-based (Exchange value)			
Ricardo (1817) & Smith (1776)	Social	Social	Social (Newtonian)
Marx (1867)	Social	Social	Social (Newtonian)
Zeithaml (1988)	Individual	Individual	Individual
Pine & Gilmore (1998)	Individual	Individual	Individual
Kotler (2009) as an example of Marketing Management School	Individual	Individual	Social (Newtonian)
Becker (1965)	Individual	Social/ Individual	Social (Newtonian)
Other bases (largely value as experienced)			
Graeber (2001)	Social	Social	Social (various)
Domegan et al. (2012) Karababa & Kjeldgaard (2013)	Social/Individual	Social/ Individual	Not defined
Holbrook (1999)	Individual	Individual	Not defined
Applications of Holbrook	Individual	Individual	Predominantly Social
Kahneman et al. (1997)	Individual	Social (Benthamic)	Social (Newtonian)
Vargo and Lusch (2004)	Individual	Individual	Not defined

Table 5.2: Summary of value and time perspectives

5.2.3. Alignment and separation of perspectives on time and value

A separation of perspectives has the potential to create separate interpretations. Value varies with beneficiary and judge; individual time varies from social time. The alignment of perspectives on time and value offers an explanation for the results of work on individual value. Where time and value from different perspectives are examined together, differences and tensions could be expected; the two perspectives exist in different realms. For the social value of classical economic analysis, the perspectives were purposefully aligned. When that analysis and perspective has been applied to the individual perspective in work following Becker (1965), the predictable tensions have been found; there was a separation between individual's behaviour and the assessments based on social perspectives. Similar results have been found in the work examining value as experienced (by Kahneman et al., 1997 or based on Holbrook, 1999) where social time is linked to individual value.

The separation of perspectives often has a normative or even deontic basis as with Becker's (1965) proposal of economic models as a basis for rational choice. In this proposal, no time other than social is contemplated. This has explainable results – where time exchange is close to economic exchange, the tensions are fewer (as in the description of hourly paid workers of DeVoe and Pfeffer, 2007), where economic exchange is not imposed the economic analysis separates from behaviour (as in Soman, 2001; Saini and Monga, 2008; Monga and Saini, 2009).

The tensions between perspectives are also less evident in Marketing Management approaches (for example Kotler, 2009). As these centre on the perspective of management from the provider side and value to the individual is viewed instrumentally in exchange, valuations using socially standardised time are appropriate.

Clarity of alignment has not yet been evident in much work on value as experienced. Many have argued for different conceptions of time in studying Consumer Behaviour (see Chapter 3) but the question of perspective is much

less examined. The work of Holbrook (1999) and Vargo and Lusch (2004; 2008) provide clear alignment of value beneficiary and judge; indeed, this is central to Vargo and Lusch's Foundational Premise 10: "value is always uniquely and phenomenologically determined by the beneficiary". There is no such alignment between time and value, and perhaps as an unexamined legacy of the economic view, social time is often used as a starting place when examining Consumer Behaviour.

With the exploration of value as experienced by the individual proposed by Holbrook (1999) and Vargo and Lusch (2004; 2008) the opportunity is opened to combine this with time as experienced by the individual.

5.3 Value and Time in this Work

The analysis of this chapter leads directly to one perspective of time and value; the individual. Time in this work is as experienced by the individual, value is as experienced by the individual; value to the individual judged by the individual.

5.3.1. Defining time

Defining time is universally problematic. For this study, the problem is avoided by avoiding explicit definition. The general categories of duration and chronology are adopted from existing work (see Chapter 4). Beyond this, the definition of time and temporality relies on individual interpretation, primarily of the participants.

5.3.2. Defining value

Defining value is more complex. Valuation in exchange, the basis of economic analysis, has been presented here as a simplistic, flattened description useful for analysis and commensurability but by definition excluding the complex nature of value to the individual as experienced. The developments of Perceived Value around exchange developed from Zeithaml (1988) and Pine and Gilmore (1998) offer a reincorporation of some of that complexity, but start with exchange at their core. The many different classifications of value such as

hedonic/utilitarian or exclusive and linking provide useful bases for exploring aspects of value, but are not developed as comprehensive.

The descriptions of value of Holbrook (1999) and Vargo and Lusch (2004; 2008) offer a return to a more comprehensive basis for exploring value to the individual, both based on value as experienced and axiological foundations. Neither provides a definition above criticism; Vargo and Lusch provide no explicit definition of their central construct (value-in-use), while Holbrook's definition as "an interactive relativistic preference experience" maintains elements of purchase-based consumption and the commensurability provided by choosing one consumption experience over another. Holbrook's typology is comprehensive by definition, but he noted difficulties in resolving types and their compresence (Holbrook, 1999) and subsequent applications of the typology have not demonstrated a strong analytical power.

It has been argued here that exchange value, derived from economic bases has a well-defined relationship with time, flattened though both of those constructs are by this treatment. This thesis looks away from that well-defined exchange at non-market value, following the lead of Vargo and Lusch. This has long been the definition of value-in-use (Stephenson, 1972, though Vargo and Lusch do not put forward this definition), and it is value-in-use, defined as non-market value, which is used in this thesis.

Value-in-use to the individual, judged by the individual, aligns with work beyond Vargo and Lusch. It is consistent with Holbrook's definition of value (Holbrook, 2006). It follows the developments of classical economics of Smith (1776) and Hutcheson (1755) and holds no conflict with the descriptions of Marx (1867) or Graeber (2001). It follows the perspective used in economic exchange-based studies of consumption and marketing such as Kotler (2009); value in these is defined by the consumer in what they choose to buy for themselves.

The definition here also follows the lead of Vargo and Lusch in going beyond the concentration on goods. Marx's contention that value-in-use is "limited by the physical properties of the commodity [it pertains to], it has no existence apart from that commodity" (Marx, 1867, chap.1) and Smith's suggestion it is

fixed in “some particular subject or vendible commodity” (Smith, 1776, p.314) are set aside. Vargo and Lusch’s contention that the fundamental unit of exchange is service (Foundational Premise 1, Vargo and Lusch, 2004, modified in 2008) is similarly absolute and unnecessary as a basis for this study into non-market value.

5.4 Where Does This Work Sit Relative to Existing Literature?

This study resulted from an (only partially successful) attempt to reconcile constructions of value and their relationships with time. This led to the broad range of established work examined above. The resulting direction is to explore ways time and value interact for individuals, with individuals at the centre of both value and time. This uses the development of Service-Dominant Logic as a basis, but cannot adopt that construction in its entirety and combines it with insights from other bases; Perceived Value and the linked consumer value constructs of Consumer Culture Theory and economic value.

5.4.1. Service-Dominant Logic

SDL is presented as a basis for analysis for development of theories rather than as a theory in itself. It is intended as a “generalizable mindset” (Vargo and Lusch, 2008) or lens for analysing value creating activities, particularly activities around exchange. This integrated ‘logic’ or ‘mindset’ is built on a wealth of existing work it cannot claim as its own (Vargo and Lusch, 2011).

SDL is not free of values. The Foundational Premises (FPs, Vargo and Lusch, 2008) are framed in commercial terms. FP4 centres on competitive advantage, FP1 centres on exchange and Foundational Premise 6 highlights a privileging of resources acquired through exchange: “the customer is always a co-creator of value”. This places the individual as customer and requires a supplier. While these suppliers of resources may be market facing such as companies, public such as state institutions, or private such as friends (Vargo, Maglio and Akaka, 2008), resources gained through exchange and resources form other people

are distinct and privileged above any other. In application by the authors, commercially gained artificial resources hold great prominence, for example all practical examples in a comprehensive academic presentation (Vargo, 2015) were of commercial resources. This emphasis reflects the intention of the authors to provide a way of understanding market activity and is justified by the ubiquity of artificial resources (Vargo and Lusch, 2008). Vargo and Lusch (2008) recognise criticisms of the managerial nature of SDL of marketing, reflecting that the marketing location of their publication and the practice of marketing are managerial, but claim broader generalisability.

For this study on individual valuation, there is no need to privilege resources gained through exchange. The existence of co-creation is a logical extension of the SDL perspective of resource integration; some of the resources in almost any human activity are derived from other people, but a concentration on these is an unnecessary bias when looking at individual value. It is possible the structural forces of the marketplace cannot be excluded form an investigation of value, but they need not be central.

The most important aspect for this thesis is the explicit placing of value and value creation central to its approach (Vargo and Lusch, 2004; 2008, among others) the clarity and alignment of value perspective and the definition of value for value-in-use, created by the beneficiary through integrating resources.
This work specifically adds to FP10 ("value is always uniquely and phenomenologically determined by the beneficiary") with a proposed FP10a; "time is uniquely and phenomenologically experienced by the beneficiary".

This recognises the importance of time to value and valuation, and aligns time and value perspective. It explicitly moves from the producer and production perspective to that of the beneficiary. This thesis focuses on individual value creation, not least because individual time is most divergent from varied forms of social time. It explores some of the empirical implications of this premise in understanding value creation for individuals through investigating those

processes, providing a theoretically derived contribution based in this literature review combined with the interpretation based on the fieldwork.

This work aims to develop understanding of individual value creation using the basis of value creation set out by SDL, thus contributing to the development proposed by its authors, Vargo and Lusch. This is without adopting the exchange standpoint and the concentration on commercial resources implied by the Foundational Premises. This contribution rests in part in linking the extensive work on phenomena of value creation from CCT to the central value constructs of SDL.

5.4.2. Perceived Value and linked constructs

Perceived Value, as proposed by Zeithaml (1988) and further developed (Sanchez-Fernandez and Iniesta-Bonillo, 2007), provides a wealth of conceptions of value, definitions and typologies. These typologies and definitions were used as symbolic and sensitising theories, carried through the analysis. The complexity of temporality offered by Pine and Gilmore (1998) and the exploration of value types of Holbrook (1999) provided impetus for developing understanding of value creation, though this work does not aim to test or build on these definitions and typologies of value.

5.4.3. Consumer Culture Theory

Chapter 3 included some of the wealth of work in this area which examines consumers' processes related to temporality, including the development of value or valuing related to objects. These processes have largely centred on meaning to individuals rather than explicitly addressing value or valuing, but the constructs are very closely linked and the centrality of the individual to work on CCT offers a useful alternative to SDL. While SDL firmly embraces markets and exchange, CCT holds the individual and culture at its core, with commercial exchange peripheral and sometimes absent, for example in Epp and Price (2010). The discussions of value derived from CCT (for example Peñaloza and Mish, 2011; Karababa and Kjeldgaard, 2013) are wide ranging and perhaps not

intended to provide specific perspectives and definitions as the basis of analysis.

This thesis does not aim to contribute directly to work within CCT or the linked discussions of value. Instead it draws in some of that work in contributing to research based on Service-Dominant Logic.

5.4.4. Economic value

The development of economic value (Hutcheson, 1755; Smith, 1776; Ricardo, 1817; Marx, 1867) provided a root for SDL and so for this work. By building on the theoretical basis and taking an alternative route for value, SDL offers an alternative to Smith's (1776) economic analysis. This work follows that route, offering an alternative to the extensive work derived from the economic basis of Becker (1965) among others which imposes an economic valuation and social time on individual value. This work aims to contribute to the work on value and time for individuals stemming from Becker (1965) by providing explanation for the apparent contradictions and paradoxes of some of the results of applying his theoretical base, and providing an alternative perspective.

The economic analysis also provides an alternative to individuals as consumers, whether through the descriptions of Barbon (1690), Smith (1776), or the workers' perspective of Marx (1867). The possible implication of defining as 'consumer' has been examined elsewhere (for example Woodward and Holbrook, 2013), for this work the term 'individual' is used in part to signal the distancing from market value.

5.5 Conclusion and Research Questions

This thesis draws together calls for research in two areas: treatment of time in consumer research and processes in creation of value. The periodic reviews of work on individuals' or consumers' time have consistently suggested perspectives are too limited. Kleemeier (1961), Jacoby et al. (1976), Davies (1994), and Arnould (2005) have put forward similar messages, challenging

existing views of time, particularly exchange or clock based views of time. Davies (1994) suggested “we are, perhaps unsuspectingly, stuck in a particular notion of time”, while Arnould (2005) followed 10 years later: “Consumer research has focused almost exclusively on mechanical, divisible, linear, and calculable notions of time”. These are not the only voices suggesting the problem persists; many others have faced perceptions of time from different angles and challenged the adequacy of standardised constructions of time in researching individuals. There have been responses to this in marketing and related disciplines, primarily in examining ‘timestyles’; individual tendencies in time perception. The response to radical approaches such as that of Kahneman et al. (1997) suggest that there is room for more development in understanding individuals’ time-value interactions.

Calls for work on individuals’ processes of value creation have intensified more recently. Development of different perspectives of value has been more or less continuous, including work on Perceived Value and value as experienced (Zeithaml, 1988; Pine and Gilmore, 1998), and fundamental reviews of the nature of value (Holbrook, 1996, 1999). The emergence of Service-Dominant Logic (Vargo and Lusch, 2004; 2008) gave a fillip to challenging simple exchange views, and has led to greater focus on individuals’ value creation processes (among other things). Woodruff and Flint (2006) contend that “little has been done to build customer-value-process descriptions or theory empirically”, Vargo et al. (2008) exhort researchers to explore the processes individuals use in creating value, and Domegan et al. (2012) suggest making use of academic theories beyond economics and marketing in researching value and value creation processes.

In this thesis, I therefore follow the suggestions of Vargo et al. and Domegan et al. in exploring individuals’ value creation processes. In examining the relationship with time, I respond to the repeated calls in that area in an attempt to bring a different perspective to value creation. The universality of time also opens the door to theories from psychology and physics, among other areas.

I use the theoretical basis of value of Service-Dominant Logic in developing greater understanding of individuals' value creation. I align that basis with individual time and an openness to the nature of how temporality is perceived by the individual.

The research questions draw in part from the work reviewed here and in part from the field (as explained in the next chapter). They follow the calls and suggestions listed above and build on the established work, particularly recent work on value to set a scope for this study:

- What do existing theoretical conceptualisations of time and value tell us about value-in-use?
- How do consumers derive value outside of traditional marketplace exchanges?
- How do individuals perceive time within value creation processes and what are those processes?
- What are some of the practices individuals employ when incorporating time in co-creating value-in-use?

Part 3:

Fieldwork and Analysis

Introduction to Part 3: Fieldwork and Analysis

To address the research questions, fieldwork used a constructivist approach informed by grounded theory involving interviews and observation. The next four chapters describe the methods used and the three themes that emerged from analysis. These three themes address different aspects of the participants' value creating processes and draw in different areas of previous work, leveraging these to provide a contribution in the area of Service-Dominant Logic. The three themes are drawn together in Part Four: discussion and conclusions.

The initial interest in individuals' value creating processes described in Chapter One sparked the literature review of Part 2, which subsequently opened a wide potential scope of study. Value and time are near-ubiquitous, and potential methods for investigating those constructs are varied. I selected a narrow field of study based on theoretical relevance; two groups of people where I might expect a wide range of value creating behaviours and incorporations of time.

The work centred on 15 participants from two groups and involved in depth interviews combined with participant observation at group events. This allowed a depth of insight into their value creating processes based on an interaction between their presentation and recall and on observation.

A continuous iterative and cross-comparative approach between data and theory supported analysis which I resolved into the three themes presented here; disposition, moments and remembering with objects. Work on all of these continued until a theoretical sufficiency was met.

The three themes emerged from this process between data and theory and they are disparate; there was no overarching theoretical predisposition and so the three themes reflect different bodies of data and do not neatly abut. Instead, as varied examples of the insight gained by drawing on existing theory in different fields they provide the basis for proposing the contribution of FP10a; that time is uniquely and phenomenologically experienced by the beneficiary of value. This issue is taken up in Part 4, where the three themes are drawn together.

The four chapters that follow describe the fieldwork in four steps. Chapter 6 reflects the approach, the rationale and the methods adopted. It explains the mechanics of the process used and the basis on which that sits. Chapters 7, 8 and 9 each describe a theme of the analysis and relate the constructs developed through analysis to established literature.

Chapter 7 looks at disposition and relates to work within CCT on disposition, collecting and hoarding, linking with work on nostalgia.

Chapter 8 looks at moments, drawing in a stream of work in services management around ‘Moments of Truth’.

Chapter 9 develops ideas around remembering with objects. This too builds on work from CCT, in this case ritual, grooming and fetish as well as nostalgia, and also on work on shame both from Consumer Behaviour and psychology.

I use these three themes to provide a range of insight into the area of value and time. By the nature of the methods and the existing work these insights are varied and are integrated only in the discussion and conclusion of Part 4.

Chapter 6
Research Methods

6.1 Introduction

This chapter seeks to build on the research aim and questions developed through the literature review of Part 2, describe the methods used to explore those questions and the basis and rationale for those methods.

In summary, the work was informed by Grounded Theory Method and rests on a constructivist perspective. While I am not advocating traditional grounded theory methods as initially put forth by Strauss and Corbin, I entered the fieldwork setting with no theoretical pre-disposition on how theory might explain the data observations I was making. In this sense, I went into the 'field' without theoretical suppositions and my work represents an inductive approach to analysis. My fieldwork involved working with people from two groups with particular interest in bicycles, specifically participation at 16 events and 15 interviews over two years. Analysis through that time used manual and computer-aided coding methods and fieldwork was ended when a theoretical sufficiency was met.

The core of this chapter begins with a restatement of the research aim and questions, along with an outline of the outcomes of the research. It describes the rationale for the approach used in terms of philosophical standpoint and the nature of the concepts. A reflection on the background of Grounded Theory Method processes and the adoption of Charmaz's (2006) approach is used to explain the overall process.

The section on fieldwork explains the choices and practice of the methods used; participation and interviews and the interaction between them. The practice, protocols, participants, ethical considerations, the roles of the researcher and

the participants are explored. Coding and analysis are explained in the final section before the conclusions.

6.2 Research Aim and Outcomes

The overall aim of this research expressed in Chapter 1 is to explore processes people use in creating value for themselves using time and over time. From a perspective that is informed by grounded theory, I want to clarify that my post-rationalisation of my data and data analysis stays true to Charmaz's approach to inductive analysis and post-reflective interpretation of data and theory interactions.

The research questions that informed this thesis were born out of an attempt to understand the practices associated with cycling enthusiasts. As I spoke to my informants and as I subsequently consulted theoretical literature through an iterative and cross-comparative approach (Glaser, 1965), I collected data, consulted theory, collected more data and re-consulted literature through an iterative process. Thus, the core research questions began to emerge:

- What do existing theoretical conceptualisations of time and value tell us about value-in-use?
- How do consumers derive value outside of traditional marketplace exchanges?
- How do individuals perceive time within value creation processes and what are those processes?
- What are some of the practices individuals employ when incorporating time in co-creating value-in-use?

These core questions were born out of my field observations and interviews where respondents seemed to value their bicycles and the possession of them. I was cognisant of the practices associated with use and disuse, the respondents' enthusiasm with the day-to-day maintenance and the creation and recreation of artefacts, their desire to re-craft them for future use, but at the

same time their willingness to discharge these possessions to other people. These initial observations on how informants utilised these possessions in such different and disparate ways, necessitated an inductive approach and it was difficult if not impossible to inform the approach though pre-existing theories surrounding consumption activities.

6.3 Rationale

The rationale behind the adopted approach links the philosophical standpoint with the nature of the concepts studied, and influenced the fieldwork and analysis.

6.3.1. Philosophical standpoint

The claims of this thesis to say anything must stand on some basis to be warranted; a foundation born from principles that underpin the constructs. For want of a better meta paradigm, an enquiry paradigm forms this basis (Guba et al., 1994). This involves some alignment between what is real (ontology), what can be known about it (epistemology) and how this knowledge is arrived at, particularly in this study (methodology) (Guba et al., 1994).

These enquiry paradigms have been the subject of some contention (Howe, 1988) or even ‘paradigm wars’ in different disciplines (Peasnell, 1978; Gage, 1989; Stanovich, 1990; Denison, 1996; Oakley, 1999, among many others). While many suggest the divisions are not stark, and most of those commenting on the paradigm wars are looking for some form of peace, this is still a contentious area, evidenced by the controversy over methods and perspective in Grounded Theory discussed below. This is possibly linked to the nature of paradigms “as sets of basic beliefs, [paradigms] are not open to proof in any conventional sense” and there being no ‘logical accommodation’ between these ‘human constructions’ in many areas (Guba et al., 1994).

Rather than an expression of beliefs, the paradigmatic choice here is seen as assumptions and logical alignment; the ontological basis involves assumptions

which cannot be underpinned, but the epistemology and methodology are aligned with it. This study rests on a position close to Guba's description of Constructivism and Easterby-Smith et al.'s polarised description of Phenomenology (2002, p.27). I acknowledge that multiple experienced realities exist, and the researcher is linked to the researched in the creation of value-laden data and knowledge is created through that. The methods are designed to align with that position to elicit and reconstruct vicarious experience through Grounded Theory Methods.

6.3.2. The nature of the concepts studied

The nature of the concepts chosen for investigation was an important post-factor in the choice of research perspective. Value-in-use is phenomenologically determined (Vargo and Lusch, 2004), and the research questions looked for individually-perceived perspectives on time and challenged the adequacy of time as objectively observable. These two pointed toward a phenomenological perspective, which was a way that I tried to bring meaning to my data and true to a perspective that allowed themes to emerge from data. It would not be possible to address either value or time from this perspective as objectively observable, nor was it my theoretical disposition.

6.4 Methods: The Grounded Theory Process

This work was informed by Grounded Theory and followed Charmaz' (2006) process aligned with constructivist grounded theory. This was selected after some investigation and reflection in alignment with the philosophical standpoint. The background and adoption of a method is related here for clarity.

6.4.1. Background to Grounded Theory

Grounded Theory Method (GTM) as an approach is around a half century old but still leads to disagreement or controversy both in its overall validity

(Easterby-Smith, Thorpe and Lowe, 2002, p.37) and detailed process (Walker and Myrick, 2006). The authors of the originating work (Glaser and Strauss, 1967) laid out strong arguments for the overall approach of theory generation grounded in data, and subsequently argued strongly and separately for two competing processes of achieving this. The field has developed and while the competing standpoints of Glaser and Strauss remain central, many evolutions and adaptations have been proposed (Morse et al., 2008).

Perhaps in response to almost five decades of challenges of validity, many of the processes proposed are prescriptive. The clear but complex methods of Strauss and Corbin (1990) and the focus on verification, for example, have been attributed to links to scientific legitimacy (Walker and Myrick, 2006). The prescriptive approach aligns with a spirit of discovery of theory and a somewhat positivist stance (Charmaz, 2006), though it could also be said to move away from the flexibility espoused in Glaser and Strauss' original text (Glaser and Strauss, 1967).

GTM is proposed by Glaser (2002) as perspective neutral, a method which adapts to perspectives through the process in contrast to the constructivist approach of Charmaz (2006). The constructivist approach is also criticised for its outcome by both Glaser and others: "constructivist grounded theory attempts to interpret how participants construct their realities and present multiple perspectives, it has re-modelled the original purpose of classic grounded theory, which is to conceptualise a latent pattern of behaviour" (Breckenridge, Jones, Elliott and Nicol, 2012). An approach which can be adapted to different lenses is attractive and proponents of the 'classical' approach suggest it offers strong support for the outcome, reducing bias: "the carefulness of the GT method which makes the generated theory as objective as humanly possible" and it "discovers the latent pattern in the multiple participant's words" (Glaser, 2002). These latent patterns, formed as abstract concepts as the result of following the process are solid: "Conceptual reality DOES EXIST. For example, client control is real; cautionary control is real; social structural covering is real" (Glaser, 2002 emphasis in original). The promise of robust results practically free from bias

through adherence to process is appealing. It is argued that following the process of open coding, theoretical coding, substantive coding, delimiting, theoretical sampling, etc. leads to robust abstractions (Glaser, 2002); in the case of Strauss and Corbin's approach the process leads to verification (Strauss and Corbin, 1990).

Constructivist GTM are set in opposition to other GTM processes with the latter's robust bias-free results (Glaser, 2002; Breckenridge et al., 2012 among others). On examination, the tensions can appear slighter than they are presented. In alignment with the neutrality claimed by Glaser, Charmaz argues that the basic methods are neutral; it is the way they are used which is not (Charmaz, 2006, p.9). The 'conceptual reality' that 'DOES EXIST' (Glaser, 2002) changes with the situation: "The final theory is therefore presented as transient, open to modification as it is exposed to new data. It is this conceptual level that enables Grounded Theory categories to transfer to different situations (Breckenridge et al., 2012). This does not seem so far from Charmaz's 'truth as provisional' and "knowledge and theories – are situated and located in particular positions…" (Charmaz, 2006, p.126). While Glaser (2002) suggests that constructivist GTM results in 'descriptive capture' and 'conceptual description' rather than concepts (Glaser, 2002). Charmaz demurs: "interpretive theory aims to conceptualize the studied phenomenon to understand it in abstract terms" (Charmaz, 2006, p.127).

Indeed, the juxtaposition between the two perspectives is set out by Charmaz "for clarity" (Charmaz, 2006, p.128) rather than suggesting it is a strict dichotomy, and she separates the more positivist elements of Glaser's approach from Straus and Corbin's. Glaser is less embracing, appearing to reject Charmaz's approach as not Grounded Theory: "grounded theory is not constructivist… constructivist data, if it exists at all, is a very very small part of the data that grounded theory uses" (Glaser, 2002).

Nonetheless, the separation of approaches can appear as schisms and in summary, some challenge the validity of any GTM process and adherents of

different processes challenge the validity of other processes, particularly the constructivist approach.

6.4.2. Adopting a process for this thesis

The nature of this enquiry led to a process informed by grounded theory; a way of working which would allow the development of insight without the need for a scaffolding of pre-existing theory. Some time was spent exploring competing approaches and trying to resolve differences, assisted by work such as Walker and Myrick (2006). These differences are complex and adoption of a process was based on a grounding in the area and elimination more than a complete comprehension of this challenging field. This choice took place at the early, exploratory stages of data production which meant the different GTM processes espoused could be set against the subject and potential data production methods to supplement the often subtle theoretical concerns. In simple terms, questions such as 'what could axial coding look like here' helped enormously in comprehending competing process prescriptions in context. As Urquhart proposed for coding within GTM, "the best type of learning in this case is to try it out" (Urquhart, 2012, p.3).

Charmaz's approach to constructing Grounded Theory was adopted to inform the methodology, this choice fell in part to perspective, in part to practice.

In terms of perspective, Breckenridge et al. (2012) separate Charmaz's process from Glaser's proposals in four areas: "the 'interpretive understanding of subjects' meanings; the co-construction of data; the notion of relativism; and the predetermined lens through which data are processed". The first three are largely part of the 'predetermined lens' and in this study the constructivist lens was taken up from an early stage, the timing decided partly through agreement with Charmaz's (2006) contention that neutrality in this area is problematic. Acceptance of interpretive understandings and co-construction or production of data largely follow the use of this lens. Relativism, described as capturing multiple participant perspectives rather than looking for one main concern, a

core category, was consistent with the breadth of the aims of the study; indeed, the three emergent themes and their multiple perspectives are demonstrations of this relativism. They reflect the intended outcome closer to interpreting how participants construct their realities than conceptualising a latent pattern of behaviour. The research questions of the relationship between value and time for individuals lean away from latent patterns of behaviour.

In practice during the early stages of data production, the prescriptions for analysis and coding from Glaser and Corbin and Strauss seemed problematic with the data and the broad research question itself. It was accepted that "If these procedures, techniques and steps in axial coding seem overwhelmingly complicated, remember that reality, alas, is complex" (Strauss and Corbin, 1990, p.110). It was also recognised that penetrating the complexity of 'Theoretical Sensitivity' (Glaser, 1978) has proved rewarding for many. It was possible to understand the proposed methods, but through an inexperienced and untutored view, hard to make them work or visualise their use in this context. The concepts and overall process were unproblematic, but the detail formed a barrier. Put simply, I could not see how to make Glaser's or Strauss and Corbin's processes work at a detailed level, but the more paradigmatically aligned proposals of Charmaz (2006) offered ways into the data.

Charmaz's process carries with it the perspective it is based on, the rejection by Glaser and others and the outcomes characterised by multiple realities, and contingent, provisional truth. This compares with the simplicity, certainty and freedom from bias of outcome promised by, for example, Glaser's methods. The broad research question and this study presuppose multiple realities and interpretations and contingent provisional answers are more likely to be reached than simple certain central concepts.

6.4.3. The Grounded Theory process in practice

The process used will be explained with reference to Charmaz's (2006) description (see Figure 6.1). This was used as a guide through the work, and

the activities undertaken follow this model. The letters added to the original diagram are designed to allow simpler reference to it in the following discussion.

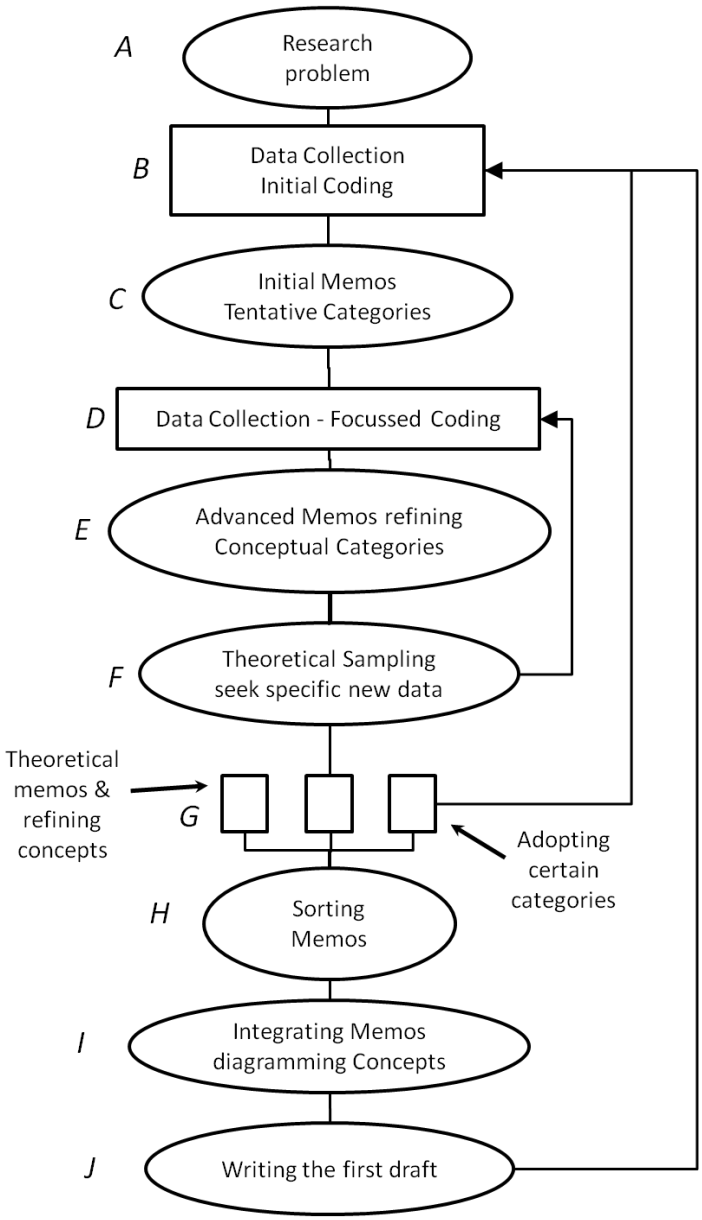

Figure 6.1 Grounded Theory Process (Charmaz, 2006, p11)

6.5 Fieldwork

Fieldwork was continuous, and links across stages B, D and F. There were two main forms of fieldwork; participation in discrete events and interviews, and two

groups involved. The majority of the quotes presented in this work derive from the interviews, but the participation provided data that interacted with those interviews. First, it provided the basis for informed discussion; second, it allowed ongoing interaction to allow any follow up; and finally, it afforded interpretation of data from the interviews, through interaction and observation.

6.5.1. The field of study

The initial interest in the phenomena surrounding bicycles led to work on the theoretical constructions of value and time discussed in Part 2. This in turn informed the nature of the fieldwork, which could not simply involve a return to the first location and required considered selection of the overall field. The two groups and the methods of data production through interview and participation were selected for theoretical relevance.

The underpinning contention that time was closely linked to value led away from extreme or exceptional value; if the links existed, they should be accessible in quotidian value-creating processes. They should also exist in different forms of value, perhaps across Holbrook's (1999) framework. Somewhat in opposition to this lay the issue of observability. The unexamined life may not be worth living, but much of life is unexamined by those living it and difficult to analyse or interpret from the outside. This led toward peripheral rather than mainstream situations; activities or experiences that are sufficiently away from mainstream or mundanity to allow conscious experience, reflection and discussion on the basis of use value rather than a domination of exchange. The value created or the processes should be unusual or uncommon rather than truly mundane, in order they might be more easily identified, discussed and analysed.

The original field of bicycles and cycling offers a series of uncommon advantages. Early analysis showed that people create a wide variety of value using bicycles, from efficiency to spirituality and all points in between across Holbrook's (1999) framework. Use is often very distant from exchange, so that while the two cannot fully be separated, they are not inextricably merged.

Bicycles are very pervasive, used across most of the world and have been adopted in many different ways by cultures and subcultures. The way bicycles are used has evolved and changed and people have consistently created extraordinary and novel value, at the same time, bicycle technology is remarkably stable. This suggests both an evolution of culturally-based opportunities for value and evolving exploration of value, reducing the interference of technological innovation in value-creating processes. Being durable, bicycles offer access to more dispersed practice of consumption (Warde, 2005), somewhat removed from the integrated practices of purchase and exchange. For simple practicality, cycling and many bicycle-related activities are very visible and open and it was found that people were often open and enthusiastic in discussing bicycles, cycling and their personal use, whether they were positively oriented toward cycling or not. Finally, bicycles were the root of the investigation and promised access to the phenomena identified.

6.5.2. Sample: the groups linking participants

The study looked at individuals in two situations in which groups of people create unusual value through bicycles. The different groups were intended to provide a broader scope of data, offering very different perspectives and insight into a wide variety of processes as well as different points of view (Nagel, 1989). While the focus of this study is the individual, the value is socially constructed, hence different groups were identified. In seeking groups for research some aspects were held in common on the basis of theoretical relevance and practicality. For theoretical relevance, all relate to bicycles and cycling for the reasons previously discussed. The situations should offer apparently different ‘end’ value available, created or sought in the different situations, whether those are divided according to Holbrook’s (1999) framework, Hartman’s (1967) trichotomy or value as meanings described by Peñaloza and Mish (2011).

To facilitate understanding of the processes of value creation away from a simplistic view of goal fulfilment, situations were chosen where there could be conflict between high level values or value types sought, whether apparent or potential. An example would be advocacy of cycling for ecological or sustainable motives, which only achieves a growth in cycling through increased consumption of new products, in turn increasing consumption of natural resources. These tensions were intended to allow inquiry into how issues of values are resolved or commensurability is addressed by individuals in the processes of value creation. Situations were chosen where enthusiasm or even passion was present, again as a practical aid to inquiry. This was first to ensure a variety of value but also to encourage willingness to participate, even if that carried with it bias or inflexible construction of meaning. The choices of commonality support introduction and access in the field; proposing a study of how people create unusual value through cycling was rapidly and widely accessible to potential participants. This also supported an informed choice regarding participation for participants; a sense of their role in taking part could be communicated simply.

The groups were selected to support comparison, based again on theoretical relevance in providing a range of properties which were projected as potentially important in conceptual development, derived from the discussion of literature in the areas of value and time. Two prominent sources were identified as offering clear, well established typologies which were universal or near-universal. Holbrook (1999) categorised value, Cotte et al. (2004) categorised attitudes to time. This led to four properties that can to some extent be presented simplistically as dichotomies or spectra. The first two reflect time: between activity centred on the past and on the future, and between objects or activities which are long lasting, even indexical and objects or activities which are fleetingly consumed. These align with two of the four timestyle dimensions of Cotte et al. (2004). The third property is between value directed at individual activity, such as through studying or restoring, and value (to the individual) through a wide external impact such as climate or social change. These reflect Cotte et al.'s (2004) third dimension of time and links to value as what Holbrook

(1999) terms self/other oriented. The last property is between processes of value creation which centre on the object and those which centre on the activity of cycling.

This leaves aspects of timestyles and Holbrook's framework not incorporated for different reasons. The remaining dimension of Cotte et al.'s (2004) timestyles. Mono/polychronicity is not considered, being predominantly described as individual rather than determined by situation, therefore unlikely to be effectively influenced by the group selected. The dimensions of value used by Holbrook (1999) – intrinsic/extrinsic and active/passive – were not addressed due to expected compresence (as predicted by Holbrook) and lack of theoretical resolution between them.

These four properties are not mutually exclusive and for reasons of economy and practicality, they did not lead neatly to the selection of four or eight groups, but are represented across the two groups selected:

1. A cycle club: The Veteran Cycle Club is long established and boasts its own refereed journal on cycling history, with modest circulation. Its members discuss abstruse elements of design, practice and history, and use their bicycles in events from public displays to closed runs and racing. Enthusiasm can sometimes appear to border on the obsessive and value from efficiency to near-spiritual is expressed in discussions and club publications. There are many different themes that have prompted this selection; much of the activity here is focussed on the past, ownership and exchange are often divorced from markets and there are strong social and identity elements along with explicit discussion of deontic and hedonic value. Ten participants were involved and 11 events.

2. A group interested in transformational behaviour change linked to social change or sustainability. The individuals here were all members of local cycle campaigns, but far more loosely aligned and while enthusiasm for

the outcomes was consistently high, if not obsessive, identification with the group was often reluctant. This would involve activity centred on the future and a strong instrumental theme. Again, different value types from efficiency to ethics were identified. Five participants were involved and five events.

These groups were anticipated to provide variety across the four properties:

Situation	Time orientation	Object/ activity timescale	Value primarily to...	Process centre
Cycle Club	Past	Long	Individual	Object
Advocacy Group	Future	Short	Society	Activity

In practice, reviewing these properties throughout the process of data production, there was a consistent variety across these four but this was provided by the individuals as much as the groups and the differentiation between these groups did not consistently follow these lines. These groups were selected to increase the chances of breadth and difference across the properties identified, and not to find different groups or behaviours for comparison, or to find individuals of different types. The intention in selecting these was to ensure the net brought in heterogeneity rather than samples of different types or combinations for comparison, and the greater intrasample variety did not prove problematic.

The work with these groups was in two forms: participation and interview.

6.5.3. Participation

Close observation and participation are rooted in ethnography (Easterby-Smith, Thorpe and Lowe, 2002) and ethnographic methods were long considered for this study. Participation-observation combinations have widespread use in

management and sociological research, with the advantages of closeness, experience and access (Easterby-Smith, Thorpe and Lowe, 2002, p.97) balanced against complex ethical concerns and issues of bias, often combined in the judgement of ‘going native’ (Murray, 2003; Czarniawska, 2008). Much has been written about the variations between complete participant and complete observer, and there is a tension built between the desire to get ‘off the veranda’ of observation (Urry, 1993) for a closer understanding and the ‘ease’ and distance of non-participant observation (Czarniawska, 2008, p.56). This study looks at individuals; the groups studied form contexts and by no means all-embracing contexts – these ‘tribes’ do not encompass the participants’ lives. Participation then offered access, observation and context for the individuals as a complement to the data from the interviews. This limited position of participation in the data is mirrored by the issues of bias; going native is not such a threat, although the bias of belonging in some form to the same group remains. Participation in part-time voluntary groups was necessarily far from full-time, and attendance at the groups varied widely between different events.

Participation in events and activities with the two groups surrounded the interviews and involved 16 events over two years, with participant observation as described by Czarniawska (2008, p.55) as “doing the same as some of the people” and participant as observer (Gold, 1958) in that participants were aware of the research role. Participation was particularly useful for evolving general concepts and prompting ideas that could be developed through interview. Some care was taken to ensure these ideas were expendable, that they remained in stages B & C of the process (Figure 6.1) unless developed through discussions with the individual. Some ideas led to other concepts. At one event, a cycle jumble/swap meet, rubbing or cherishing of objects for sale was noted, discussed, and left as an open idea or observation. This idea never evolved directly, but is linked to the tactile engagement of objects and re-experiencing of memories mentioned by participants and developed in the third analytical theme of this work (Chapter 9).

In the early stages participation was valuable for sensitising, understanding context, and developing specific and contextual knowledge which helped in several different ways. It eased access, it offered some understanding of the groups and individuals, and it triggered early ideas of concepts or themes for later investigation. As the research progressed, participation took a more detailed role. For example, one of the respondents discussed disposition in an interview. At a subsequent event, some of those planned acts of disposition were seen and discussed and while this did not directly contradict the discussions of the interview, it added a substantially different perspective on the disposition process that was unavailable before. There were many observations and discussions at the events with people other than the interview participants. These observations were not used directly in analysis; the role of the many interactions and observations was to help build a background for the foreground work with the participants.

The events were recorded through contemporaneous note-taking and also by photograph. Notes were typed up as soon as possible after the event and commented on both in process and content memo form. Some of these notes and comments were discussed in supervision sessions, and used in early presentations of the work at conferences and seminars, stimulating further interpretative options.

6.5.4. Interviews

“Intensive interviewing permits an in-depth exploration of a particular topic or experience... eliciting each participant’s interpretation of his or her experience” (Charmaz, 2006, p.25), and these were important to this study of experienced value and experienced time. These guided conversations allowed some element of direction; going deeper, asking for more explanation, thoughts and feelings, moving on or developing a topic (Charmaz, 2006, p.26) and looking for reflection on some of the observations from participation. It was also believed oral discussion would help to reach domains otherwise inaccessible or hard to reach (Maclean, Harvey and Stringfellow, 2014). In spite of the exhortations of

Silverman (2007) to use more naturalistic data, the contention that interviews are the default choice (Potter and Hepburn, 2007) and the issues raised by these social encounters (Rapley, 2001) as well as the nature of the concepts involved, the often complex and contested understanding of value and time and the need to develop interpretations beyond initial representations led to interviews as the main location of data.

Detailed analysis revolved around the interviewees; their interviews and their participation observed at the different events. This was partly an issue of ethical compliance; they could give explicit informed consent while other participants at events could not, given the context, even if formal consent were practical. More importantly, this constraint maintained the perspective of the individual rather than any group, and hence concentrates the findings about value and time as perceived by the individual.

Fifteen interviews were undertaken with 15 participants: 10 from the club and five from the advocacy group. Each interview typically took between one and two hours. The broad research question and aims remained constant, but the detailed process of the interviews changed as the research moved through stages B, C, D and E, and to some extent F. This reflected developed understanding, initial development of categories and also development of technique and skills in the interviewing process.

6.5.5. The participants

The participants were selected through developing relationships in the two groups and identifying people who would offer a presentation of the phenomena involved; people willing to talk about their activities. Only two people declined to take part.

	Age	Nationality	Gender	Years involved in the groups of study
R1	60-70	UK	male	Over 30
R2	30-40	UK	male	20-25

R3	40-50	Irish/UK	male	15-20
R4	20-30	UK	male	5-10
R5	20-30	UK	female	0-5
R6	60-70	UK	male	Over 30
R7	60-70	UK	male	Over 30
R8	60-70	UK	male	Over 30
R9	60-70	UK	male	20-25
R10	70-80	UK	male	20-25
R101	60-70	UK	male	Over 30
R102	40-50	UK	male	10-15
R103	30-40	UK	male	5-10
R104	60-70	UK	male	0-5
R105	70-80	UK	male	Over 30

The profile of the participants was strongly influenced by the groups selected; all UK based, almost all male, with a preponderance of older individuals. This precludes any generalisability based on the breadth of the sample. This also leads to a likelihood of common behaviours and commonality of background. It is possible that the phenomena explored are more common or pronounced in people with these characteristics and that many other phenomena are not exhibited or were not seen because of the profile of participants. Nostalgia, for example, has been related to age and many of the participants were older. As a researcher of similar profile with similar interests, the problems of proximity to the participants' perspectives include ignoring what may be important but which seems unremarkable to me. There are practical benefits of alignment with the group, including acceptance and a facility of communication.

The influence of the nature of the participants on this thesis is complex and is addressed again in more detail alongside the findings in the conclusion of Chapter 11.

6.5.6. Interview process and protocols

The overall approach for interviews followed the four stages of McCracken's long interview (1988b) adapted to the GTM process. A set of general questions was used and these evolved through the process as it moved from stage B to C to F. As themes emerged from basic analysis and coding activities the

questions were re-formed and adapted. This is consistent with the process of GTM (Glaser, 1978; Charmaz, 2006; Urquhart, 2012).

Analysis was concurrent with data production, which in turn was informed by the analysis. Some of this was from practical concerns, for example an explicit focus on objects and their meanings. This direct approach drew limited responses and the subject was approached through developing the stories offered by participants, relating them to the theme. Some changes were driven by the emergence of tentative categories. For example, some of the interview questions were formed of life stories (Musson, 2004), interpretations of a slice of life, though there was no attempt to develop an extensive autobiography (Atkinson, 1998). This approach was initially intended to help understand perception of opportunity and choices, but was developed to explore the parallel histories of the objects, leading eventually to one of the constructs; future histories.

The general questions were adapted for each interviewee, with most of the questions remaining the same, but a substantial minority being re-framed for the participant. This re-framing was part of the basic preparation for each interview, which involved gathering public and other information, from the club magazine, websites etc. This allowed the discussion to relate to different aspects while adhering to the research aims, as well as being practically useful; offering some indication of respect to the interviewee and common ground for discussion. In one or two cases, the interviewee deflected a question to outside information, in one example pointing to a web posting which was put forward as explaining the individual's processes of value creation. The posting provided some information but was not the data needed, and having seen this information enabled me to press the question to some extent.

In each case the background research and the questions were incorporated into a personalised briefing sheet, with bullet-pointed questions and aides-memoire. This provided a starting structure and a checklist, along with basic information reminders. The structure and question order was rarely adhered to strictly; in

one case very few of the questions were asked directly, and the participant answered the questions in what might be called a largely self-directed pattern, developing the questions and themes in unexpected directions. The questions remained as a checklist in all cases, ensuring completion if not directing discussion. As the investigation centred on the marginal, less processed areas of time and value, it was felt that flexibility in the flow and structure of the interview would be more likely to elicit data in many cases.

The banality of the details taken into the interviews as a briefing sheet felt guiltily like a crutch for indifferent memory and poor attention, compared to the concerns explored by Alvesson (2010), but understanding and guiding discussion along with note taking often dominated my attention. Reassurance on the practicality was provided by a prominent interviewer from a different field, that having these basic details were invaluable in dealing with frequent problems such as forgetting the interviewee's name part way through each interview (Lynn Barber's Celebrity Masterclass, 2014/2015; 2014).

The first few interviews were recorded in field notes, rapidly followed by a shift to audio recordings of each interview. Recording may well have an impact on what was said; one interviewee highlighted the recorder, and in several cases discussions changed after the recorder was turned off, but audio recording afforded analysis whereas the field notes were in effect strongly pre-coded. The impact on what was said could be balanced against the benefits of simplified record-taking allowing reflection at the time, and evolution of interviewing technique based on subsequently listening to the interview recording. Interview locations were chosen with the participants and affected by logistics. Seven were in public spaces such as cafés, five were over the telephone or VOIP, two in the interviewees' home, and one in the workplace. Of these, the public space seemed the most successful, with the flexibility and freedom for the participants apparently helping the social encounter. This preference was not shared by the transcribers, however.

6.5.7. Data and roles

The approach to data production was closely related to the area of study, the research questions and the nature of the constructs explored It was developed through early experimentation to find ways of effectively gaining insight while maintaining an ethical position acceptable to me, the participants and the University.

All research is influenced by the researcher and the nature of the constructivist approach chosen brings my role more closely into the forefront. The interest was mine and the choices of scope and methods, and the interpretation are mine. The judgement of value belongs to the participants, but this thesis is an intersection between my interpretation and theirs of the process and practice of value creation. Although bikes are an interest, before this research I was not closely involved in the groups of the study and did not know any of the participants. I had read the material of the club but never taken part in their events or those of the group seeking change through cycling. Through the research and particularly through the fieldwork, my point of view changed. As a simple example I moved from outside to somewhat inside the groups, undertaking some of the practices of the participants. It would not be possible to claim that through this I could see my own point of view (Czarniawska, 2008, p.45) but it did enrich the picture I developed.

Different methods were explored including photography, informal discussions and analysis of extant material as well as participation, observation and interviews. Participation was found to be vital for understanding activity and context, as well as supporting access for observation and interview. The interviews were found to provide opportunities for participants' reflection and self-representation and to allow enquiry about the activities observed. The evaluation involved in the experience of time and value itself could be discussed through interview where other methods left questions and placed a heavy interpretive burden on the analysis process. Other methods such as diary studies and combinations such as diary-interview methods were considered. They were set aside for reasons of participant acceptance and timescale; the

interviews adopted had a wide and flexible timescale, the basis or diary interviews would tend to constrain the timeframe analysed.

The interviews provided a centre for the analysis, interpretation and ultimately presentation of the data. The participation provided data around this which allowed a cycle of interpretation. One example was in the area of disposition (Chapter 7). A participant had used/shown/presented some possessions and discussed processes of acquisition at an event. The interview allowed detailed discussion around disposition and processes involved. Subsequently taking part in the auction where he finally disposed of some of his objects and failed to dispose of others allowed insight into the interview of the previous year, as well as further discussion around valuation at disposal and relationships with potential future owners. This cycle of data production allowed exploration in different directions and more depth than either method alone.

Interviews were also chosen for reasons of personal attributes and ethics. The relatively open nature of the questioning and the roles of interviewer and participant supported my ability to gain data and the participants' ability to consent. Early experiments with more naturalistic data (Silverman, 2007), for example, revealed issues of consent and my own skills which hampered data production. These could have been overcome but the relative effectiveness of the methods selected removed the need.

The observations through participation and the interviews have inherent problems of presentation and interpretation (Alvesson and Sköldberg, 2009). The recall and representations are constructed by the participants and interpreted by the interviewer before presentation here. This is to some extent embedded in the questions, the phenomenological view and the outcome presented in this thesis; the view of time and the attribution of value involve projection and recall from the present. Participation and interviews provide a limited and mediated view but they allowed production of data in alignment with the questions and perspective of the study.

6.5.8. Ending the fieldwork

Participation in 16 events over two years began before the interviews, in the exploratory phase, and ended afterward. In fact, participation continues, though for pleasure rather than research and has been less frequent. The 15 interviews were spread over 14 months and the decision to stop was practical as well as informed by ideas of theoretical saturation. Only one participant was re-interviewed, early in the process, but for the rest, interviews and interaction at events sufficed. The issue of theoretical saturation is complex (Dey, 1999; Charmaz, 2006; Morse et al., 2008). There is undoubtedly more that could be developed in terms of answering the research questions and in the defined areas of disposition, moments and using objects to remember. There is undoubtedly more that could be sought and said, more insights could be sparked. The saturation was in the areas described in Chapters 7, 8 and 9, and related to the concepts developed. Little more was emerging about those concepts and a theoretical sufficiency (Dey, 1999, p.257) had been reached.

6.5.9. Ethics

Ethical considerations were raised before the exploratory work and considered throughout the process. Ethical compliance was necessary for progress and had an influence on the methods used and ethical consideration involved more discussion and review, influencing methods, practice, analysis and presentation.

6.5.10. Ethical compliance

The University of Exeter Ethics Policy formed the basis of ethical compliance. Of particular importance to this project were issues of confidentiality of data and informed consent. The second involved ensuring “that participants at a minimum, be fully informed, free to volunteer, free to opt out at any time without redress” (University of Exeter, 2013). Participants were considered to be

anyone with whom data was created, whether that data was publicly available or not.

Agreed data management protocols stretched from the first advance to participate through data storage and beyond the project. This included transcription – the only time the data left the research team. Effective anonymity was offered as part of the consent and carefully maintained where required, especially important given the small sample size. The care with which anonymity is maintained is balanced against the likely risk.

The issue of consent was dealt with through a simple A6 form or the same information by email. This was generally not of interest to participants, but on one or two occasions highlighted elements of the project information not clear to the participants and ensured some consistent level of information available.

6.5.11. Ethical consideration

Ethical considerations of course extend beyond compliance with the ethics policy. The line between participants and non-participants is not a binary division. People signed a form consenting to a wide range of data collection, but this did not make it ethically acceptable to use all of those. Participants mentioned many other people and groups in their discussions. Ethical responsibility extends to them, but not to the extent that they should be excluded from the data.

While producing data I negotiated a dual role, as researcher and participant. Most of the other participants could not be fully aware of my role as researcher and at what were predominantly social events, social roles were important and continue after this process is finished. Negotiating that dual role was and is my responsibility.

There were discussions and observations before interviews and the use of these was given retrospective consent by signing the form, but needed

consideration. One participant discussed his sexuality before the interview, a perspective that could change interpretation of substantive parts of his data. One participant continued talking long after the interview was formally over, moving in tenor and topic way beyond what had been discussed for the audio recording.

Questioning people's values holds inherent dangers. Many people are unlikely to hold a resolved set of values and value, aligned rationally with their actions. Discussing their actions in terms of value, or what is good, necessarily has some influence. This was described positively in one interview; the participant enjoyed the reflection, but the process of reflection necessarily touched on elements sometimes important to existence. Life story interviewing cannot be neutral, especially when the stories are questioned and examined. This was highlighted in the exploratory phase. The "enthusiastic UK cyclist" interviewed identified himself as "very much a practical person", but weeks later discussed a substantial change in representation; he now delighted in his aesthetic appreciation of his bicycles. This was a relatively small and largely positive change but it indicated a potential for impact from even the most harmless discussions. This issue is beyond simple compliance, with a concern that it could be neglected (Jump, 2013) and the discussions fall beyond Jump's 'question at a bus stop' test. The concern for that potential impact was maintained, with the guideline following Jump's reasoning; the ethical concern should be the same as that for conversations outside research.

Presentation was and is also a consideration. To try and explain this through extremes, some of the participants were described colloquially as "nutters" and there is a risk of presenting them as exhibits of aberrance or 'otherness'. At the other pole, presenting extreme processes as normal holds its own issues. A responsibility of presentation lives on in the concepts which live on beyond the data or evidence (Glaser and Strauss, 1967, p.23). This has several implications; anonymity is maintained where requested and elsewhere if practical. A path was sought for representation some way from those poles. Judgements of the phenomena were consciously contained, though not

eliminated and it was borne in mind that this was an interpretation with a modest audience. There is no ‘talking pig’ in this research (Ramachandran and Blakeslee, 1999; Siggelkow, 2007) and the claims centre on incremental extension of concepts rather than representation of the individuals or groups involved.

6.6 Analysis

6.6.1. General description

The process of analysis was not linear; it involved many iterative loops, returns and dead ends but followed the same overall path within the process described by Charmaz (2006). Despite a predilection for manual methods, these became relegated to holistic analysis early and late in the process, where all or a large proportion of the data was drawn together and analysed to raise the perspective and allow review and synthesis. Computer aided methods using Atlas.ti were adopted for most of the analysis between these manual reviews.

6.6.2. The standard process

Initial memos and tentative categories (stages B and C in Figure 6.1) were developed through different manual approaches as the data was produced. Reflection on individual interviews/reports was combined with reviewing different groups of data and the data as a whole. Tentative structural coding was employed; bringing together groups of data helped to develop these categories or dismiss them. This stage was intentionally unsystematic in that it did not use a predetermined framework and did not always incorporate all of the data. This was driven by the breadth of the overall research question and the need to draw out more focussed categories without constraining later stages. This early analysis fed into the development of the interviews, the subjects and the nature of the questions through stages D, E and F. Part-formed themes and constructs were explored. Disciplined, detailed coding through stages G, H and I was carried out using the software with a range of codes, both first and second

cycle (Saldaña, 2012, p.59). All the data were reviewed several times in this coding process.

There was no attempt to develop exclusive codes; it was accepted that descriptions and constructs could co-occur and participants could be relating more than one process at the same time, hence many quotes had several codes and quotes could overlap. Some passages in the data were accepted to have no relevance to the themes and had no codes attached. Once the three emergent themes took clear shape, the coding process shifted to focus on each theme in turn.

With the three themes identified, relevant sections of the data were selected for each and analysed specifically with regard to that theme. The final stages of development followed slightly different paths for each of the three areas developed, using a combination of software and computer-aided methods in response to the specific nature of the data and the theme. The overall process was the same, but the iterative loops for each theme varied slightly so these are described with the theme in each of Chapters 7, 8 and 9.

6.6.3. The use of software

All the transcripts, notes and recordings of interviews were brought into the Atlas.ti software along with all field notes of events and participation. The software enabled recordings to be linked to transcripts and synchronised, allowing easy listening to relevant passages for nuance, and possible transcription error.

One of the primary benefits of the software was as a repository allowing rapid access across the data. Having that data in one place was valuable for detailed coding and linking of many multiple codes, affording rapid multiple views unimaginable for paper-based analysis. It was also valuable in providing output of specific codes or groups of codes, for more focussed second cycle analysis. It was less useful in synthetic analysis; the window offered on the data was

limited and the coding linear. For more creative or rapidly changing analysis, it was found easier to return to manual methods; print out, label, cut up and reorganise and re-label at will.

In summary, Atlas.ti proved useful at stages C, E and G, and particularly valuable at D. This detailed structured analysis was often bookended by manual methods at stages C, G and I.

This use of different analysis tools reflects a struggle with the field of vision; the scope that could be held in mind at one time and that struggle was mirrored in coding.

A final consideration is the lifecycle of the data and the analysis. The written and image data, saved in commonly used formats can last well over years and decades, can be moved between software and storage media and remains portable and accessible. The coding and analysis is tied to specialist software and has proved problematic to move between computers and storage and retrieve after periods of inactivity. The older the analysis, the more difficult and time consuming the retrieval becomes. In this study it has remained possible but the trend of increasing difficulty is obvious. This is due to the specialist formats of the coding, the continual development of software and the licensing models of the specialist software involved. In summary, anything bound into specialist software can easily be lost within a few years. This includes coding, memos etc., and could include the data in some circumstances.

6.6.4. Coding

Coding, while following a clear overall path, was “messy and iterative” (Urquhart, 2012, p.2). The wealth of potential concepts taken into analysis initially formed something of a barrier to coding; the potential code combinations from different concepts became huge in number and coding for more than 10 to 15 codes at one time was found ineffective and inaccurate. Set against this, the choice of early codes to be used was influential in the direction of development;

each round of coding was likely to form and shape the concepts subsequently generated and each set of linked codes carried with it implied concepts. First cycle codes (Saldana, 2012) were used at stages C, D and G (see Figure 6.1), aligned with the 'initial' coding of Charmaz (2006). These have some parallels with the 'open' coding of Glaser (1978) and Strauss and Corbin (1990). These begin with the descriptive and classifications generally came from outside the data. Second cycle codes, more analytical and synthetic, drawn from the data took over through stages G and I, the more focussed, selective and theoretical of Charmaz (2006). These have parallels with theoretical/selective coding, though the procedures for coding did not follow the prescriptions of Glaser (1978) or Strauss and Corbin (1990).

The desire to avoid too narrow a focus too early led to many different iterations of coding and memo creation; different sets of largely exploratory first cycle codes were tried against the data based on imposing structure and adding more emergent elements. Each set was tested by a rapid inspection and test coding of a sample before applying it across the data.

The original plan was rapidly adapted; for example, three first cycle coding approaches were tried and failed. The first involved identifying processes such as process coding and was created from a simplistic fit with the research aim. It proved ineffective at identifying the relevant processes, as they were largely ill-framed. Instead, they were identified indirectly by inference of described stages, outcomes or interactions. Values coding (assigning codes to participants' values) proved problematic, and frameworks or typologies of value seemed to lead to dead ends or circular routes back to the frameworks themselves.

Other first cycle coding approaches were more successful and one general approach was maintained. Structural or Holistic coding: 'lumping' chunks of data together based on predetermined or emerging themes was carried out in parallel with initial/open coding; identifying smaller discrete parts in parallel. This was followed by more focussed coding, and eclectic combination of codes. Descriptive coding: applying simple descriptions unconstrained by type was

used across all the interview data, and the coding was simultaneous/overlapping rather than line-by-line for the simplistic reasons that exclusive codes were elusive and interview responses unstructured.

Second cycle focussed coding followed, applying more analytically-based codes emerging from the data and first cycle coding. This was rarely led by frequency alone, as frequency was often an indicator of a code badly defined or too broad in scope. Instead, focussed coding was developed from a combination of links, density, frequency, theme relevance, evolved hierarchies and intuition. The final stages of concept development sometimes fell beyond the necessity for formal coding, as the data set for individual sub-codes became relatively small.

6.6.5. Example of the path of coding

As an example, some of the codes on temporality suggest the progression and iterations. First cycle initial codes developed at stage B (see Figure 6.1) around explicit temporality showed expression of temporality in explicit forms was relatively infrequent within the data. It also revealed time expressed more in terms of past and future. Descriptive codes (at stage D) of past and future history with a person, a thing or an activity, led to six codes which were unsurprisingly common.

These gave a structure for second cycle coding which led to evolutions of more focused codes at stage D; for example, around disposition. A series of sub-codes were applied, related to disposition. These were only loosely attached to disposition, not restricted to the act, process or instant of disposition and also including the avoidance of disposition. These included *close markets* (disposing within a group), *ritual, cleansing* (removing meaning with time), *Stockholm value* (meaning based on long association), *Forward history construction*, (sub-coded as positive and negative: creating and destroying ‘goodness’), *active other-oriented value and loss through the object*.

Moving to stage G, disposition became a structural code, effectively a return to first cycle coding used to separate out the relevant data and review sub-codes and focussed coding. Development of the concepts involved using these codes combined with a shift to manual methods of reviewing the data and context.

This somewhat convoluted path of coding is shown next to Charmaz's Grounded Theory Process (Charmaz, 2006, p.11) in

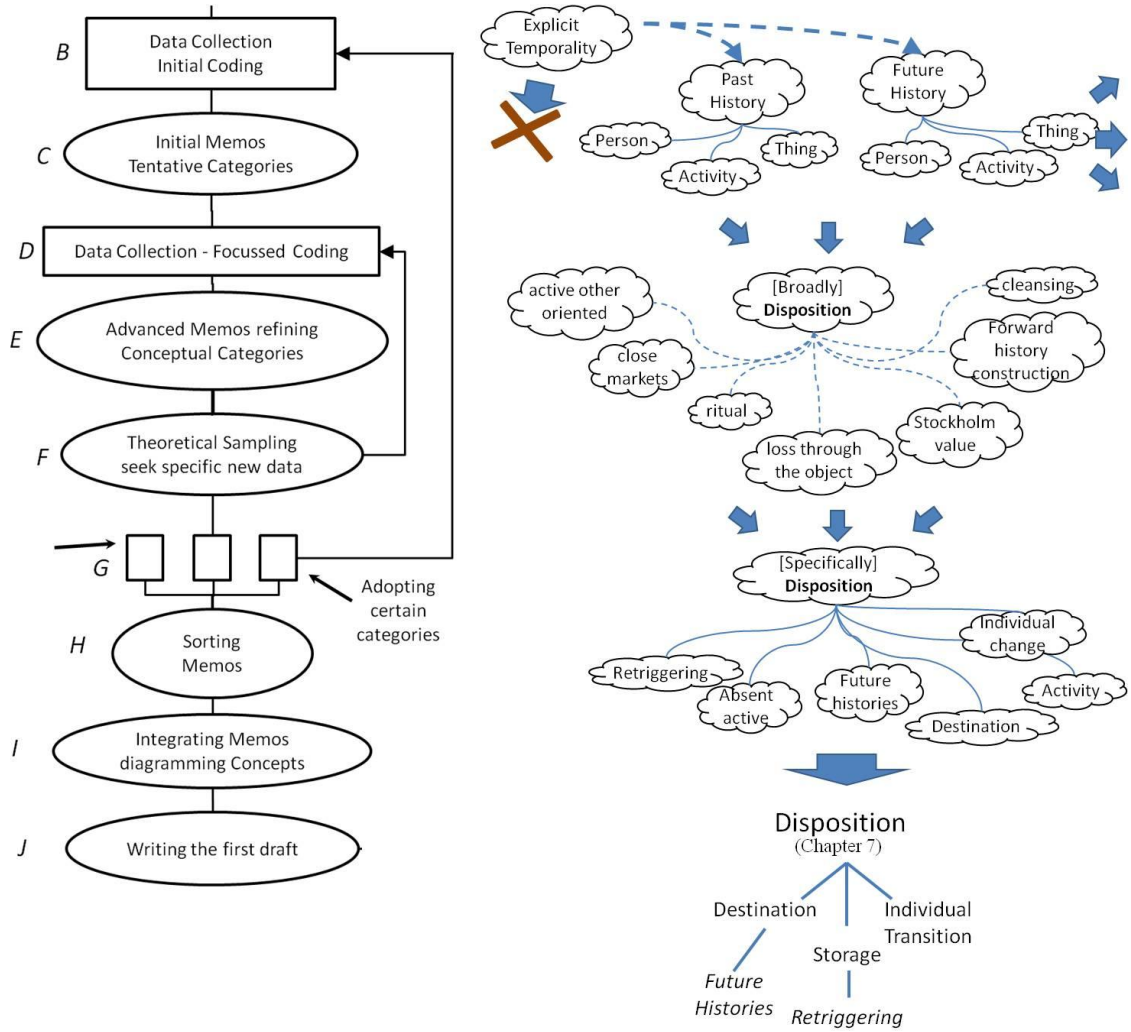

Figure **6.2**.

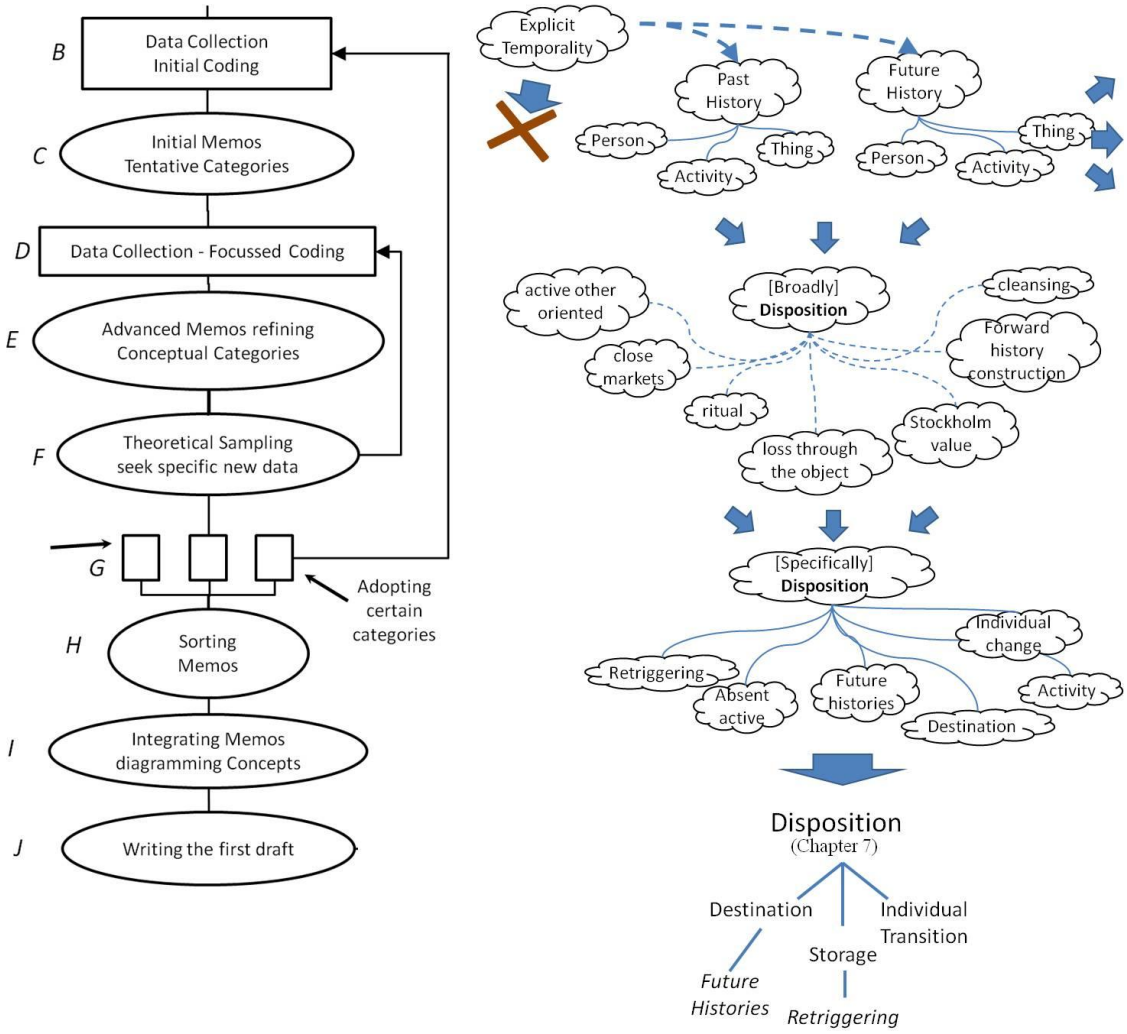

Figure 6.2 The Development of Coding around 'Disposition' alongside the Overall Process

6.6.6. Presentation of the themes and data

Each of the three emergent themes is presented in a separate chapter. They are largely independent with a little overlap and the constructs have limited interrelation. Each theme is based on analysis of all the data, each derives from initial and focussed coding early in the process and once the theme had become distinct, coding was revisited for all the data for that theme. Each followed the same overall path but as analysis developed, each evolved in a different way, so a detailed description of the analytical evolution of each theme is offered in each chapter.

All the coded quotes are listed in Appendices 1-3, selected quotes are used in Chapters 7 to 9 to illustrate the analysis and the phenomena described.

Quotes are numbered by participant and the location in the interview uniquely assigned by the coding software: R003:227-8 is participant 3, paragraphs 227-8.

6.7 Conclusion

This chapter describes the basis and practice of this use of methods informed by Grounded Theory in exploring the relationship between time and value for individuals. The outcome of this thesis is in four parts. From the analysis, three areas of Grounded Theory are proposed, involving three separate themes. These were not planned of course; they emerged from analysis and are each related to a separate area of existing work. It is claimed that these three themes each forms a distinct contribution to the field and together they are proposed as support for the contention that a return to value-in-use and a broader view of time opens up analysis and understanding of the relationship between time and value for individuals.

The next Chapters 7, 8 and 9 describe these three emergent themes in turn. The development of each theme is presented and selected data is used to provide a description of the themes and the constructs developed. These constructs are related to the specific literature in each area and the contribution identified.

Chapter 7

Thematic Analysis: Disposition

7.1 Introduction

Disposal emerged in different ways early in the research process. The way people described disposal, the apparent delays, the reasonings put forward hinted at an area that might bear investigation. Limited experience of work in the area supported the idea this may be useful. In development, this idea was widened to ‘disposition’, incorporating process and choices around keeping as well as disposal (Jacoby, Berning and Dietvorst, 1977). This change was made to align with existing work on disposition and incorporate the processes around retention as well as disposal.

The chapter starts with a background on disposition as an area, describing the construct and proposing a relevance for it (7.2). Existing work is then discussed; the development, temporal aspects and categorisations of disposition behaviour (7.3). The analysis of this theme is explained (7.4), building on the description from Chapter 6. Three main constructs: future history, storage and change of the individual are discussed as they emerged from the process and in relation to the literature (7.5-7.5.3). Based on the processes of disposition and the construct of ‘right time’, a case is made that the perception of time in this area moves away from the ‘Western’ Linear Separable form and is closer to Graham’s (1981) Procedural Traditional form (7.6). Finally, a summary draws together the themes and constructs (7.7)

7.2 A Background on Disposition

Disposition and the choices around disposal of possessions has historically been a well-established part of the cycle of consumption (generally traced to Jacoby, Berning and Dietvorst, 1977). It is often seen as the final stage in the consumption of goods, when the object is sold, lost, given away or disposed of as waste.

While industrialised societies are often characterised as ‘throwaway’, disposition is evolving in ways at odds with this representation of wasteful and uncaring consumption. Markets and behaviours are developing which avoid, delay or adapt disposition, extending the life of goods by retaining them or giving them new life by passing on to others. Self-storage of goods, offering the delay or avoidance of disposition is currently the fastest growing real estate sector in the US, with annual revenues of $24bn and an average of over 20 sq. ft. provided for every household in the US (Self Storage Association (US), 2013). eBay is claimed by many as the world’s largest online marketplace with around 100 million regular active users, and is heavily populated by the disposal of used goods by individuals seeking financial exchange and also a future life for their possessions. Freecycle offers gift disposition and has grown in 10 years to 5000 groups and millions of users (The Freecycle Network, 2015), with competitors such as Freegle. Disposition behaviour is central to recycling (Bayus, 1991; Pieters, 1991) and the Waste Hierarchy promoted to public and private sector organisations has at its centre, modes of disposition.

Alongside these developments, disposition remains a vital step in consumption and a capacity constraint for consumers and providers alike. There are physical and temporal limits to the objects a person can retain in their life, and once those limits are approached, acquisition is constrained by disposition. In basic terms, if your house, flat or life is full, it’s difficult to buy more. As a result, understanding the processes of disposition is of strong commercial interest, in terms of consumption of goods and for secondary markets such as re-sale and self-storage which service the disposition process. It is also important for those interested in encouraging sustainable behaviour. What encourages, allows and constrains people in the disposition of goods can inform policymakers and businesses alike.

7.3 Existing Work on Disposition

7.3.1. Development

Since an early description by Jacoby (Jacoby, 1976), disposition has been highlighted as an area relatively understudied (Jacoby, Berning and Dietvorst, 1977; Arnould and Thompson, 2005; Lastovicka and Fernandez, 2005; Albinsson and Perera, 2009). There has been a range of studies exploring the process, interplay with other objects and culture, and interaction of meanings and identity. Most recently these have been within the realm of Consumer Culture Theory and have centred on cherished, loved or singularised possessions, as disposition of these is generally more important to the owner. It is here that I leverage treatments of CCT theory, developed within my literature review, to highlight my contribution to value and more importantly, value-in-use.

7.3.2. Time within existing work

One strand of work is rooted in “rubbish theory” (Thompson, 1979). This involves a separation of durables and transients, with ‘rubbish’ forming a bridge between them and is inherently temporal. The time span used to define durables is similar to a generation or lifespan, linking it to objects important to the owner and value creation is seen as processual and dynamic, across and between dispositions (Parsons, 2008).

Most analyses of the disposition process start from the perspectives of CCT treatments on identity (Price, Arnould and Folkman Curasi, 2000; Lastovicka and Fernandez, 2005; Cherrier and Murray, 2007; Albinsson and Perera, 2009; Cherrier, 2009) or space (Korosec-Serfaty, 1984; Lastovicka and Fernandez, 2005; Epp and Price, 2010). A core thread to this scholarship is the temporal aspect to this process as to all life, which emerges in the data of this body of scholarship in different ways:

“Our informants describe some objects’ magical power to evoke past time and reunite them with deceased loved ones.” (Price et al., 2000)

“Disposition decisions are creative acts inspired both by a confrontation with biological finitude and the associated possibilities for metaphorical extension of the self in time.” (ibid.)

“He uses these turtles to transport him metaphorically in time.” (ibid.)

“Some sense that there is a ‘right time’ to make these transfers.”
(ibid.)

“sacred objects enhance the life and status of the current holder and collect worth as they move from person to person over space and through time.”
(Price, Arnould and Folkman Curasi, 2000; attributed to Leach and Leach, 1983; Weiner, 1985, 1994)

Korosec-Serfaty (1984*)* sees time as a unifying dimension, looking at cellars and attics filled with “a variety of useful or seemingly useless objects… gradually accumulated… through a kind of sedimentation process”. Objects that were ‘discarded’ but not yet ‘thrown away’, and imbued with their history as well as ‘an anticipation of possible actions’. (Korosec-Serfaty, 1984)

“The time dimensions constitute this link [of uses and experiences]” (ibid.)

“the attic and the cellar signify time not only because they shelter old objects which themselves signify time … but also because they allow forgetting and remembering, delay and temporary oblivion of events and actions associated with stored objects.” (ibid.)

It seems clear that time is an important element within existing work from the identity and space perspectives, that it has multiple roles and natures. This work shifts the perspective from identity and space to time, developing three constructs of disposition based on value to the individual from that perspective.

These descriptions of disposition reflect some of the complex temporal aspects involved and the similarly complex processes of accretion and removal of associations, meaning and 'value' to and from objects. These processes and the temporal framing of them emphasises that disposition cannot be seen in isolation, that it is part of longer term processes for the individual.

7.3.3. Collecting, hoarding, accumulating and investing

Beyond the work discussed above, which is centred on disposal, there is a strong and linked strand of work around retention of objects beyond the utilitarian, characterised as "product retention tendency" (Haws, Naylor, Coulter and Bearden, 2012) "collecting" and "hoarding" (Belk, Wallendorf, Sherry and Holbrook, 1991; Frost, Hartl, Christian and Williams, 1995; Belk, 2013; Grisham et al., 2009; Cherrier and Ponnor, 2010) and also "accumulating" and "investing" (for example Belk et al., 1991; Belk, 1995, 2013).

Collecting is often characterised as "good", in contrast to "bad" hoarding (Belk, 2013) and is extensively researched as a practice related to culture (Belk et al., 1991; Belk, 1995, 1990; Bianchi, 1997; Pearce and Pearce, 1997; McIntosh and Schmeichel, 2004). Hoarding has also enjoyed some study, particularly as a compulsion, in negative terms (for example Frost et al., 1995; Frost and Hartl, 1996; Grisham et al., 2009; Cherrier and Ponnor, 2010; Frost and Steketee, 2013). The clinical compulsion of hoarding has been separated from the perhaps more benign and less unacceptable forms of functional hoarding (Frost and Hartl, 1996; Cherrier and Ponnor, 2010) and product retention tendency (Haws et al., 2012).

The activities of the participants in this study involve retention beyond the utilitarian of some objects but do not align with the descriptions and definitions of collecting or hoarding. Belk et al. (1991) provide the most comprehensive categorisations and the basis for examining those activities.

Several of the participants described some of their retention of objects in ‘collecting’ terms, however the objects and processes described here do not align with Belk et al.’s definition: a necessary condition is that the objects, ideas, beings, or experiences derive larger meaning by their assemblage into a set (Belk et al., 1991). While the retention is selective and active, the disposition is not prevented by the assemblage into a set. Nor is the process consistently “hoarding” (ibid.) which is based on future utility or “investment” (ibid.) requiring a prospective profit.

Belk et al.’s (1991) “accumulation” (which overlaps with the hoarding of Frost and Hartl, 1996) offers a partial description of some of the activity: “merely a passive refusal to dispose of items that may have entered my possession, accumulation also lacks the agency needed for collecting” it can be applied to only a limited proportion. While in only a small number of cases “accumulated items may tend to create clutter and to cause conflict, displeasure or even shame” I found few cases of clutter, conflict and displeasure, though an interesting relationship with shame which is examined in Chapter 9.

One respondent with a large assemblage of bicycle-related objects demonstrates this spanning of the theoretical categorisations. Some of his description fitted collecting: “instead of buying more bikes I try to buy better versions of the bikes I’ve got” (R003:107). Other elements were closer to accumulation: “I’ve got quite a few steel frames at home... I don’t need them... they are just frames. I like to pick up frames” (R003:193). There is a hint of hoarding: “well, bikes expand to fill the space set” (R003:107).

Even one participant who expressed a utilitarian minimalism “I’ve only ever had one bicycle” (R105:1379) demonstrated these processes and his activity is discussed in this chapter.

My respondents highlight that the agency in this study is not that of collecting, that the delayed disposition is not passive and other processes are in play for the participants. These processes more closely align with the descriptions of

Cherrier and Ponnor (2010), though that work used descriptions of functional hoarders “who accumulate a large number of items that appear to be of useless or of limited value” or compulsive hoarders related to specific pathologies. These definitions do not encompass the participants here, some of whom had relatively modest numbers of objects and all of whom created value with the objects.

7.4 Core Theme One: Disposal and Disposition

As has been mentioned, disposal arose early in the process, through participation and initial discussions and was noted in memos. It subsequently became part of the interview protocols and questions as part of ownership rather than explicit questions around disposition. Questions directly associated with processes of disposition tended to lead to narrow answers or dismissals. Various coding approaches loosely related to disposition, for example ‘future history’, were fruitful both in developing disposition as a theme and in leading to elements of Reference Moments and the genies of Chapters 8 and 9. This led back to disposition as a concept, and at the stage of adopting concepts, (stage G in Figure 6.1) Disposition emerged as one which drew together several others.

Moving into what became the final path of analysis, disposition was used as a structural code (in Atlas.ti) to identify where disposition existed (54 explicit instances) within interviews and field notes, and these quotes were highlighted and analysed, then re-coded in different ways. This revealed that important links existed to other areas of the interviews not identified by the initial structural code, so these were manually added to the assembled quotes. Examples included where disposition was embedded in a wider story, where acquisition linked to disposition by others, and many of the 85 instances of future history with an object, often relevant to disposition avoided. At this point, manual methods were used again and the assembled discussions of disposition were printed, cut-up, manually sorted, re-sorted, coded and re-coded using mainly second cycle codes as themes were developed, tested, discarded and evolved.

The quotes used here are not comprehensive; they are selected to help describe the processes and constructs presented. Of the 15 participants, 11 discussed disposition in some detail and are represented here, nine by direct quotation.

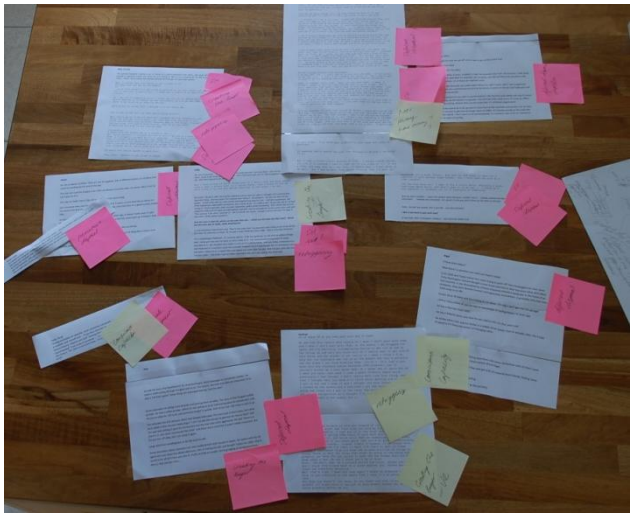

Figure 7.1 A Stage in the Manual Analysis Process

7.5 Emerging Sub-Themes

Reviewing the interviews and discussions of disposition revealed that disposition was often delayed without full explanation; objects were kept where the intention to dispose of them was explicit or when their usefulness had apparently expired. This was marked in some cases: “It’s silly I can’t get into the garage”, “I have seven bikes… plus projects… plus all the bikes that should be sold” (R1:071). One respondent suggested: “I am strapped for space and I’m seriously contemplating having to get rid of one or two things” (R9:106), to the extent that all storage was exhausted yet plans for disposition were resisted and another acquisition was due in a week. A dealer of old bicycles held extensive stock, not for business reasons but didn’t have time to sell them. Even where delaying disposition was rejected by the interviewee: “I only need one bike at a time” (R105:1383), there was evidence of bicycles being retained and disposition delayed or avoided. The apparently appropriate time for disposition had been reached but the ‘right time’ for the owner remained out of reach.

Capacity for ownership was a theme which supported discussion and examination of the disposal process, both in terms of physical space and capacity to use and maintain the objects. While not all the objects discussed were bicycles, these formed the basis of many threads, as they are physically large enough to be problematic to store in large numbers, yet small enough to retain beyond use for many respondents. Disposing of a bicycle can be delayed, but for most, the capacity to retain them is constrained. In some cases, the volume of objects was beyond the capacity of the participant to engage with all the objects, to make them 'active' to conscious consideration, constrained as the respondents were by time and consciousness.

Many reasons for delaying disposition were overtly practical: "obviously I might need some spare parts" (R105:1387) or the buyer is "selling an Alfa so we're waiting for his Alfa to go, really" (R3:425). Some were about preparing for sale: "I need to do [repair] the bottom bracket" (R10:972), though without explanation. Some of these could be practically valid, but inspection of some of the retained items and subsequent questioning at other events undermined these practical explanations. Several hinted at the difficulty of facing disposition: "One day I might have a big cull" R102b:23) and 'Well in actual fact I'm trying to cut it down to 10 [from 31] … maybe this winter I'll get round to sorting it out" (R8:142) but "that's [choosing] going to be the hard bit! [Laughs]" (R8:147). For many, disposal seemed almost perpetually out of reach; the need was clear but there were a series of factors, many external, which held the act of disposal away. Disposal was delayed until the time was right, and the 'right time' followed a series of activities, events or other factors.

From this analysis three 'sub-themes' emerged; Destination (and Future Histories), Storage (and Retriggering), and Individual Transition. These three themes are important for my understanding about how value is not captured through traditional marketplace exchanges. My data help to highlight how value can be derived from future use, idleness and transitions. These themes help us to form the basis of my contribution to SD-logic that sits outside of traditional marketplace forms.

7.5.1. Destination and future histories

Going beyond the practical reasons and the 'difficulty' of selling, a category that emerged was the nature of the buyer and beyond that, the use, treatment and life of the object. Destination of objects is an established concern in disposition and I add my description to this, I also add the construct of 'future histories'.

7.5.1.1. Previous work on destination

The relevance of understanding previous work on destination to my theoretical framework is that the destination of an object laden with meaning is consistently shown as important to the individual (Hanson, 1980; Young, 1991; Price, Arnould and Folkman Curasi, 2000; Albinsson and Perera, 2009; Bradford, 2009). The recipient or next owner, the interaction with that person, the bonds created, how the object will be treated and passing on memories or meaning are all considered. The 'continued good works' of the object and the 'metaphorical extension of the self in time' identified by Price et al. (2000) describe a desire to ensure an intended use and treatment. Price et al. also brought out the selection of the recipient of the object as an important part of divestment, a theme picked up by Lastovicka and Fernandez (2005) as the 'shared identity' of the recipients. Meaning is seen as transferred through stories or intended use to selected custodians. The process and rituals followed (Rook, 1985; Belk, Sherry Jr and Wallendorf, 1988; Lastovicka and Fernandez, 2005; Price, Arnould and Folkman Curasi, 2000; Albinsson and Perera, 2009; Epp and Price, 2010) form in part a preparation for the future life of the object and these processes interact with the channel for disposition, facilitating the transfer of meaning or providing a prediction of acceptable future use which encouraged disposition followed (Belk, Sherry Jr and Wallendorf, 1988; Price, Arnould and Folkman Curasi, 2000; Lastovicka and Fernandez, 2005; Albinsson and Perera, 2009; Epp and Price, 2010). Destination forms a near-universal element of disposition for important possessions.

7.5.1.2. Future history

The construct of ‘future history’ of objects was drawn out of the descriptions of disposition. It reflects an active construction of the future of the object and while it overlaps with the descriptions of prior work, it goes beyond the storytelling or price barriers of Roster (2001), the individual interactions and transition to “not me” of Lastovicka and Fernandez (2005), and the emotional severance of Roster (2001) and the recommodification of Epp and Price (2010), for example. It builds on the “object biographies” of Kopytoff (1986) and the future biographies of Price et al. (2000)

The nature of the buyer and the object’s life beyond disposition was much discussed by participants. This ranged from the simple and positive: “I shall find somebody who wants it. But I don't want it just to go for somebody who don't know what they're taking on” (R10:920) to the detailed and negative: “the guy cycles it away and the brakes fail and he goes under a van. Um and I think you’d be in court” or “to make sure it’s perfect you might have to, say, put on more modern brakes etc. and that would probably bother me” (R9:468). The new owner was constructed: “The [Lancia] hopefully is going to go to France to a Lancia enthusiast over there… this chap, he’s actually a corporate lawyer” (R8:243). This reflected experienced events from participation where the seller went beyond enquiring about the buyer, projecting an identity for the buyer and how the object should be used, treated and perceived. Constructing the future life of the object went far beyond identifying or selecting a ‘good home’ whether the shared identity of Lastovicka and Fernandez (2005) or the good home or the future good works identified by Price et al. (2000). It also went beyond the storytelling or price barriers of Roster (2001). It involved the active construction of a future history, positive or negative: “someone might say ‘that bike you sold me for twenty quid’ ‘aye’ ‘well it was rubbish. I just put it in the skip’” (R9:463).

Where the object was to be sold on the open market and the buyer could not be selected or seen, the channel of disposition was important. eBay, the online

auction, was frequently disparaged, even where its potential was warmly received. Auctions associated with a named, known, knowledgeable auctioneer provided some form of assurance regarding the future history. These channels appeared to offer protection from the influence described by Belk et al. (1989) as ‘the profane world of commerce’.

The attachment to the object lasted far beyond disposition and even where the attachment had not been particularly strong, where the life of the object deviated from the future history that had been planned, there could be a strong reaction: “I had a pop at somebody … it really annoyed me that this bloke had … bought it and the first thing is, ‘Oh, that’s a nice front brake I’ll have that off’ and then he sold it without the front brake at all” (R6:223). There was concern for the future history constructed by others: “I think that Mr [the previous owner] would be mortified if he thought that his beloved Hercules Balmoral was going to be malingering in my loft for the rest of time.” (R9:520) It was also clear that long after sale, objects could still be used to bring back extensive and intense memories. This does not align with the psychological and emotional severance of Roster (2001) or the transition to ‘not me’ of Lastovicka and Fernandez (2005).

This construction of a future history appeared to be an important part of disposition. Projecting the life of the object into the future, with its importance and meanings, sometimes stories, was one of the activities repeatedly carried out before disposal. That created life, that future history was maintained after disposal and the memory of objects still retained power long after disposal. Future histories provide the basis for part of the contribution of this work. The idea of stories attached to objects is by no means new, but the characterisation of value through the future histories provides new insight into the value of time and the value through time for individuals.

7.5.1.3. Memories and projections into the future

Looking backward, memories are often re-experienced, re-created or created using objects (see discussions in Chapter 6). From the standpoint of the

present, the phenomenological prison, memories allow a projection into the past. The future histories discussed here are similar projections, but into the future, again constructed around objects. These could involve the future consciously imagined: ‘episodic future thinking’ (as in Atance and O’Neill, 2001) but equally could be formed by a range of less coherent perceptions in the same way as memories.

In temporal terms, this continuation of the life of a meaningful object forwards from the present mirrors the role of the object in linking with memories in the past. As memories form the link to existence in the past, these future histories allow a continuation of that existence into the future. The importance attached to the object can carry on beyond ownership.

The similarity claimed here between future and past projection mirrors neurophysiological analysis. Analysis of the physical processes of memory show the physical activity involved in remembering as remarkably similar to the processes of imagining the future (Addis, Wong and Schacter, 2008). Given a similarity in human processes of experiencing the past and future, the role of objects into the future as well as the past could be expected.

There are no particular limits to these projections. While ‘true’ memories involve recollection of lived experience, the history of an object will often start before ownership, or even birth, and can project past ownership or death (both were part of the data). Whether physiologically or phenomenologically explained, the object in the present helps the individual to re-experience the past, in some cases before their birth and project into the future, unconstrained by death.

7.5.1.4. Destination with a time perspective

While disposition can be used as a means of effect in the present (Price, Arnould and Folkman Curasi, 2000) this is a form of exchange rather than use. The destination of an object has importance beyond that, for its transmission of memories across time. For the owner in the present, there are memories attached or linked to the object, regained through the object and a partial

biography reflecting the individual's history with that object. The new owner is instrumentally important in carrying those meanings into the future, whether through appropriate use, care, reverence or shared memory. That carrying of meanings takes the form of a potential future history; what will happen to it. The relationship between the owner and the recipient is important because it is a proxy for that future history of the object. The channel could similarly be a proxy for the future; eBay is shunned in favour of private sales or specialist auctions where many of the potential bidders will be known. Those preferred auctions may be online and anonymous, similar to eBay, so contact between seller and buyer can be avoided and constructions or imaginings of the future owner retained. Belk et al. (1988) suggest a ritual of divestment making the sacred object profane; the behaviour here suggests these are not following such rituals.

I believe the interest in the new owner is a different, though overlapping phenomenon from simple social interaction with the buyer. In all transactions there is a social element, and even the most commodified exchanges are assisted by relationships between buyer and seller (Granovetter, 1985). The relationships involved in assuring future history are to a different end, far beyond the transaction, and quite possibly beyond the new owner.

The construct of future history leads to a slight departure from the existing work involving the relationship between self and possessions. To see the interest in destination as a creation of future history leads to the owner maintaining interest in the object far beyond disposition, beyond loss of ownership and removal of the object. Where identity is linked to ownership, meaning is reduced or severed at disposition when the object is 'recommodified'. This identity link is also consistent with a vessel carrying meaning which is disposed of (Lastovicka and Fernandez, 2005), and the need to divest meaning to avoid contamination (McCracken, 1986). The time perspective and future history leads far beyond ownership, associated with traditional SD logic perspectives. Just as there is an interest in the history of the object before ownership, perhaps before the owner was born, there is an interest in the object after ownership and after the owner's life (for example in Cheetham, 2009). The singularity, meaning or cherished

nature of the object can be built up from a long history, sometimes invented, and that leads into a future history away from the present, which must be invented.

Projection backward and forward from the individual's present offers more than an experience of the future or the past. Unconfined by ownership, it is a projection beyond the lifespan and in terms of the future it offers a way of carrying something beyond death. This is described in terms of the objects in some cases: "certainly the future of these things does worry me" (R9:394), but the objects carry not just themselves but also some element of the owner, of the memories, history or values into the future. This is most obvious with the bicycle bought by the now-dead wife, where she is projected into the now present, and this is a widespread practice (see Chapter 6). In the case of the future histories there was a projection into the future throughout the data; often beyond death to some form of continuation. This is linked to family (Price, Arnould and Folkman Curasi, 2000) or creating some shared identity with the recipient (Lastovicka and Fernandez, 2005). Passing or taking objects within a family or group is common, but the histories can be neutral as to shared identity with the recipient. The future history can be projected without constraining or defining the future owner.

This temporal perspective of destination; creating future histories, while otherwise consistent with the findings of previous work highlights new perspectives in how value is derived through temporal understandings of time and value. Price et al. (2000) describe "objects as durable, story-laden signs of preferred meaning of the self and lives' [sic] past".

The use of objects to transfer memories or meanings from the past into the present, the future good works (Price, Arnould and Folkman Curasi, 2000), and good home (Herrmann, 1995) are all consistent with the need to create future histories. The process of selecting or even creating recipients and selecting appropriate channels is also consistent, though the purpose is different. The association of stories and wishes for the future described by Lastovicka and

Fernandez (2005) becomes an undivided linking of future and past. This continuous history is sometimes seen in the description of ownership as ‘we’re only keeping these things for the next generation’ or ‘we are curators’ for the future. This form of value creation process is discussed in more detail in Chapter 9.

7.5.2. Storage

Delayed disposition involves storage and storage of objects was frequently part of descriptions, both explicit and implied. The place and nature of storage was largely uncommented, but the nature and processes were extensively discussed. The importance of this theme is that it enables us to better understand previous treatments, which might be treated as hoarding in marketing psychology, or nostalgia or inactive in CCT theory. Here I highlight how the notion of storage transcends nostalgia or hoarding and acts as a form of current and future value creation, where value is derived by use in store as well as the future use of an item that has not been operationalised in a traditional marketplace sense, but on the value that this activity has in a temporal perspective.

7.5.2.1. Storage: previous work

The second construct of storage and putting the object away from day-to-day use for a period is approached from different directions. The apparent potential future use is noted by many (Jacoby, Berning and Dietvorst, 1977; Korosec-Serfaty, 1984), but is not universal (Jacoby, Berning and Dietvorst, 1977). There are different processes potentially at work; storing until the right opportunity comes along, storing as a part of identity (Shankar, Elliott and Fitchett, 2009), storing to forget, or storing to allow the relationship to the object to change. In their example in a store-room, Epp and Price (2010) describe the object as “inactive” in that it is removed from the daily network. Attics, basements or garages similarly provide “boundary” or “hidden” spaces (Korosec-Serfaty, 1984; Lastovicka and Fernandez, 2005) where meaning can be expunged or singularity “cooled” (Epp and Price, 2010) while the object is “distanced”

(Lastovicka and Fernandez, 2005), allowing the meanings and associations to fade or be separated from the object itself.

7.5.2.2. Storage, separation and retriggering

Storing objects out of use and often out of immediate perception could be seen simply as putting objects aside, to be forgotten, awaiting future use or until the owner has accepted the need for disposition; waiting until the time is right. Decathecting, the separation of attachment (see for example the cleansing of Rook, 1985; the distancing behaviours of Roster, 2001; and the cooling and inactivity of Epp and Price, 2010), was apparent and formed some part of the processes discussed, but it was not a complete explanation for the behaviour discussed. Among the interviewees there were other, more active processes at work alongside passive time passing.

The separation from the person did allow meaning or importance to fade. While the object is out of perception it can be forgotten, though it is not always so and can still be brought to mind, providing access to memories or emotions from the past. Exploring this with one respondent, while the object might be physically removed and even inaccessible for long periods, it still represents a story and permanent separation, distinct from ownership, and would represent some loss of that story and importance. The objects in storage were still performing a variety of roles for the owner, both singly and collectively. This did not mean they were consciously considered or brought to mind; for many, the volume of objects and the natural capacity for engagement would preclude this. They provide access to memories and emotions, potential through possible future use, and some definition of the past and identity. Objects remain hard to dispose of: ‘There’s a lot of me in there’. Conversely, disposition is often seen as work or duty: ‘I should’ or ‘I need to’ cut down, sell or dispose, and at the same time as weakening the links, storage allows the determination or strength for disposition to be gathered. As mentioned above: “Well, in actual fact I’m trying to cut it down to 10 [from 31] … maybe this winter I’ll get round to sorting it out” (R8:142) but “that’s [choosing] going to be the hard bit! [Laughs]” (R8:147).

The representation of these roles of the objects is often negative: “it’s an emotional attachment only” (R3:226) or ‘sentimental’, and often appears behind the more practical concerns mentioned earlier. While attachment fades with time, more recognised is that the practical utility of objects is undermined by storage: “I have a kind of guilt thing that if I don’t ride [a] bike every... once a year I wonder what is it doing there” (R3:107). This leads to a repeated activity; retriggering, whereby an object stored for some time is retrieved and reprieved from potential disposal through re-acquaintance and re-use.

“I’ve got a few like that. I’ve got a few... Like when I get on them I just think why am I not cycling this every day?” (R3:227).

“the trouble is, you think ‘oh I’ll get rid of that’, and then next time you ride it you think ‘bloody hell this is nice!’” (R8:525)

“I thought well you know I’ll think about getting rid of it. And I got it out and I rode it and I thought ‘God this thing’s cramped’ and I looked at the saddle and I realised I got the saddle clamp the wrong way round and I put it the other way round and it’s improved out of all recognition so I thought I’ll not get rid of it I even went and bought a new saddle for it” (R9:107).

A bike bought by his now-dead wife:
“everything was worn out on it and … I thought I'll get a new bike. I went and enquired... [instead he had it repaired] ... everything new except the frame, the handlebars and the saddle. I kept my same pedals …. It feels like a brand new bike… but just like the bike was before [Laughs] … I didn't realise it at the time, it wasn't until afterwards that I'd be like yeah, I didn't really want to get rid of it in the first place.” (R10:695)

This retriggering can reverse the slow fading of association and attachment that has happened through separation over time and even strengthen the bonds. The intermittent re-use or just re-acquaintance with the object ostensibly

refreshes its potential future use and its objective worth as nice to ride, a good bicycle, enjoyable. At the same time, the less-often expressed effect is the revitalising of the associations. This is not the cost-benefit analysis of Roster (2001) or the rituals of disposal of Rook or Price et al., it is not the finding of the 'right time', but an active engagement or re-engagement with the object, its meaning and associations.

7.5.2.3. Storage with a time perspective

Storage can be seen simply as putting objects aside, to be 'inactive' (Epp and Price, 2010), waiting reincorporation into active life or a time when disposition is necessary or the owner has changed sufficiently to be ready for disposition. There are many examples where damage in storage (Korosec-Serfaty, 1984) or the changed owner (Cherrier and Murray, 2007) lead from storage to disposition. The time perspective provides a basis for more complex descriptions of the processes at work.

Korosec-Serfaty (1984*)* describes cellars and attics filled with "a variety of useful or seemingly useless objects… gradually accumulated… through a kind of sedimentation process" and highlights the importance of time in creating these identity-forming assemblages. Here, identity and time are closely interwoven; time is part of the formation, the development or the importance of this collection of objects, at the same time rooting the individual in the past with the associations tied to the objects being stored.

Over time, the memories and associations of an object fade. The memories become separated from the object or are lost, or the memories or attachment weaken (McCracken, 1986; Roster, 2001) in a process of decathection to such an extent that the object can be disposed of. As mentioned, storage allows the determination or strength to be gathered for the 'duty' of disposition. The opportunity for future use (Korosec-Serfaty, 1984), the future history with the owner will also diminish with time in storage. These combine to lead toward the 'right time'.

While the object is in storage or away, it can be forgotten but may instead still be active in triggering memories or in forming identity (Korosec-Serfaty, 1984). The memory of the object can trigger others. At the same time, the meanings of memories and associations may be transferred to other objects in more frequent use, displacing the original. This displacement seems complex and was not explored extensively in this study. Mention of displacement for “better versions of the bikes I’ve got” for example, suggested transferring some of the past associations but was not supported by action and referred to relatively less meaningful objects.

It is clear from my respondents that objects in storage cannot be seen consistently as ‘inactive’; assets or once individualised objects waiting reincorporation or disposal as suggested by some previous analysis. When disposal is reached, perhaps to the right person at the right time, value may be created through that process, before this the storage of objects is not necessarily hoarding or accumulating for future use. These objects can have a role in value creation for the individual, even when absent from use or sensory perception.

‘Retriggering’ of an object is less well described than storage. This phenomenon of encountering an object long stored and refreshing the associations it held is seen among the interviewees of Lastovicka and Fernandez (2005), but goes uncommented. This retriggering can form a barrier to disposal and is seen as an apparently passive reaction, where an object is retrieved from storage for disposal, an active scheduled requirement to maintain the object’s place and associations.

In summary, many of the processes in which time plays a part are approached through a space, identity or meaning perspective in previous work. The temporal perspective is less developed and there is no departure from social or clock time in the analysis of these processes. The phenomenon described here as retriggering appears to be present but was neglected in previous studies.

7.5.3. Individual transitions

If possessions are closely related to identity (Belk, 1988), a strong relationship between disposition and change in the owner is to be expected.

7.5.3.1. Individual transitions: previous work

Young and Wallendorf (1989) give this link between disposition and change a destructive meaning, describing each disposition as the death of a piece of life. This third construct of change or transition before disposition is often described in terms of identity or constructed self (Price, Arnould and Folkman Curasi, 2000; Lastovicka and Fernandez, 2005; Cherrier and Murray, 2007; Cherrier, 2009; Albinsson and Perera, 2009). Lastovicka and Fernandez (2005) describe the change as transition of the object from ‘me’ to ‘not me’, Cherrier and Murray (2007) describe dispossession connected to major life changes, and Price et al. (2000) consider disposition connected to ageing and life changes. These contrast with the struggle to find ways of reincorporating meaningful objects where the need may have changed, but the individuals and the meaning to them has not, described by Epp and Price (2010).

7.5.3.2. Development of the sub-theme: individual transitions

In several cases for respondents, disposition was simplified or even precipitated where the owner or the owner’s life changed, in line with Lastovicka and Fernandez (2005), Price et al. (2000) and Young (1991). Simple descriptions included: “In actual fact I decided it’s not really me” (R8:423), similar to Cherrier and Murray (2007), or “when we first joined the club we had 30 bicycles … in the first six months, and then as you progress, you get more and more specialised … I try and keep it down to a number [around 10]” (R6:59).

There were also descriptions of positive life changes driving disposition fitted to life narrative: “...quite a good track bike... That lasted me right up until I went to Australia with my family in 1969. Then I got rid of all my bikes except the unicycle which I took to Australia with me” (R10:144). “It was less of a wrench because by then I'd been married for... well, in 1964 I got married and then the two children came on in '66 and '68 and '69 we went to Australia. But by then I

was not racing any more. I rode some events, you know, you ride round but it's not real, not riding to win" (R10:148). Whether recognised at the time or subsequently, the 'right time' had been reached (cf Price, Arnould and Folkman Curasi, 2000), perhaps through 'critical events' (Roster, 2001).

Some were less positive, where the disposition was precipitated by life changes before the right time: "we needed to move house and I needed to find some money … and the moment I sold it, if you will, I much regretted ever doing so… it was almost like a death in the family" (R7:69).

The most radical life change, death, was anticipated and the radical disposition that it might prompt, at odds with the intended future history:

"Certainly the future of these things does worry me. [laughs] Because if I were to pop my clogs, I've got a will and all that but it doesn't mention anything about bicycles. And if you were similarly carted off to the geriatric home or just dropped dead ... probably I would be in no fit state to know, but it could easily be that a lawyer would just step in and order a skip and clear the house and just take the whole match away... I'm not the only one ... there's an awful lot of people wandering around thinking 'I wonder what's going to happen to my collection', and a lot of them know fine and well that the first thing the wife's going to do is put them in the skip... some of these have probably been saved from annihilation by me and I don't particularly like the idea of me delaying the inevitable by say 10 or 15 years." (R9:394)

For the disposition of less important, less singularised objects, 'the right time' commonly emerged after a short period of storage and following a prompt, for example another object displacing it. For more intensely singularised objects, where the associations were stronger, there was evidence that the right time followed a radical change in the person's life; a transition, and even then, disposition could be painful and unresolved. One premature disposition led to a 'rosebud' reaction, where the created gap remained and the associations retained their strength over a quarter of a century later, leading to acquisition of

a proxy which stands prominently in the owner's home. In temporal terms, disposition becomes easier or even viable when the owner's life has moved to a new stage or epoch. This is consistent with existing treatments of disposition (Young, 1991; Price, Arnould and Folkman Curasi, 2000; Lastovicka and Fernandez, 2005) but is substantially different from the construct of nostalgia maintaining self across liminalities or boundary transitions (Davis, 1979; Belk, 1990).

7.5.3.3. Change with a time perspective

This construct aligns most closely between existing work and the time perspective derived from analysis of the data, and is included for completeness rather than novelty. The links to change are similar and the description of radical change faces the same phenomenon of stages of life, whether termed liminalities or epochs (Unruh, 1976). Change is not limited to liminal transformation, of course; change is a constant process and memories change with every recall.

The past and future are retained and imagined in different ways. Memories are not a linear flow with liminal interruptions but combined and recalled in many different ways, as episodes, themes, continuities and events. If the associations of objects, the importance, are related to memories and future episodes, the way time in the future and the past are perceived and experienced will influence disposition. Liminalities are one very influential element of this along with others and a temporal view allows for a more comprehensive understanding of this. Comprehensive understanding is beyond this study, but the links between liminalities, epochs and episodes are developed in Chapters 8 and 9 and drawn together in Chapter 10.

7.6 Different Time Perspectives and 'The Right Time'

Surrounding the three constructs explored was the idea of "the right time", a phrase used by Price et al. (2000) for the time for disposal determined by the owner. Though socially influenced, this right time is particular to and

experienced by the individual, formed by a process involving the three constructs described here; constructing a future history, a period of storage and change. Within this process will be individual and shared rituals, perhaps of exploring the future history, reorganising in storage or testing the associations of the object. The disposal itself may involve some ritualised interchange between buyer and seller, or seller and agent.

This construct of right time leads to the individual's perception of time. This will vary across ownership of an object in a number of ways, 'speeding up' with age, remembered and given more intensity with intensity of emotion and changed again by the process of memory. The overall perception of time seen here in the disposal of important objects follows that described by Graham (1981) as 'Procedural-Traditional'. Ownership and disposition is driven by procedure rather than time, or at least clock time; it needs to be done 'correctly' rather than on time. Respondents repeatedly resisted setting a timescale for disposition against the pressure to dispose. Where disposition timescale is forced by outside factors, the reaction can be severe and long-lasting 'like a death in the family'. As Graham (1981) notes, time and money are disjoint concepts, and respondents here differentiated between the importance and value associated with the objects, the duration and nature of the ownership and experiences associated with the objects, and any financial considerations. Those seeking to receive the objects; potential buyers or recipients, recognise the individual nature of the timetable and the procedure to be followed, and respond both by waiting and becoming involved in the development of a favourable future history.

For a traditional society as described by Graham (1981), there may be rituals such as regular meetings, external signals such as astral or meteorological changes, or social agreement. For objects owned by an individual in an industrialised culture there are still social influences in the disposition of objects, but the right time and the procedure of disposition are likely to be more individually determined.

Where objects remain commodities, where meaning and associations are attached less to the object and more to the brand or function, a timetable for disposition set externally and shared, such as following product launch or obsolescence cycles is likely. This aligns more closely with the 'Linear Separable' perception of time described by Graham (1981) associated with European Americans, involving shared external measures of time, an expectation and a focus on future acquisitions which should be improvements on the past.

The separation of meaningful and commodity objects has parallels in Thompson's (1979) separation of durable and transient objects. Durable objects are defined as having an effectively infinite life span; one without planned end, against the finite span of the transient. A finite life span is consistent with the change and progression of the Linear Separable perspective. An infinite lifespan sits uncomfortably with this perspective and the Procedural Traditional perspective is more compatible with disposition of durable objects. Disposal is not set to an external timescale; it follows the individual's process and the object can live on through the future history.

Objects laden with associations cannot be directly replaced by others, and their disposition follows complex procedures socially influenced but individual to the owner and the object. Perhaps it should be unsurprising that the perception of time involved should be one associated with ritual, important procedures and meaning.

7.7 Summary

This chapter aims to describe the first theme from this study; the development through analysis and the three constructs of destination, storage, and individual transition or change. These are not presented as wholly new and important, but as higher-level constructs derived from the data which structure the description here. Many of the aspects of these three constructs align with existing work on disposition, particularly the work linked to the CCT tradition. The contribution of

this thesis is incremental in each area, arrived at by shifting to a time perspective.

For destination, the sub-construct of ‘future histories’ and the use of objects to project backward and forward sheds a different light on the processes of disposition. Activities related to the new owner are not necessarily about shared identity, but about creating and sustaining those future histories. Through this view the object is not ‘recommodified’ but can retain its associations and power in absentia.

For storage, the established processes of distancing and cooling which can lead to disposition are joined by a more active role in storage; objects can still perform functions of memory and identity, even though they are never seen. A second active process is the sub-construct of ‘retriggering’ through which importance, meanings, or associations are revitalised through contact or threatened loss.

For individual transition, the alignment with existing work was more complete. There is extensive work in this field through the concepts of liminality and identity projects, for example. The contribution of a temporal view is to offer a more complex understanding of the changes leading to disposition, away from the radical or liminal changes central to so much existing work.

Across these three constructs, another incremental theoretical claim is made: that a different time perspective is seen in the disposition of important objects – Procedural Traditional (Graham, 1981) – and that this is compatible with the disposal of these ‘durable’ things, away from the Linear Separable perspective of transient commodities.

This chapter addresses the call of Cherrier and Ponnor (2010) for more work on ‘holding onto’ objects and reluctance to dispossession practices. It adds to that work in detailed areas through the constructs, for example in the readiness to dispose of objects when the time is right. More broadly it finds the behaviours of

‘reflective consumers’ deriving value from ‘holding onto’ objects among people who are markedly different from the hoarders described in that work. This is neither constrained within hoarding (as discussed above) or nostalgia (see Chapter 9) and reflects value derived from objects described as ‘inactive’ by other treatments. Most importantly it adds to our understanding of the value creation processes which prevent or allow disposition and the continuing value creation away from the individual, both in storage and after disposition, operationalising value creation in ways new to Service-Dominant Logic. This begins to answer my research questions regarding value outside traditional marketplaces and the practices of individual value creation.

Chapter 8
Thematic Analysis: Moments

8.1 Introduction

Moments form the second theme of this study, driven by emergence from the data. The roles of moments in recall and judgement from the participants' perspective were central and not described well by existing work. The analysis of the data is presented here as the construct 'Reference Moments', an individual counterpoint to the provider-centred 'Moments of Truth'.

'Moment of Truth' is a construct with 25 years' service in services management. Over that time, various definitions have developed and different applications proposed. It describes millions of 15-second human interactions or a web search choice, the success in managing distressed customers or the decision to talk about washing powder. It has consistently taken the perspective of the provider rather than the consuming individual, however.

Moments are an inherently temporal construction, though this is not extensively explored in the development of Moments of Truth. The theme of Moments here uses the individual perspective to explore what that temporal construction represents for the participants and how it is used once the constraint of evaluating products is removed.

Moments as points of decision, reflection and accessing or identifying periods of time emerged early in the analysis and seemed to offer an interesting avenue of exploration. Where their use was questioned explicitly and in more depth, the results did not always add clarity; the moments represented different things in different contexts and were not chronological markers. For example, one respondent expressed a moment close to bereavement when selling an object, with feelings of loss and regret following immediately and for decades. A follow-up question apparently led to a revision; the story was adapted to fit a rational

scheme and the timing changed to something less specific. The moment was used to relate to the past in ways separate from its ‘true’ chronological role, ways which resisted explicit discussion.

As a result, identification of these moments was encouraged and discussed, though they were not introduced through the protocol into questions asked directly. As using a moment to describe or justify arose readily in different ways during discussions, this seemed unnecessary and direct questioning might needlessly force the data into a predetermined form. Concepts related to moments were noted in several memos.

This chapter begins by tracing the development of the Moments of Truth construct in existing work in services management and beyond. It then describes the path of coding and development of the construct of Reference Moments. The construct is then described and its roles in defining, evaluation and freedom discussed, before it a comparison with Moments of Truth and a description of the contribution the new construct makes both to this area and other relevant areas of research. A summary completes the chapter.

8.2 The Development of Moments of Truth

The well-used construct of Moments of Truth has developed from common usage through a services management to consumption processes of goods. The path of development leads some distance from common usage to moments of contact with a product which influences customers.

‘Moment of truth’ is in common usage as a moment when a person is tested and their true nature is revealed, often in battle (Watters, 2007) or in meeting the maker (Nuttle, 2008). It perhaps derives from the climax of a bullfight (MacDonald, 1981), also defined there as “a moment when one is face to face with stark reality, often a testing moment” (p 847). This has strong resonances of heroism, of facing the greatest challenges and emerging from the crucible perhaps taken to limits but warranted in terms of character, strength and ability to perform when it matters most. This usage of Moments of Truth exists in

organisational research, for example as ‘whistleblowers’ struggle to do the right thing (Schepers and Rosen, 2004), entrepreneurs recover from a hurricane (Johannisson and Olaison, 2007) or economies face dramatic change (Ershov, 2009).

This heroic proving is an attractive image for individuals and organisations alike; to be tested and not found wanting, to face the most extreme circumstances and behave in the best way would give a point of security and solidity. Within services management the phrase has gained different meaning. Eric Carlzon’s book ‘Moments of Truth’ (Carlzon, 1987) is widely credited with coining this usage (Chase, Aquilano and Jacobs, 1998, p.142) (Though some cite Normann, 1984; for example Grönroos, 1990b; and Fitzsimmons and Fitzsimmons, 2010). Perhaps consciously drawing upon the aspects of heroic testing in adversity, Carlzon retells stories of his leading companies in adversity, struggling from failure and stagnation to success while competitors fall behind. This success was achieved by improving customer service, and ‘Moments of Truth’ were defined as any contact between employees and customers. In Carlzon’s case of the airline SAS, this involved 50 million Moments of Truth each year, averaging 15 seconds in duration. That definition – any contact between customer and employee – may be some distance from the extreme test of common usage, but it is now widely used in service management and the construct is given importance because “it is at the ‘moments of truth’ that the customers experience the delivered services and form evaluative judgments that influence their overall satisfaction, intentions to repurchase, and loyalty” (Roth and Menor, 2003). Similarly, Grönroos suggests that “the moments of truth concept literally means that this is the time and place when and where the service provider has the opportunity to demonstrate to the customer the quality of its services. It is a true moment of opportunity” (Grönroos, 1990b, p.42).

There seems to be limited research to support the idea that points of customer-employee interaction universally dominate customer experience. While this may well be true for some cases, it offers a limited view of services and is challenged for example by automation (Rust, 1999). Grönroos (1990b, p.14) widens the

definition to “the interactions between the representatives of the customer and the various resources of the firm”. The challenges of managing ‘Moments of Truth’ away from customer-employee contact points lead to extension of the idea to almost any product related experience, for example the “make-or-break moment of truth” (van Bruggen et al., 2010) or “quality online moments of truth” (Cho and Menor, 2010).

This leads to several potential definitions of Moments of Truth in a service management context; any employee-customer contact point, any contact point/product experience, any product experience which leads to evaluation or the one contact which characterises a service in the customer’s evaluation. Some use these interchangeably. Fitzsimmons and Fitzsimmons (2010) offer a definition aligned with Grönroos’: “each customer contact” (Fitzsimmons and Fitzsimmons, 2010, p.116) and separately “an encounter between a service provider and a customer... which defines the quality of the service” (Fitzsimmons and Fitzsimmons, 2010, p.213). Whatever the definition or definitions used, in each case it is the service and beyond that the organisation rather than the individual which is tested and evaluated by the Moment of Truth.

Distinct from services, the construct has also been extended to goods, as a moment of testing and evaluation defined by customer choice. “P & G brands face two Moments of Truth every day: the first at the store shelf, when shoppers choose which brands to buy; and the second at home, when consumers decide whether our products deliver on the brand promise.” (Proctor & Gamble plc, 2006). This was taken up by Löfgren (2005) using data from Proctor & Gamble. Blackshaw (2006) added another Moment of Truth: “The third moment [of truth] is that powerful inflection point where the product experience catalyzes an emotion, curiosity, passion, or even anger to talk about the brand”. Google put a Moment of Truth in front of these three; the ‘zero moment of truth’ or ZMOT which is a consumer’s web search for a product (Google, 2011). These various Moments of Truth are decision points when the customer evaluates the goods in a consumption process.

While it may be a life or death matter to a product unit on a store shelf or in a web search, whether it is chosen by a consumer seems a distant notion from the more common usage of testing in extreme situations of life, death or judgement. Some of the intensity was returned by Beaujean et al. (2006) with "those few interactions (for instance, a lost credit card, a cancelled flight, a damaged piece of clothing, or investment advice) when customers invest a high amount of emotional energy in the outcome". The perspective of the customer is introduced here as a variable factor in the form of emotion, because it has an impact on the power of the 'Moment of Truth' in the consumer's perception, evaluation and decision making, hence loyalty to the supplier or repurchase intention.

The transition of Moment of Truth from a testing in extreme adversity to interactions with a product could be seen as aggrandising that product, creating an intensity and importance where there is none. There is not necessarily any 'truth' beyond a consumption or repurchase decision involved at those moments. This transition reflects an understandable tendency to value what is important to the writer, and to use Graeber's (2001) alignment of value with importance to the group, to assert that importance more widely.

What is important to the various authors is reflected in definitions of Moment of Truth. For Carlzon (1987), who was involved in changing organisations with high customer contact, the employees and their customer contact was important. For service management, the points of customer evaluation are important. For sellers of consumer goods, the consumer's decisions to select the product, decide whether it fulfilled its promise and to repurchase and even proselytise are vital to the product. For Google, web searches hold centre stage. All these perspectives are predominantly those of the providers. Even for Beaujean et al. (2006), the consumer or individual's perspective is restricted to intensity of emotion, because this is expected to identify the moments of contact most important to the provider.

Moments of Truth therefore represent a provider-centred view of value and the value-creating interaction. The evaluation is the consumer's, but the process and influence are the provider's. Taking the perspective of the individual and moving away from the designation as 'consumer' offers different insights.

8.3 Coding and Development

Different ideas for moments were identified using a variety of descriptive codes; pivotal moments of substantial change, moments as a description of a period, moments as a description of a feeling, moments in exchange, moments of remembering the usage of objects. These overlapped with some of the constructs in Chapter 9 and these rough-cut first-cycle codes were examined for links with coding regarding histories constructed and with value. This led to six constructs; the process of developing those moments, defining, payoff, struggle with exchange, freedom, and accessing these moments with objects.

With a clearer definition of moments now termed 'Reference Moments' and with these six constructs in mind, previous codes were set aside and the data was coded to identify instances of these: 64 in all. This was a structural code, bringing together the data where these occurred (a return to first-cycle coding). This was done without isolating the individual quotations; in isolation they lost a proportion of the meaning developed in conversation. The six constructs were then examined across these instances and through re-analysis (a focussed second cycle coding) resolved to three: defining, payoff and freedom. These combined five out of the six constructs. One area, the processes of developing these moments, was not sufficiently evident in the data.

Toward the end of this process the moments were linked to 'Moments of Truth', an established construct in services management and value creation. This provides a point of departure for Reference Moments and the discussion in this chapter sets these two constructs in counterpoint; Reference Moments as a construct using the individual's perspective, Moments of Truth taking the perspective of the service provider. This helps to explore and question both

constructs, providing some definition and application of the two, how the reflection of an individual-centred perspective can inform the Moments of Truth notion. The construct of Reference Moments was not generated through taking Moments of Truth and changing the perspective, but this discussion is a way of returning to existing literature and proposing a contribution.

The 64 occurrences were spread across 10 of the 15 respondents in both groups. The constructs of defining, payoff and freedom occurred with different frequencies and Table 8.1 offers an overview of the total occurrences and co-occurrences; the number of times the constructs occurred together.

		Defining	Payoff	Freedom	Reference Moments
Co-occurrences with	Payoff	31			All
	Freedom	27	11		All
Total Occurrences		61	37	31	64

Table 8.1 Total Occurrences and Co-occurrences of Constructs

8.4 Reference Moments: Description and Constructs

Reference Moments are remembered moments which allow people to refer back to a wider spread of time and experiences. They are characterised by compressed pleasure or other emotion, and are often accessed by reference to or touching physical items. Their apparent duration is short, sometimes almost instantaneous, sometimes short episodes of several minutes or even hours, in each case brought together to a brief description with little time passing, little development across the ‘moment’. There is some gain in bringing together, bundling a series of durations, activities, events and experiences into a defining moment, and a tension between the brevity of the moment and the duration of time leading up to it or following it; the time remembered. These moments

provide access to recreating a history in the same way a title or key passage of a story, or the punch-line of a joke might. They are used to share experiences, to lead others into recollections or histories.

The analysis described above led to three sub-constructs within this construct; defining, payoff and freedom.

8.4.1. Defining

Central to the nature of these moments is the ability to define a period of time, whether an episode or an epoch, a part lifetime. The role of the moment in defining was almost ubiquitous, though defining in a variety of ways, including epitomising, explaining and contrast.

In one case the moment defines the pleasure of the episode, specific in detail, generalised in presentation.

Example 1: Driving a vintage car (R7:338)
"When as I have, at five o'clock in the morning, driven down the A303 to an event maybe at Brooklands or something [in a vintage car] ... those wafting smells coming in off the fields, the bouquet of the farmyard, gives you that nostalgic appreciation of driving and how pleasurable it was then... And I find that rewarding… you can't buy that experience, you can only create it for yourself."

The moment here is characterising and epitomising the episode of the journey and also the ownership of the car, described previously in negative terms. The moment is presented as generalised, but reflects experience of an episode or perhaps a combination of episodes defined very clearly as good, almost transcendently good.

For another, where the memory is identifiably unique rather than repeated, the moment is specific, explaining the importance through the viewpoint of others.

Example 2: The massed bike event (R8:345-365)

"We did the Randonneur du Centenaire in 2003 ... And there were 10,000 of us on that ... 10,000 of us in yellow jerseys, we filled the Champs Elysees from top to bottom… at the finish what we did, we grabbed our breakfast and then we went back to where the finish of the tour was going to be and we had Barry Homan rushing up to have a chat with us! [laughs]"

The regard of the colleague reflected in the moment helps to define the nature of the episode, to characterise it and the valuation of the participant's presence based on how they were received.

Several uses of the moment projected forward defining subsequent activity, in this case suggesting an almost epiphanic time:

Example 3: The man who lives in England as a Dutchman (R101:56)

"in Holland people with the trendiest clothes seemed to be gliding around, not in a hurry. The pace of life was set at the speed of bicycle. Everything I wanted was nearby, everything was manageable."

The moment may have been a trigger, but has certainly been used to package subsequent time, to define almost a life and many of the activities within it. Whether the moment was a Damascene conversion or more prosaic, it has become a touch point to describe, define and justify.

The moment could be used to define in contrast. In this case the nature of the moment was uncharacteristic of the episode itself:

Example 4: completing a ride (R9:264-266)

"Not last summer but the summer before, I started in Callander. ... 20 miles the other side of Stirling and it's near the Trossachs, the famous Trossachs, yes… And then Aberfeldy is at the bottom of the Dukes pass which is a famous tourist route, I …. Anyway I cycled over this thing and much to my astonishment because I thought only a loony would cycle over because it's quite steep, then

um down to the other side and then up a spur which takes you to Loch Katrin where the famous wee steamer is, and then cycled all the way back along to Callander, and then collapsed in a small genteel heap."

The collapse reflects the achievement in counterpoint, undermining and emphasising at the same time to recall the emotions around completing the ride against failing health.

The defining role can be positive or negative, characterising or contrasting, the peak or the response of some other. By its nature it is generally at or toward the end of an episode, but can be used as a defining trigger for the subsequent events. It may define a short episode or be used to draw together and characterise most of a lifetime. Defining is central to referring to these moments; it seems to assist in remembering and retelling.

8.4.2. Payoff

The defining role of reference moments often had an evaluative element, defining the moments as good in some way. One repeated pattern of evaluation was to evaluate the episode as a whole through the defining moment, a process I termed 'payoff' following the first occurrence. This involves the participants using the moment as evaluation and justification for the episode it describes. This is achieved through compression and summation of the episode involved and recognition of the time involved, which is represented through the moment. Payoff was often expressed in terms of the moment making the episode worthwhile, hence the origination, but analysis showed that in practice the episode was valued as a whole, and the moment derived its importance from that episode rather than vice versa.

This evaluation of an episode expressed through the moment contrasts with the Moments of Truth concept in which the moment is used as the cause of the evaluation. It also contrasts with the exchange-based view in which some moment of happiness or release is set in balance with the negative time

involved in achieving the moment. The payoff construct reflects an evaluation of an episode without balancing positive and negative, or seeing the moment as causal to the evaluation.

In the data I identified three different forms; first a tension with exchange, subsequently payoff expressed in relief and in resolution.

8.4.2.1. Origination: tension with exchange

The construct originated in two early interviews, both apparently reflecting valuation in exchange. In one the evaluation seemed at first to be the reward for the work in a generalised episode:

Example 5: undulations (R101:007)
[Not verbatim] "When you cycle up a hill it's about the pleasure, the payoff of coming over the crest and freewheeling down the other side. It is an achievement getting up the hills [evident pleasure] and there's the prize of freewheeling down the other side."

The moment of coming over the crest was used to define the episode, and also apparently to reflect the payoff of the freewheeling from the climbing. From closer examination and discussion, the pleasure in the achievement itself was integral with the climb and the freewheeling and the moment encapsulated all three.

The second set one evening against 10 years' work: "Can one evening be worth 10 years' work?" (R1:030, Example 6). That evening was a culmination, an expression of the 10 years' work researching and writing a book on a company, an evening when the ex-employees got together at the local museum in Barton upon Humber to celebrate the publication 'The wine flowed, and so did the stories'. The respondent returned to the creation of the book repeatedly, linking other elements and episodes. Again, the moment was not set against the work, nor was it the cause of the evaluation; it was used to express the evaluation and

to suggest some of the underlying reasons, particularly the effect on others and the responsibility to the past and future.

These first two examples reflect a comparison with exchange; they incorporate a discussion of some apparent sacrifice and gain of the episode as a whole expressed in a moment. In practice, this was a tension with exchange rather than a direct expression of commensuration through exchange; the gain and sacrifice were seen as a whole, and the balance with the moment a narrative device.

8.4.2.2. Relief and resolution

Other examples evaluated without reference to any balance or exchange and those two were not defining features of payoff. Other forms used the moment of completion or release to express the value of the whole or the moment of resolution.

Example 4 (R9:264-266): “collapsed in a small genteel heap” is an example of this – the moment of completion. The implicit satisfaction and achievement expressed a positive valuation of the entire episode. Other participants offered similar episodes such as this generalised example:

Example 7 (R10:208)
“You get days when the weather is so bad but you still go out on your bike… you've got to get back home because you've tired yourself out. You've suffered, as they say. When you get back home you think 'oh my god, I shan't do that again'. You get in, have a bath, settle down, have your tea and think 'oh, that was a lovely day'.”

Resolution often reflected evaluation of work over a longer period collected together as a coherent whole. In one case the results of a long campaign for cycle access:

Example 8 (R105:689-705)

“And eventually I wrote and said 'well, can you tell me how somebody is to get from there to there?’ … And they wrote back saying how it could be done and whoever told them got it totally wrong. I wrote back and said 'I'm sorry but you have been told that which is not correct'. All hell broke loose. For the next few months I could not speak, I could not contact anybody in the Department of Transport. Yeah, I had said that they had been telling whoppers. And what happened was they said 'okay, we'll put [traffic] lights in'. All because of some idiot [Laughs] at the Department of Transport. I don't know if you know what Cromwell said at the Battle of Dunbar when the mist cleared and he saw what everyone was doing, 'the Lord has delivered them into our hand’ … And when I got that letter I thought [Laughs] this is how Cromwell felt. They'd done it.”

The resolution need not be a culmination, a release, it might be a resolution part way through the episode. Another participant discussed a moment of reflection around his collecting prompted by a naïve non-collector:

Example 9 (R7:374)
“When I lived at my previous house I had two very large cabinets full of bicycle lamps, and somebody came in and said, oh how did... where did you get all this lot from? And I said to him, well do you know, just a few weeks ago or a couple of years ago, somebody tapped at the front door and asked me if I wanted 200 bicycle lamps. Really, he said, because what I was demonstrating, he had absolutely no idea yeah, the joys and trauma but nevertheless the joys of going out and enjoying looking for these things. And of course you know the collection came in dribs and drabs, but it was the enjoyment factor.”

The non-collector offered a moment used to bring together and evaluate the collecting activity which had been spread over many years. As in other cases the evaluation pointed to broader value, in this case for example a separation from less discerning people.

The moment of recognition from others was also a positive expression for some participants:

Example 10 (R9:329-348)

"A wonderful little bicycle which I acquired, it cost me a bloody fortune … a hundred and thirty quid, it was … in mint condition... when it was cleaned up it looks as though you know it was about 3 months old... impressed Mr X out of all recognition"

The moment supports the valuation through the object of the episode of hunting an exceptional example. In this case, after the moment of impressing Mr X the bicycle became more burdensome than revered and though retained did not form a coherent part of a collection.

8.4.2.3. Summary of payoff

In each case the moment was used as a point of evaluation, of valuing the episode it referred to. Assessment of value is a commonplace human activity, and this element of it provides a description of temporal evaluation separate from the balance of exchange or the causality of a moment. It describes evaluation of an episode through a characterising moment, incorporating the episode as a whole without characterising some time as negative, or balancing negative parts with positive.

8.4.3. Freedom

The idea of freedom was prevalent in the data in different forms and with different subjects for the freedom. The first form is that the moment recalled can reflect a freedom to travel away from the immediate (Examples 1, 3 and 7). Example 1 (on the A303) describes the freedom to reach personal memories and travel not just to the memory, but through it to imagined histories. This links to freedom from more nebulous constraints of convention and external pressures. Strong links between Reference Moments and freedom could be predicted. These moments are part of the processes of remembering and envisaging or imagining and these processes provide a freedom from 'the eternal present'. The way these moments add to those processes parallels the ways in which bicycles, cars, and other forms of transport add to the freedom of

physical movement; they allow people to travel further faster, and through this to places they could not otherwise reach.

The links with freedom also take less direct forms. The freedom to travel quickly is closely associated with bicycles, a theme common in the data, but in one case it was a revelatory episode to a participant who already cycled:

Example 11 (R3:455-459)
"I had this thing at Island [Records] not knowing what it was, just thinking this looks amazing. And then cycled it into the West End. And it took me twenty minutes. And I thought, everybody else in the company is hiring a car, taxi, cab, taking forty-five minutes to get to London... and I had to stop myself becoming this evangelist of 'you're all getting bikes'".

These different examples reflect some of the variety of freedom provided through Reference Moments; temporal, but also spatial and personal.

The theme of freedom was more prevalent than the coding suggests. For example, there are hints of freedom (not clear enough to be coded as occurrences) in the campaigning of Example 8 and breaking away from the dead hand of bureaucracy and in the freedom from the common herd of Example 9.

8.4.4. The role of the objects

In many of these examples the objects play a strong part in remembering, just as in Chapters 7 and 9. One aspect of this speed and ease is accessing these moments through objects. In the analysis of the chapters the focus is the moment and the role of the objects is in remembering the moment or as a player in the episode. The objects are central in some cases, but this centrality is by no means universal. More specific and stronger roles for objects and their importance in remembering are discussed in Chapter 9.

8.5 Summary of Analysis

‘Reference Moments’ are moments used by individuals to refer to wider memories; episodes, grouped events, stories or activities. They provide access to those memories in a similar way that a story might be described as ‘the time when...’. They trigger the memory which may be recalled in detail or summary, deep or fleeting emotion.

The moment forms some defining function for the memories referenced. That defining role may be because it is characteristic, it may be the peak or epitome of that memory in intensity or type. It may also be the culmination of the memory; crossing the finish line or the punch line to a joke, or a reverse; the feeling when the pain stops. The moment may provide an intensity or a contrast.

Intense emotion is likely to enhance the likelihood of recollection, for example a moment of realisation. The moment may be something small, however, which highlights the intensity. They are also likely to be linked closely to different senses; touch, smell, taste, etc.

The data are relatively quiet on the creation of these moments. By definition, they must be voluntary in use, so a ‘Madeleine moment’ of recall prompted by a smell, a scene, or other stimulus would not be a Reference Moment, but if that moment were used again, and again to access memories, it would become one. The creation of these moments would be difficult to explore through recall and this research relies heavily on the recall of participants.

By their nature, these moments will be experienced or used repeatedly and will wear into a comfortable or familiar shape and accrete meaning and memory as they are used. Their recall could be almost haptic. This process of accretion and wear will be marked in moments used to share experiences with others. Discussion and sharing are likely to form shape through repeated responses;

the moment formed and described in a way which repeatedly achieves a shared understanding.

8.6 Comparing 'Moments of Truth' with Reference Moments

This thesis' overall foundation in Service-Dominant Logic has led to the viewpoint of the individual rather than the provider in developing Reference Moments. This is the foundational difference between Reference Moments and Moments of Truth; the first takes the perspective of the individual, the second takes a provider perspective.

Moments of Truth developed from Carlzon's (1987) description of struggling from failure and stagnation to success through managing 50 million Moments of Truth each year. Several definitions of Moments of Truth have been used in a services management context; any employee-customer contact point, any contact point/product experience, any product experience which leads to evaluation or the one contact which characterises a service in the customer's evaluation. In each case the service, and beyond that the organisation, is tested and evaluated by the 'Moment of Truth'. Beaujean et al. (2006) concentrate on "those few interactions .... when customers invest a high amount of emotional energy in the outcome". The construct was extended to goods with Moments of Truth at web search, point of purchase, use and emotion (leading to talking about a brand) (Löfgren, 2005; Proctor & Gamble plc, 2006; Blackshaw, 2006; Google, 2011).

Some aspects of Moments of Truth naturally align with the individual's perspective. In evaluating a product, contact with that product is likely to be important. In recounting consumption, moments are likely to be used to recall and share those periods. From there the perspectives part; turning the perspective to the individual, the points of contact, the evaluation and the nature of important moments change. Moments may not be decision points or even particularly important in evaluating a product or the surrounding experience.

Reference Moments, unlike Moments of Truth, are used to provide reference to the past and future; individual episodes, groups or types of episodes, through distinct memories or emotions. The moment itself is privileged through this reference rather than being important of itself. The moment can be used to define, describe, summarise, justify or re-trigger experiences, without necessarily being typical or important in any one of the experiences involved. The truth in the moment lies with its role in this, rather than being a test or a point of revelation about goods or services.

8.6.1. Defining

This aspect of Reference Moments is fundamentally distinct from Moments of Truth. A moment is used for definition of a period of time, whether an episode or an epoch. It becomes defining through use and re-use rather than necessarily being a moment of decision. It can describe a moment of change which is retrospectively created to describe two states before and after, but does not necessarily reflect the cause or even the moment of change. Reference Moments can be negative, defining a period in contrast to the episode itself. The period defined is determined by the individual, rather than representing a moment of intense emotion determined by contact with a product. Apparent Moments of Truth for a product are likely to reflect something other than the interaction or the moment if they are truly important for the consuming individual. Attempting to improve the service process or the product for the provider based on the moments described is likely to be hampered by a lack of alignment between the moment and the time defined by it.

The notion of Moments of Truth, as with any product experience that leads to evaluation, is rational but problematic. All remembered experience could be expected to take some role in evaluation. Moments used to reference those experiences could describe or justify evaluation without reflecting the evaluating process followed.

Examining Carlzon's (1987) originating environment of business air travel, the short contact with employees is not necessarily the most important, prolonged, or even intense human contact the traveller will have. Those few 15-second interactions are likely to form a very small part of the overall journey. One moment could be used to describe the flight, and a common example is the relaxation of the moment the cabin crew brought a drink before take-off, but it may reflect more the relief of an assignment completed, successfully passing through a difficult departure process or even a schedule failure by the airline. The moment itself stands as a reference to the periods around it rather than a moment of intense contact with the product, in this case the flight or the airline employees.

Intensity of emotion tends to create more intense memories (Beaujean, Davidson and Madge, 2006) and may reflect important moments. Two problems with using this in service management are that the intensity of emotion may be independent of the service product, and that something well remembered may not have been important in evaluation or decision. A lost credit card may involve less intense emotions than a security-blocked transaction, for example. A cancelled flight may be the rationalisation for a subsequent choice to use another airline, when other less acknowledged factors may be more important, such as air miles or prestige. The cancelled flight can be used to describe and justify an evaluation and a decision without being a strong influence.

8.6.2. Payoff and evaluation

It is in value and evaluation that Reference Moments provide the clearest contribution to the existing work on Moments of Truth. The defining role of reference moments in recall is linked to a defining role in evaluation, defining how the experience is good, by emphasis or contrast.

The role of moments in recall renders the interaction between valuation and moments complex. Characteristic moments used for recall may well reflect valuations without being the cause for or central to those valuations. This adds

to preceding work on Moments of Truth and incidents (for example Carlzon, 1987; Edvardsson and Strandvik, 2000) by providing a competing view of valuation.

‘The moment that made it all worthwhile’ is a common description with an apparently exchange valuation based on a moment. Examples might be following a team on a foreign tour, made worthwhile by ‘the moment they lifted the cup’, or the six minutes of space flight as the moment that made worthwhile the time waiting and training.

Evaluation processes behind this appear to involve a more complex interaction. With its defining role, the moment is not set on one side of a balance, that moment provides a link to a period which may bring considerably more weight. Just as the moment of reaching the top of a hill on a bicycle and being able to freewheel down is a ‘payoff’ for the climb, it needs the time before and after to exist. If the moment were the payoff, it would be possible to offer that moment stripped of the surrounding experience, such as being at the top of the hill without cycling or solely watching the match with the moment the team lifted the cup. This would offer apparent efficiency for the provider and individual, but the episode would be radically changed. Following a team may be ‘made worthwhile’ by another moment if the cup isn’t lifted, the space flight may not be better with less waiting. Similarly, the idea that by improving the Moment of Truth by serving a better drink on a business flight will radically improve the experience is to misunderstand the episodic nature of the evaluation.

This complexity of payoff, of valuation, reflects the observed difficulty of individuals in reconciling notions of exchange valuation: “Can one evening be worth 10 years’ work?” (R1:030, Example 6). The idea that the moment sits in exchange for the time taken to generate it is appealing, and there is apparently a deontic note to the discussions of this evaluation, it this did not effectively reflect the forms of valuation in this data.

This complexity leads back to some of the work from Chapter 3 and a parallel development to Moments of Truth which relates to value and periods of time. Kahneman et al.'s (1993; 1997) 'peak-end' phenomenon suggests that moments of peak pain (or pleasure) will have more influence on evaluation of an episode if felt at the end than part way through. This also leads to 'duration neglect' (Kahneman, Wakker and Sarin, 1997), where a longer episode of pain can be evaluated as better than a shorter episode of the same pain if the peak pain is further from the end. This suggests that moment has a greater or lesser role in defining an episode, depending on its chronological position in that episode. Somewhat counter to this, Miron-Shatz (2009) found that evaluations of a day did not exhibit the 'peak-end' phenomenon, and the evaluation of a remembered day followed the averaged experience. One explanation is that an episode of pain in a medical procedure (as investigated by Kahneman et al.) is more likely to be evaluated as an episode by the participants than is a day. An episode of time seen synoptically by the individual may be more easily defined by a moment than a duration of no particular relevance. A day, as a logical unit of social time, is less likely to be unified and defined by a moment. Proposing the defining role of moments in providing a reference to episodes, Miron-Shatz (2009*)* suggests: "It appears that for ends to matter in the overall evaluation, they need to define a trend and carry a defining meaning for the event".

The valuation through the moment found in this study and in the 'peak-end' phenomenon point toward episodic valuations based on the meaning attributed to important moments.

8.6.3. Freedom

The freedom provided by Reference Moments to the individual includes a freedom to access the memories and the ease of access provided by these moments to memories and imagined past and future episodes.

This aspect is also new to work on Moments of Truth, but can be linked to work on the 'experience economy'. Providing memorable moments was identified by

Pine and Gilmore (1998) as a way of helping an experience survive into the future, by providing access to memories of that experience. The freedom to re-visit individual experiences through these moments describes the same phenomenon from the perspective of the individual. While the phenomenon is not new, an individual perspective may help the provider in using it.

One example would be the intention to create intense experiences. A simplistic ‘more is better’ approach to moments may be misplaced and it may be better to reduce the number of moments, reducing the individual’s ‘freedom’ to access memories. A regular flier may value the invisibility of transit in her memory, rather than being able to recall specific flight experiences. Certain parts of an experience, for example payment, may be better forgotten. This links once again to Beaujean et al.’s (2006) “high amounts of emotional energy”. The moments may be defined by the individual, but if ‘emotional energy’ can be minimised, the moments are more likely to be forgotten. Finally, it may be better to concentrate on allowing the individual freedom to travel away from the present experience by helping them to access the past or future.

8.6.4. The use of Reference Moments

I argue that these moments have a practical role in recalling experience, linked to the nature of recall. Every time an experience is recalled, the process of reassembling elements of the memory into a narrative whole is needed. The moments provide a focal point for this recreation, a way to draw the different elements from memory and a prompt for the pattern to link them. This ‘reference’ role allows the moment to perform an indexing task, a way of linking into the past.

The coherence of memory, of a remembered experience can be drawn from the moment used to recall it. Linked to the story or narrative of the memory, it can be unfolded from the ‘moment’. This unfolding is usually backward in time; by the nature of time the moment reflects what has happened before, but where

the moment is a trigger in the narrative for what happened after, the memory can be unfolded forward. It is the nature of the memory, the nature of the episode that is recalled which sets its apparent duration. There was no correspondence in the data between the nature of the moment and its clock-time duration.

By their nature, Reference Moments are a narrative device; they refer to the narrative of the memory. They also provide a narrative device for sharing stories with others; telling stories to other people. Working as the punch line or defining moment of a story, they provide a focus for sharing with others. This opens a question of whether they were the moment used as a narrative device in the interviews of this study, they were used by participants in retelling the story to themselves, or used purely as reference in recall. This question cannot be answered definitively by the methods of this study, relying as it does on interpretation of self-representation. It is worth noting that these three processes are not mutually exclusive or even markedly different. They all involve using a moment in a narrative role, characterising and providing access to an episode. It is likely that retelling the narrative to others influences the way a memory is reconstructed around a defining moment and vice versa. These are likely to be interrelated and intertwined.

8.7 Summary

It is in services management that the managerial use of the phrase Moments of Truth emerged, and in services management that this construct is most prevalent. The construct of Reference Moments can be described as a Service-Dominant Logic based alternative to Moments of Truth.

Reference Moments differ from Moments of Truth predominantly in perspective; Reference Moments examine use by the individual, Moments of Truth take the provider perspective, placing the individual as consumer. The provider and consumer perspectives of Moments of Truth align in some cases, and the usefulness of different definitions in contexts within service management are not

challenged here. What is proposed is that the evaluation of ‘truth’ is the individual’s, and seeing the moment from the individual’s perspective can illuminate that evaluation. The moments of contact may not be important; the moments described by an individual are likely to be of reference to wider episodes rather than Moments of Truth in themselves.

The uses of moments to explain and justify do not necessarily reflect the evaluation process, and the evaluation of moments and episodes follows processes not universally described by simple rules such as averaging, representing truth, or peak-end. Among other roles, Reference Moments are characteristic, defining and enabling.

This second emergent theme from this study, Moments, is drawn from data separated from a provider view, not linked to particular products or experiences. This follows the shift in perspective from the provider to the individual. It has led to the central construct of Reference Moments and three sub-constructs: defining, payoff, and freedom. Each of these represents phenomena present in part in other work, but draws them together to provide a view of the role of moments which adds to the construct of Moments of Truth.

Defining aligns in part with the implicit assumption in Moments of Truth that a moment reflects something important to the individual, but departs in suggesting what is reflected. Rather than the moment itself, it defines a period, an episode, or even an epoch of importance to the individual.

Payoff is a valuation which draws together Moments of Truth and experience economy strands of previous work. It is distinct from economic exchange valuation as the moment is not exchanged for money or time. The moment is only a representation of what is gained and on the other side, the time sometimes described similarly to a sacrifice, is integral to creation of an episode represented in the moment.

Freedom and the role of the moment in accessing memories and imagined pasts and futures provide a way of understanding how moments might be effective for both the individual and provider in different ways. Beyond the idea that there are certain moments in a provider's process consistently important to the individual, the creation of memorable moments can be adopted to an episodic individual centred view of interactions.

As with Disposition discussed in Chapter 7, I claim that these constructs add incrementally to existing work and the theme contributes to the understanding of the Moments of Truth construct by moving to an individual perspective. This provides insight into the roles of moments in remembering and evaluating episodes. This contribution uses the perspective of FP10a to provide insight into the nature and valuation processes around Moments in individual's lives. This once again links to the research questions regarding value outside traditional marketplace exchanges, and the practices individuals employ when incorporating time in co-creating value-in-use, and also how individuals perceive time within value creation processes.

Chapter 9

Thematic Analysis: Remembering with Objects

or

The Shame of Everyday Time-Travelling Genies

9.1 Introduction

This chapter looks at the use participants made of objects in remembering and in episodic future thinking. It is argued that these objects are used to recall the past and to project into the future, allowing the participants to travel in time, to experience the past and the future to some extent. This activity is commonplace and coloured with shame.

The first trigger for this idea was in watching people handling objects at a cycle jumble, and it grew out of an example of how one man described using a bicycle to re-experience the past. The bicycle, a Penny Farthing, was large and slightly inconvenient in the house and served no 'practical' purpose. It transported him to the past (or the past to him), yet it had not featured in the past he was re-experiencing. It had been acquired for its role in the present, recalling and re-forming the past to experience in the present. The description of the re-experiencing practices carried overtones of shame. Because the object allowed him to travel in time and was activated by rubbing, I termed it a *genie* and the name remained for its magical, biddable properties.

This practice existed across various participants and while the practices seemed different, many instances were identified and in each case, there seemed to be a process of value creation through the re-experiencing of memories and imagining the future, or 'episodic future thinking'. Analysis led to

no unifying or universal pattern, but to some common constructs describing patterns of behaviour within the heterogeneity of individual processes.

The analysis in this chapter overlaps with several different areas of prior work, including nostalgia, ritual, grooming, and fetish. The processes that are described here provide the basis for an incremental contribution particularly to one of those areas; fetish. This contribution is first in the commonplace nature of the processes of fetish. The second is in the detail of processes which vary from those previously described. The final part is by bringing to it the construct of shame and providing explanations for that shame.

To bring these several areas together, this chapter starts with an overview of some of the work in those previous areas; nostalgia, ritual and grooming, fetish and shame. A short section on analysis leads to the results of that analysis; the nature of genies, their emergence, use and objective value. The discussion begins with a reflection on the nature of shame encountered before two explanations for that shame. A discussion of the work and contribution lead to the conclusion.

9.2 Previous Work in Consumer Behaviour on Using Objects to Remember

Using objects to remember is not uncommon and has been examined in different ways within work on Consumer Behaviour. Price et al. (2000) noted a participant “uses these turtles [important objects] to transport him metaphorically in time”. Mementos have been seen as embodying emotional, aesthetic and meaning experience (Desmet and Hekkert, 2007), and different attitudes to objects as mementos have been examined (for example Wallendorf and Arnould, 1988; Piron, 2006). In a wide ranging study, Belk (1990) examined possessions in maintaining a sense of the past. More specifically, work has been carried out on nostalgia, and the processes here reflect aspects of ritual and grooming, and fetish. This study adds to this work by providing insight into

the creation and use of these objects within the groups studied, specifically drawing together the broad base of temporal use, and examining the creation of the objects, fetishistic use and the shame attached. Shame as an area of value reflects a nexus of conflict between individual and social value, and not just an episodic judgement (as is guilt) but a continuous reflection and projection of valuation.

The phenomena of this chapter therefore overlap with several areas of study and these are discussed briefly below. Nostalgia, rituals and grooming are discussed to position this work, but the contribution is not to those areas. Fetish and shame offer the basis for the contribution, so they are introduced here and returned to in the discussion of section 9.10.

9.2.1. Nostalgia

Remembering with objects overlaps with the phenomena described within work on nostalgia. Descriptions of nostalgia have evolved from a longing for home, (Holak and Havlena, 1992) through Belk's "wistful mood that may be prompted by an object, a scene, a smell, or a strain of music" (Belk, 1990, p.670). It now encompasses broader conceptions, for example Holbrook and Schindler's:

"A preference (general liking, positive attitude or favourable effect) towards experiences associated with objects (people, places or things) that were more common (popular, fashionable or widely circulated) when one was younger (in early adulthood, in adolescence, in childhood or even before birth)"
(Holbrook and Schindler, 2003)

This last definition follows others in referring to nostalgia as a tendency; 'nostalgia proneness' as Holak and Havlena (1992) describe it: "A bittersweet longing for things, persons, or situations of the past" (ibid). This "refers back to a an earlier period in an individual's life, possibly ranging from ten to seventy years, and draws on based or selective recall of past experiences" (Holak and Havlena, 1992). This links with attitude to the past (Holbrook and Schindler,

1994) and attitudes to time more broadly (Feldman and Hornik, 1981). One common characteristic of these constructions of nostalgia is that they are widespread but selective: “Nostalgia is a self-conscious, bittersweet but predominantly positive and fundamentally social emotion. It arises from fond memories mixed with yearning about one's childhood, close relationships, or atypically positive events” (Sedikides et al., 2015*)*.

There are various functions attributed to nostalgia from preserving identity through major discontinuities in life, perhaps liminal change (Davis, 1979) to the broader contention that it “bolsters social bonds, increases positive self-regard, and generates positive affect” (Wildschut et al., 2006) and raising self-esteem (Hepper, Ritchie, Sedikides and Wildschut, 2012). The nature of nostalgia has been explored in terms of the themes, subjects, and key types (Baker and Kennedy, 1994; Holbrook and Schindler, 2003), and work has related it to age and time of life such as the peak of musical nostalgia (Holbrook and Schindler, 1991).

This broadening of the function is matched by a broadening of the definition of nostalgia. The longing for things past points toward a past that was separate, cut off by discontinuities. As recent definitions by groups of scholars have broadened the scope to something prevalent and universal (Sedikides et al., 2015), the function has broadened to include more than continuity and point into the future with optimism (Cheung et al., 2013).

This broadening risks losing the meaning of nostalgia. Stephan et al. (2012) separate nostalgic memories from other positive memories by being “unusual and meaningful, preserved across time”, involving “a greater number of abstract terms and higher-level construal while entailing concrete elements linking past to present”” (Stephan et al., 2012). This comes close to being simply important and relevant memories. Recalling positive and important memories can be expected to have a broad range of positive functions from affect to identity. The orientation also risks losing meaning; once nostalgia points into the future as well as the past it loses its origination.

The nature of nostalgia has changed, therefore, from an aching for the lost past, often seen as aberrant through a particular orientation for things past. From there definitions have become broader to encompass a large proportion of all remembering and hinting at projection into the future.

This study picks up that broader scope of remembering and projecting into the future, going beyond more established conceptions of nostalgia. This is why the processes here are not described as nostalgia. The processes described here fall partly within definitions of nostalgia, but also spread beyond; remembering with objects incorporates memories which may not be of a lost past, involve a past orientation or follow Stephan et al.'s (2012) broader definition. It is almost exclusively personal here rather than nostalgia as communal (Davis, 1979; Brown, Kozinets and Sherry Jr, 2003). Nostalgia is a part of memory-related processes and established work in this area offers a partial view of these processes.

Research into nostalgia has looked at stimuli or triggers for the individual (Holak and Havlena, 1992; Wildschut et al., 2006), commercial approaches such as advertising (Muehling, Sprott and Sprott, 2004), and brand incorporation of nostalgia (Brown, Kozinets and Sherry Jr, 2003). It has been recognised that objects can be important in nostalgia (for example Holbrook and Schindler, 1991; Holbrook, 1993), yet there has been limited work on the development and use of specific objects in nostalgia. This activity relates to other work such as ritual and grooming.

9.2.2. Ritual and grooming

Rituals, ritualised behaviour and grooming have an important position within Consumer Behaviour (Otnes and Lowrey, 2004). Much research on rituals and grooming stems from the works of Rook (1984, 1985) and McCracken (1986). Both link rituals and grooming with meaning and the processes of meaning

making and transfer. Rook separated artifactual and psychosocial aspects, and extensive work has developed related to objects (as in this study).

Ball and Tasaki (1992) examined ritual in the attachment to objects and the role in self-concept; Holt (1995) went further, conceptually integrating self and object. The objects as part of ritual range from the temporally short lived such as food (for example Marshall, 2005), through clothing (Coskuner and Sandikci, 2004) to the singularised objects of Price et al. (2000). Beyond objects, much work has examined ritual in the interaction between brand and meaning (Fournier, 1998) or ritualisation of the individual (for example Chun, Gentry and McGinnis, 2005)

Ritualisation of the individual or the individual's role in ritual do not remove the strong social elements of ritual (for example Gainer, 1995) and "although possession, grooming, and divestment rituals may be personal, the majority of rituals require the existence of a group" (Sobh, Belk and Wilson, 2013). The social nature of ritual was separated from individual ritualised behaviour by Tetreault and Iii (1990), though many note the individualisation of rituals (for example McGrath, 2004) and not all accept that separation. The phenomena here are largely private, idiosyncratic and in self-time, and according to Tetreault and Iii's separation are ritualised behaviour rather than ritual, however the social, particularly in the perspective of the other is present in these behaviours.

Just as work on rituals has an individual or an object focus, grooming is often separated between grooming the self (or other people) and the object or possession. Rook's 1985 examples concentrate more on grooming the individual, and this has been a fruitful avenue of exploration (Ustuner, Ger and Holt, 2000; for example Gentina, Palan and Fosse-Gomez, 2012). McCracken (1986) emphasises the grooming of objects, and this has similarly led to a range of studies (for example Hirschman and Labarbera, 1990; Peñaloza, 2001; McKechnie and Tynan, 2006).

The behaviours in this study follow some of the descriptions in this rich seam of work. The rituals and grooming such as 'the enactments of social and individual myths' of Rook (1985) and goods used "as markers of time, space, and occasion" (ibid.), are descriptive of some of the activities studied here. The 'fantasy' of rituals described by Rook could align with the travel into the future. Hoarding and divestment rituals (Moghimi, 2013) are perhaps present. The exchange, possession, and grooming rituals of McCracken (1986) are evident, projecting into the future involves divestment or disposition. McCracken described grooming as a transfer of symbolic properties, here the properties are memory added by the individual. The participants are extracting the meanings they themselves have added to the object. There is an example of a gift given with clear meaning of associations, perhaps through gift ritual.

This rich field provides context for this study. This is not a study of individual ritual, though ritual or ritualised behaviour is present. The objects are groomed in a range of different ways. This study does not add directly to work on ritual and grooming, but the work is used as sensitising theory in the analysis of fetish and shame.

9.2.3. Fetish in Consumer Behaviour

The objects used in this study were described by participants as having power over the individual and representing something larger. These aspects, and the cognitive processes described, link with existing work on fetish in Consumer Behaviour and the fetishistic nature of the phenomena here is discussed later in the chapter.

Within Consumer Behaviour studies, Belk (1991) explores fetish use, and Rook (1987) some of the powers invested in objects. Schroeder (2005) and Schroeder and Borgerson (2003) examine fetish in visual communication such as advertising, focused on psychological fetish. Fernandez and Lastovicka (2011*)* developed a "dynamic cyclical model of fetishization appropriate to an age of mass production", based on a study of replica and relic musical

instruments (see this paper also for a more detailed examination of literature around fetish and consumption). This model builds on Ellen's (1988) four 'underlying cognitive processes' of creating fetishes and incorporates processes of imitative and contagious magic encountered in the use of replica musical instruments. Ellen's processes (discussed in detail later) are proposed as universally present in all three traditions (Ellen, 1988), and Fernandez and Lastovicka (2011) did not challenge that, suggesting they may not be sequential or static and combining the ideas of magic in creating the cyclical model appropriate to the context studied. Taking one remove from consumers themselves, Cayla and Arnould (2015) present commercial ethnography through the construct of fetish. In this, the consumer themselves were fetishised through the mythical archetype of the sovereign consumer. For Arnould and Cayla, studying individuals in the context of organisation this persistence of fetishistic practice was part of sensemaking.

9.2.4. Previous work on shame in Consumer Behaviour

Apparent in the participants' discussions was an element in shame attached to their behaviour and this forms part of my discussion. There is a recognition that shame is an emotion related to consumption (Bagozzi, Gopinath and Nyer, 1999; Laros and Steenkamp, 2005). Although many forms of consumption may be considered shameful, shame has not been studied as extensively as other emotions (see for example Laros and Steenkamp, 2005).

The predominant strand examining shame in Consumer Behaviour studies springs from the principle of differential emotions: "that there are a number of discrete emotions that can be differentiated in terms of their neurophysiological underpinnings, their facial patterns, and their experiential/motivational characteristics" (Izard, 1977, p.101). This affords a means of separation of emotions such as shame, particularly from close relatives such as guilt, and supports the use of measurement instruments such as DESII (Izard, 1977) by Westbrook and Oliver (1991), Oliver (1993) and Liljander and Strandvik (1997) or TOSCA (Tangney, 1990) by Mattila and Wirtz (2004). Both of these have

used retrospective evaluation of emotions through participants' grading of experienced episodes or periods. The DESII instrument involves a five-point scale for each of the following emotions: sheepish, bashful, shy (collected as ‘shame’) and repentant, guilty, blameworthy (collected as ‘guilt’). This strand relies largely on constructions of shame from established work within psychology, and is often linked to shame’s close relative – guilt. Laros and Steenkamp (2005) identified Izard (1977) and Storm and Storm (1987) as the two sources of shame as used in Consumer Behaviour studies, though other work (for example Tangney, 1990) is closely related.

These definitions of shame centre on negative feelings toward the self. “Shame is a self-conscious negative emotion resulting from a negative evaluation of one’s global self” (Mattila and Wirtz, 2004; citing Tangney, 1999). This is in separation from guilt as an evaluation of some actions: “Guilt results from wrongdoing” (Izard, 1977, p.423). This difference is between a deficiency of self judged by others and a negative, generally moral judgement by the individual of an act, event or thing for which they are responsible (Roseman, 1996). Empirical support is partial, for example Roseman (1996) found no support for guilt as a moral judgement separating guilt from shame. Other features of the two emotions follow these definitions: Han et al. (2014) propose that guilt relates to episodes, while Mattila and Wirtz (2004) posit that people are much less likely to report shame. Rationality is also incorporated: “While shame befuddles one’s thinking temporarily, guilt stimulates a great deal of thought, usually cognitive preoccupation with the wrongdoing and the development of schemes for setting things right again” (Izard, 1977, p.425). To characterise these definitions, both shame and guilt are based on the judgement of the self from the perspective of others. Shame is a general negative appraisal of the self which leads to an irrational distancing and limited positive action, compared with guilt which is centred on discrete actions and the immediate, and prompts rational attempts to set things right.

This separation of guilt related to episodes from shame related to opprobrium provides an explanation for the greater exploration of guilt compared to that of

shame in existing work on Consumer Behaviour. If consumption is seen as a process centred on purchase and a limited scope of activities and events, guilt is more likely to be identified than shame, unless purchase is related to a shameful ongoing aspect, for example with addictive behaviour. As an emotion prompting rational behaviour modification, guilt is also more compatible with rational choice and behaviour modification around purchase. This study however is not centred on a linear consumption process, and the value creation processes here are repetitive and disconnected from purchase. They reflect repeated actions rather than unique events.

Applying the definitions explored above to the emotions identified as shame in this thesis, the emotions are characterised by repeated behaviour; an expression of the self and some expected opprobrium from others. They are rarely limited to individual episodes, though episodes are used to describe them. Rational, cognitive descriptions were offered in several cases and none demonstrated the befuddlement of thinking described by Izard (1977), but this reflects the reconciliation of the individual with ongoing behaviour rather than an attempt to change. The emotions were not a close fit with the shame measures from DESII: sheepish, bashful and shy, but on the other hand were far from the measures of guilt: repentant, guilty, and blameworthy.

The shame here follows the same general definition of previous work in Consumer Behaviour and the roots in psychology of those definitions. It departs from that work with a less common qualitative approach, looking at processes rather than quantitative links. Relatively little existing work approaches shame related to everyday value-creating processes, although Izard (1977) proposes that shame is associated with everyday positive emotions: “In whatever situations we have invested interest or enjoyment we may find occasions for shame” (Izard, 1977, pp.394 & 397).

9.2.5. Summary of previous work

This study overlaps with a series of areas; nostalgia, rituals and grooming and fetish. To these it brings the element of shame. The contribution of this work is in the areas of fetish and shame, specifically in the processes of fetish and the existence and explanation for shame. The processes include the creation and maintenance of the objects, and the haptic element of remembering.

9.3 Analysis of the Data

Similar practices to the initial example of the Penny Farthing existed in other interviews, so all interviews were analysed and coded using a simple stage one descriptive code of ‘genie’. This was applied to examples and counter-examples, and was used to develop first ideas of themes and the extent of the practice. Between 60 and 70 quotes were identified and analysed for themes. As initially expressed, these were intermingled in complex ways, so a set of 18 loose sub-codes was developed to express those themes and were applied to the quotes. Some of these emerged as second cycle codes, such as ‘Genie goodness’, and in this case led directly to the category of objective value. Pairs such as ‘genie iconic’ and ‘genie indexical’ were subsumed with others such as ‘genie pop up’ into the category ‘genie emergence’.

This second cycle coding also helped to refine the definition of the construct, and as a result 2-15 quotes were eliminated as similar but separate phenomena and a similar number of new quotes were identified. Sixty quotes were finally identified as instances. This had an impact on categories such as goodness and each code set was reviewed and edited. These first and second cycle codes were separated, merged and refined in description to develop the constructs and themes expressed here.

9.4 The Nature of Genies

Genies are objects used to bring experience of the past or future to the individual’s present. Some are mementos – reminders kept or given, some are

not, and the objects here are defined as genies by their use; they may not have been involved in the original experiences, but are used to recall them. No special power is formally attributed to the objects, though descriptions of them and their use incorporate power well beyond their use as simple tools. Many are attributed with some objective value and through this, the power to influence behaviour of others.

They can bring back memories in different ways. “Look at it. Enjoy it... well you feel it, you touch it” (R7:226-234). The memories are seen “in glimpses. As years pass you’re unable to ... you know, to think in cinegraphic terms but nevertheless I remember having some very pleasurable days out on the machine” (R7:262). “You know you’re standing there thinking about it and then the phone rings and then you’re brought back to civilisation and the present day” (R7:266). “I don’t clean the bike after L’Eroica [a popular old bike event in Italy] I leave the dust on it until I’m getting it ready for the next year. It’s the white dust of the white roads. I cleaned the bike after La Ronde [in Belgium] last year and it wasn’t the same. I can just come across the bike and remember” (R2:44).

Objects take a role in facilitating episodic future thinking; imagined future episodes experienced in a similar way to memories (as opposed to semantic future thinking; logically knowing something could happen). The objects appear to help in creating the future experience through their tangible presence: “when I do go to Castle Combe next year I'll take it up there as a unicycle next year and have a ride around the track up there. Because it's like going round on my little one and it was so tiring I thought 'god!' [Laughs]” (R10:880). Similarly, “You will be there on the run and thinking about what bike to use next year, how to modify it; this hill could do with slightly different gearing” (R2:28).

While genies generally seem personal and unique to the individual, they can be shared to some extent where the memories are shared, as in this invocation of the future between two close respondents:

A: “we have a 1930s tent as well …”

B: “I want to make them because it’s really nicely made”

A: “it’s unbelievable. It’s lighter than our modern camping tents.... And we have loads of fun ... when we take it along. And we’re going to do that for [big event] next year aren’t we?”

B: “Are we? Oh, okay. [laughs] ... [that] will be fun.” (R45:443-475)

9.5 Genie Emergence

Three elements stood out in the development and maintenance of the genies; a single incident, accretion and perceived duration. These were not mutually exclusive and most people described two or even all of these with respect to the same object.

9.5.1. Single incident

A single important incident is sometimes identified as the generative root. In the case of one bicycle: “I’ve got a 1901 Pierce from America and as soon as I saw it I thought it’s a remarkably beautiful thing” (R3:219).

In another case: “I was absolutely fascinated... with this mechanical thing [a lamp]... It is terribly tactile. And I thought this was great and then the bonus with the sort of fabulous colourful box ... and I remember [pause] then it ... then after you look at it, you know and everybody else looked at it as well, oh that’s fabulous, isn’t it?” (R7:510). The participant had acquired this and still has it, almost 50 years later. The power of this object is maintained by a second element; accreted memories.

9.5.2. Accretion

Accretion was a more commonly found process in developing a genie, a process of accretion of memories or ‘pleasurable experiences’ (R7:068). For the lamp, handling, showing and creating new memories appeared to maintain its power. The accretion can be explicit: “You know slowly but surely, from having brought the thing home and then looked at it, I’m adding to its... I’m mentally

adding to its value all the time" (R7:238). Sometimes it is the accumulation of specific events such as the Penny Farthing cycled from Lands End to John O' Groats, 110 miles on one event, and "I did the Retro Ronde on it the last couple of years and that's on cobbles in Flanders; no one had done it on a Penny before for very good reasons, it's on cobbles. But the year before I did it on a Penny I worked out, oh, there's a little track here and you can go to the side here and there's a gutter there and I could probably do most of this without walking" (R3:227). For some there is recognition that accretion can switch to erosion with over use and indistinguishable memories (though no example was found where this had happened): "I mean Marc Bolan may have got bored sick of 'Let's get it on' because he probably had to perform it a million times ... I live in fear of Nick Drake's music becoming common place because I know how important, how powerful it is ... and I'm very careful about where I listen to it and when I listen to it" (R3:355).

9.5.3. Perceived duration

The third aspect of genie development was perceived duration of ownership or acquaintance. This is separated from accretion by the absence of distinct memories. A vintage bicycle: "… five or eight years of pleasure, having used the machine" (R7:068), a vintage car: "There's a lot of me in there and I restored that about 23 years ago" (R8:469), or modern bicycles in two examples: "It was really good. It lasted me '97 to 2001 when I retired, every day to [work] which was really good" (R10:704); "It's an emotional attachment only. They're the ones that I've done the most miles on" (R3:223).

These three elements perhaps reflect the construction of the memories involved; one strong memory, which is likely to fade, a series of memories, built upon each other which maintain the importance of the object, or a series of memories which coalesce and become indistinguishable, sharing a generalised pattern and triggering some group of emotions.

9.6 Intention and Use

The intention, or lack of intention, to create an object with this power was an issue often expressed through narrative, along with the use; how it demonstrated that power.

9.6.1. Intention

While some of these objects were actively sought, their power as genies was not intentionally created in the majority of cases, and some form of serendipity was involved in developing the specific object in each case. Some existed before acquisition as idealised or specific objects to be sought, the specific “I’d seen that about 15 years ago at Montlhéry and thought well if you’re going to have a tourer, that’s the one to have” (R8:453), or the more general “a man and a woman came to the school and did a little display on a sort of raised table about 8ft in diameter ... the bloke picked somebody out from the audience, which was me, and put me on his shoulders and whatnot. Then he got this unicycle and rode around on this table with me on his shoulders on a unicycle. And ever since that day I wanted to build a unicycle.” (R10:116)

In several cases, the power or importance was identified when the owner was close to losing them: “I was going to buy a new bike but after getting close to the exchange ... I don't think I could have got rid of [it] which would have been because my wife bought it for me as a Christmas present one year, you know, and now she's gone on it's sort of... it's got a little bit of... I didn't realise it at the time, it wasn't until afterwards that I'd be like yeah, I didn't really want to get rid of it in the first place” (R10:700). In one case, the loss of the object was felt for 30 years: “I had to sell it .... and I … and the moment I sold it, if you will, I much regretted ever doing so” (R7:044). After 30 years, he subsequently bought another, very similar object which serves as a genie. This example forms a link with theme A: disposition. The genie was sold and only after that disposal were the powers realised or generated. An iconic replica was purchased to take the form and substance as a genie.

Most develop over time, their power revealed by use. For one it is a particular helmet: “Roger kindly, before he died, gave me his bunch of bananas helmet, one of those leather helmets. I used to have one myself when I raced years ago but he gave me his one and yeah” (R6:095). Another built up the power of a bicycle through riding and discussing it with others: “I’d had my geared front driver for donkey’s years, through research he identified it, contrary to expert opinion, so the experts aren’t always right” (R8:513-517). It is through time and use that this object has become important.

Two participants used maps as genies, marked with their rides and routes. For the first, this was expressed practically: “I feel a bit cheated if I don’t get… [to ride a new road] because I like to mark up the Ordnance Survey maps where I’ve cycled” (R9:220). The map is used to recall only part of his life, an epoch: “I don’t mark up the map with what I did when I was a teenager... and I’ve never marked up the map with the stuff I did when I was in my 20s, er I only marked up the stuff I started doing when I restarted in 1989 or whenever it was” (R9:296). There is a tension with the near-sacred status of the map: “for many years I hated the idea of marking an Ordnance Survey map, I don’t think you should do it” (R9:226), so “I just put little dots up the roads that I’ve been over, sometimes across the fields I’ve been over by mistake you know. But I also keep a road atlas I just draw it over the things. Around this part of the world it looks quite dense” (R9:222).

The second example of map as genie involved marking every road on one map: “I’m just collecting them” (R3:383), “I can’t do something normal without making a record of it or ticking a box that I’ve done it. So that’s all... really if I’m going to cycle these roads I would like to be able to say Suffolk, sheet 156, done the lot” (R3:351). Beyond the rides, this map carried with it the memory of his father: “My dad said to me when I was very young: ‘I probably cycled every road in Ireland’... There’s no way he will have cycled every road in Ireland. You don’t live long enough to do that. But I did think, okay, that’s my way of collecting” (R3:351).

9.6.2. Using, touching, marking

The use of these objects was closely associated with some active involvement. Many were used in their common role, for example the ‘bunch of bananas helmet’ (R6:095) was worn on rides; the bicycle ‘my wife bought’ (R10:700) was ridden regularly; the ‘1930s tent’ (R45:443) used for camping. This and the unicycle were in past use and also projected into specific future use: “I'll take it up there as a unicycle next year and have a ride around the track” (R10:880). In each case the use provided a reason or an excuse for contact and access to the linked memories.

Some objects are beyond their original but remained in physical contact. The originating example, the Penny Farthing in the house, was beyond its original use; the owner no longer rode it: “I’d kill myself if I got on it now” (R7:228). Instead he would “Look at it. Enjoy it... well you feel it, you touch it” and it is “very tactile” (R7:234), and memories are conjured.

Going beyond the physical contact of rubbing or maintenance, adaptation would bring the objects into life. For the two examples of maps, marking was part of the creation of the power. In the first example: “I’ve got old Ordnance Survey maps in the loft” (R9:229). These were protected and unmarked, but also without power. Instead, the marked map would be opened and the rides recalled: “If I was looking at the map I’d probably you know reminisce to my little self that I etc. etc.” (R9:316).

The second example of marking a map involved denaturing it, colouring every road black: “as soon as you start colouring all the roads in black you don’t have a clue where you are” (R3:351-355). The process of marking did not denature the rides or memories, however: “So riding a road that’s black doesn’t make me think, well I’m not interested in the roads that are black because I’ve done them. Because every time I go down a road it’s a different time of the year, it’s a different... and I can really, I can really see how people who do the same route

on a bicycle there's something new every day. The weather's different, the light's different, and what is amazing is how the route is totally different coming back. So what I should have done is done a black line for one direction and a red line next to it for the other direction" (R3:355).

Haptic interaction seems important in the process of using these objects, as they are not just kept and looked at, they are used, touched, maintained, adapted and marked. The genies are activated by touch, if not always rubbing.

9.7 Objective Value

Going beyond the power of remembering for the individual, one theme which appeared very commonly was the attribution of some quality to the genie which was objectively good, or good from others' perspectives. This went beyond the judgement of the individual, history with that object or the perceived duration of ownership. It placed the judgement externally with other people or beyond; some unquestionable value. The value took different forms; intrinsic and extrinsic.

9.7.1. Intrinsic value

Many assertions of value centred on the aesthetic or on the craft involved in creating the object:

"if you're going to have a tourer that's the one to have because it's the deluxe version with all the nice trimming and in really good nick." (R8:453)

"It's actually walnut deck at the back with a mahogany edging, absolutely gorgeous actually... It looks very original and of course good aircraft practice because you keep the weight down..." (R8:473-477)

“[A 1901 bicycle] it’s a remarkable beautiful thing... engineering-wise it’s just... full rear suspension, full front suspension, adjustable handlebars, just a work of art.” (R3:219)

“well the best thing I ever bought and my brother still has it, is a library clock, a full glass library clock of the most superb quality.” (R7:450)

“Of course it was an incredibly expensive bike at the time, you know it was half as dear again as an Ultralite... it’s beautiful and I’ve got a queue of people who want it.” (R8:693)

9.7.2. Extrinsic value

Some described more extrinsic or instrumental value, strength in extreme circumstances or the quality of the object's performance:

“It’s incredibly strong. I had a BMW run into the back of me and there’s a little mark on my fabric on the tail because he ran straight into the tail… It destroyed his bonnet.” (R8:481)

“I used to wear frames out as well, they'd crack or break and things would go on them, yeah... so the Galaxy was one that nothing happened, it was really good.” (R10:714)

“It’s an absolute delight to ride, it really is.” (R8:709)

“it rides so beautifully you can see why they raced them. It’s really smooth, you know, straight line around the track. It’s as good as your legs can give.” (R3:111)

“I think the Swift because it is such fun to ride... I’ve ... only had it for just over a year but every ride I’ve done on it has been great fun.” (R8:721)

For some of the objects value was attributed in their nature as exceptional examples of a particular type, sometimes also idealised:

“I spotted you know, 1910 Path Racer and they’re incredible machines, they’re so light and so well built and of course they did all their own thing, the technology appealed to me and of course I’m a bit of a technology freak.” (R8:070)

“the chap said 'well the same as what you've got will be £1,300’ and he said it wouldn't be as good as the frame you've got there because that was when they were working on their best.” (R10:688)

The Penny Farthing built in 1886 is “in a way in better condition than I am because I would argue that it’s in better condition than when it was made. I’m not.” (R3:049)

A bicycle the owner has constructed “using the best period parts available” (R2:028)

While the emergence of the genies related largely to the individual, through the time spent with an object, a single important event or the accretion of associations, the assertion of value described here is external to the individual. The aesthetic value is not asserted as the participants’; the extrinsic value is not that it suits the owner but that it is strong or is a pleasure to ride or a fine example of an ideal. The objects are good to others, almost universally good and good *simpliciter*.

This emphasis on some external goodness appears to be a form of justification for owning the object, for retaining it. The power to the individual is not sufficient; there is some external judgement which makes the object worthwhile. Related to this ‘objective’ or external value is the power of the object over the owner and over others.

9.8 Power over Others

The qualities attributed to the objects often merge into power over the owner beyond the power to bring memories. A common theme is where the object has led “you to have experiences you wouldn’t have otherwise” which links closely with accreted memories, though with a passive perspective. This passivity in the face of the object’s power can be extensive: “someone once said to me before I started riding Pennies, ‘Once you get on one you’ll never get off’ and it’s quite true” (R3:227). In a similar way to objective value, this offers a justification for owning it.

Less commonly the object’s power reaches beyond the owner to power over others; it has some objective quality which makes other people behave or respond in some way:

“And let me tell you, when I show it to you, you will be hard pushed not to do the same, because you then start admiring the technology of its build, the appreciation of the fact that it’s 140 years old, coming on for now, 130 years old, how the thing has survived in such good condition. Possibly how much better an example it is than the one I used to own.” (R7:238)

“But I always swear that Higgins, because I’ve got two Higgins trikes as well, I always reckon Higgins will coast uphill, it’s got the geometry spot on. It’s like a wheel barrow, if you get a wheel barrow in the right position it will wheel itself, these trikes are like that and that bike is as well.” (R8:713)

“And all the way through the trip more people talk to you.” (R45:619)

This attribution of power over the owner and even over others is perhaps the ultimate justification for the genie; if others ‘will be hard pushed not to do the same’ then there is every excuse for the behaviour of keeping and returning to the genie. The apparent need for an excuse, the defence, points toward something aberrant in having the genie, that there is some shame in it.

9.9 The Shame of Using Genies

This chapter examines not only the processes of remembering with objects but also the shame which is involved.

In the review of previous work in section 9.2.4, established descriptions of shame were summarised as based on the judgement of the self from the perspective of others, a general negative appraisal of the self which leads to an irrational distancing and limited positive action. Shame is likely to reflect ongoing behaviour seen by individuals as negatively judged by others.

The processes described here were ongoing. The participants showed limited inclination to stop or change, in line with established descriptions of shame. The reflection of negative judgement from the perspective of others is more difficult to identify definitively. Shame around ongoing activities which bring pleasure is unlikely to be discussed freely and self-reporting descriptions (for example the sheepish, bashful and shy of Izard's (1977) DESII) are based on experiences of encounters with others and culturally specific.

For this thesis, the existence of the negative judgement is inferred from the descriptions and behaviour of the participants. These behaviours included deprecation or belittling of the activity and the attachment to the object, reluctance to discuss the activity, expressed discomfort with the activity, and diversion to other valuations justifying the attachment and the retention of the genie object. The prevalence of these behaviours was striking. In the overwhelming majority of cases respondents used at least one of the behaviours and often a combination. Each example on its own would be equivocal, it is the prevalence which leads to the inferred presence of shame.

9.9.1. Deprecation

In some cases, the activity was deprecated as it was described or even before it was described. In the first case the action of using the genie to ‘travel’ was directly addressed; “Well you feel it, you touch it and that sounds very daft for a

grown man to say that. But it's true" (R007:234). In a second case the deprecation was couched in terms of parody. The activity with the participants most specifically developed genie was introduced in terms of compulsion and abnormality cloaked in humour: "Oh I'm a Virgo [laughter] so I'm a collector, you know. I can't do something normal without making a record of it or ticking a box that I've done it" (R003: 351).

9.9.2. Reluctance to discuss

Several participants showed reluctance to discuss the activity openly.

R006 switched topics at the mention of the association of the object with memories and history and was reluctant to return to it (R006:75-77). R007 began with deprecation, followed by short, almost peremptory answers for a period (R007:90). The process of remembering was only reopened again much later (228-260). One participant was explicit about his reluctance to share the practice with others: "I might discuss the effort with Mr [A] if I see him or Mr [B] or whatever, but probably… possibly… probably not, I suspect" (R009:31).

9.9.3. Discomfort

There was evident discomfort with the practices involved. A relatively young participant showed discomfort with the compulsion of retaining the longest owned bicycle for its association with memories rather than its designed function (R102: 26). Attachment for emotional reasons linked to memory was judged uncomfortable or inferior: "they've got some emotional, dare I say, emotional attachment" (R6:063), and in another case: "It's an emotional attachment only" (R3:223). For one participant using a map as a genie, the activity of marking it and recording memories was restricted to very light marking so as not to 'denature' it as a map even though its navigational use had been set aside (R009: 220-222).

9.9.4. Diversion to other valuations

Linked to the conception of emotional attachments as inferior, retention and valuation was often attributed to other valuations, a practice discussed in the theme of objective goodness (section 9.7). R008 explained the value of one object in terms of technology (R008:070), two other genies in terms of the deal done in acquisition (R008:453 & 705), before returning to the objective value (R008:713 & 719). The theme of the process of acquisition was used by R003 combined with the objective excellence of the object (R003:111-129). R010 identified a bicycle as good and showed reluctance to admit to himself its role in memory before turning to the objective value of the genie (R0010:700-704). R007 followed a reluctance to discuss the processes with a long explanation of the historical significance and the theoretical exchange value of the object (R007: 90). R001 began a description of a genie with “Now there’s a question you’ll wish you hadn’t asked” and followed it quickly with an explanation of why it was objectively exceptional (R001:69).

Other valuations were drafted into explaining the behaviours discussed. Future use was one rationale (R006:738 and also R007:526). The impact on others when seen in public was a direct rebuttal to the shame of keeping a genie for remembering, (R006: 848) and finally, one object worn for events was justified first as worn to be in keeping with the event, then in terms of social history (R006: 95).

9.9.5. Rejecting shame

In only one case was an external valuation explicitly discussed and it was to reject the judgement and the shame. This involved a valued object still retained after half a century and linked with clear memories (R007:450). The 50-year-old clear and dismissive external judgement was retained, and the respondent used this episode to refute the judgement and the associated shame and to assert and justify his own valuation and value.

9.9.6. The role of researcher

The nature of shame and the interpretation of it in this research leads back to the issue of the role of the researcher in the interviews, in the production of data. As Charmaz (2006, p.29) identifies, areas such as gender, race, status and power can have influence alongside the attitudes, conceptions and preconceptions of an interviewer. Shame is a response to an external perspective and an interviewer provides an external perspective to a self-presentation by the participants. The interview is a personal interaction between interviewer and interviewee and the influence of individuals is strong. My part in the interviews could induce a presentation of shame through role or attitude just as my preconceptions could help to infer shame where none existed.

For all of the participants, I had some shared interests through the field of cycling, for a majority I had met socially before the interviews. In almost every case they were more senior in their participation in their group and older than I. While I recognised that shame may be attached to hoarding, accumulating or collecting, I did not associate it with the use of objects to remember, objects triggering memories are a commonplace and mementos are a common part of cultural and commercial life.

Questions around the role could centre on the presentation that is induced or inferred and the nature of the phenomena behind that presentation. It is possible that on the one hand, I may have induced feelings of shame not otherwise present, or on the other hand allowed participants to share long-standing feelings of shame they would not have otherwise. Presentations of shame may occur for many reasons for the individual, the prevalence here suggests some commonality. It is possible that I brought that commonality, either myself or through the gaze of a broader group through the publication of the interviews. However, to attribute the incidence of shame to my presence seems unlikely. I believe the activities discussed to be valuable and unworthy of shame and participants were largely well established in their milieu and in the field of cycling. Most participants were well used to discussing their cycling-related activities with a broad range of people. Review of the interviews and the

participation suggests the participants had some sense of control of the interviews.

This study is based on interpretation; first the participants', then my own. In complex and less explicit areas such as shame, that interpretation becomes more personal and more contestable. Ultimately it is the prevalence of shame-relevant behaviours which offers confidence in the interpretation.

9.10 Shame from Attachment or Shame from Fetish

Heirlooms and meaningful objects which conjure responses are accepted and commonplace, from pieces of the true cross to ethically-produced consumables. Emotional responses to objects of beauty, flavour, or meaning do not seem to carry the same shame.

Commercially, mementos that conjure the past and future are also widespread. Promotional gifts and post-contact reminders are a common part of sales processes. The commercial and social meanings of a pen or a watch as a gift and memento are accepted, with the boundary only in ethical issues around monetary value. Mementos are a one of Pine and Gilmore's (1998) five key experience design principles in their prescription for businesses servicing the Experience Economy.

The objects seen here help create and recall situations invested with interest or enjoyment. These objects can bring the past and future, can conjure memories and emotions and seem to have roles of value in the participants' lives, in some cases powerful roles. The power of the objects to the individual could be seen as positive, so the shame involved suggests a culturally negative judgement of the practice of using these objects in this way.

There are many potential explanations for shame to arise from interaction with objects (Gosling, 2015). As examples, a relation with an object or someone as object must be one sided and may be seen as shameful for that lack of

reciprocal potential, for that impossibility for it to be or become a relationship. Dependency on an object could be seen as shameful through its attestation of dependence and inability to exist without this and other supports. From these possibilities I make two linked proposals for explaining the shame: Transitional Objects and fetish. The first is rooted in the study of individual psychology, the second in descriptions of culture.

9.10.1. A psychological explanation: transition away from transitional objects

The shame seen here can be related to developments around Transitional Objects and Attachment Theory in psychology. Transitional objects (Winnicott, 1953) are proposed to play a part in shifting infants' attachment from mother to the rest of the world. They are destroyed (Winnicott, 1969) or relegated to limbo (Litt, 1986) as the infant or child builds different relationships with an external world. This is linked to Attachment Theory (overviews in Ainsworth and Bowlby, 1991; Bretherton, 1992) which proposes the importance and nature of an infant's attachment to the mother. Combinations of the two have led to the recognition of a role of attachment to objects in promoting children's exploration of the world, away from the secure attachment to the mother (for example Passman and Weisberg, 1975). The idea of a Transitional Object incorporates an expectation of departing from the attachment to the object, completing the transition. Litt (1986) notes that use often extends into early adolescence and "there is no evidence that prolonged use [of Transitional Objects] is associated with psychopathology", reflecting an expectation that such use might well be associated with such negative developments. In combination these theories create a role for attachment to objects in the healthy development of children – a role which ends with childhood.

At the other end of life, empirical work proposes a positive role for attachment to objects (Sherman and Newman, 1977) with higher "life satisfaction scores". In between, strong attachment, described as "hyper sentimentality to possessions', is associated with individual disorders such as hoarding (Frost

and Hartl, 1996) with a reliance on possessions for emotional comfort (Frost et al., 1995). Materialism is associated with anomie and ways of dealing with social uncertainty (Chang and Arkin, 2002). Attachment to objects can be seen as a compensation for lack of attachment security to people (Keefer, Landau, Rothschild and Sullivan, 2012), hence a sign of a psychological defence in response to unreliable relationships with others, a defence seen as aberrant. While some comfort is admitted, there is opprobrium attached to attachment: “Certainly the person whose only source of security is a collection of stamps or a particular cell phone might represent a case in which the costs of object attachment outweigh the benefits” (Keefer et al., 2012).

So strong attachment to objects exists after childhood, value can be identified in special objects for young adults (Frazier, Gelman, Hood and Wilson, 2009) and attachment seems potentially beneficial for the elderly (Sherman and Newman, 1977). Theoretical bases for attachment after childhood, however, centre on disorders; or, at best, temporary need in distress.

9.10.2. A cultural explanation: Fetish

In American popular culture, attachment to an object beyond early childhood is a trope for some disorder. This is exemplified for example by Rosebud and a snow globe in the film *Citizen Kane*, and Linus’ blanket in the cartoon *Peanuts*. In the UK, William Morris’ best known aphorism: “Have nothing in your house that you do not know to be useful, or believe to be beautiful” appears to reject the value of sentimental attachment. Stretching further back, attachment to the material world, particularly possessions, is often set at odds with spirituality.

Attachment to objects is open to criticism. By contrast, adult attachment to the material world in broader scope – a landscape, terrain or location, does not seem to attract the same opprobrium. A home town, a return to roots, ‘my’ town, city or village and the recalling of memories through those locations seems accepted. Allowing an object to trigger memories once, accidentally is also acceptable and the iconic evocative power of smells or tastes is embedded in

ideas of ‘comfort food’ and reference to Proust’s (1913) Madeleines. Repeated, intended use of an object seems less accepted.

One explanation is that the behaviour here is seen as a form of fetishism and rejected as a result. Ellen (1988, 2006) separates three intellectual traditions of fetishism: anthropological (generally religious), psychological (usually erotic, linked to Freud), and Marxist (economic), with the first two individual, the third collective. The objects described in this study are forms of fetish in the anthropological sense, in that they have some power over the individual and represent something larger. They generally have shared meaning within a community and a social value is often asserted, but the defining power is over the individual. This is consistent with other identifications of fetishes in consumption (Belk, 1991; Fernandez and Lastovicka, 2011). The other traditions of fetish have seen extensive use in management literature, for example as Marxist commodity fetishism (Cluley and Dunne, 2012; Kravets, 2012; Shukaitis, 2014; Walz, Hingston and Andéhn, 2014) and psychological sexual fetishism (examples include Schroeder and Borgerson, 2003; Cluley and Dunne, 2012).

9.10.3. Fetish as aberrant and a source of shame

Fetish is used as a term of ‘otherness’ and incomprehension, since at least Cluley’s Portuguese traders. It has become an archaeologist’s trope, even joke; an object found but not understood will be labelled as ‘possibly fetish’. Even Arnould and Cayla’s (2015) description of anthropology as fetishistic carries negative elements as they reduce the scope for understanding the thing they represent; ‘Reality is weakened’.

As a term, fetish has a long history of pejorative use. Ellen (2006) identified the root of the term in English from Portuguese traders of the 17th Century (also Cluley, 2014 citing Pietz). They used *fetiço* to describe the objects of West Africans in response to issues of trade. The idea of fetish was a dismissive description of the use and apparently perverse valuation of objects, explaining

the rejection of exchange based on the traders' valuations. Marx' commodity fetishism (1867) and Freud's sexual fetishism (1905) are both pejorative uses. As Ellen identifies, "in all three cases [traditions] fetishism is regarded not merely as abnormal behaviour, but dysfunctional, pathological and deviant: that is, it is defined partly in moral terms" (Ellen, 2006, p.173). Fetish is used to describe behaviours seen as aberrant against the norms of consumption.

The objects in this study had power over the participants in as much as they helped to transport the past or future to the present. Other power was ascribed to them, even power over others and whether demonstrated or ascribed, the power was presented as positive. The shame involved in the use of these objects lies not in the outcome, but the activity; shame in fetishistic use. Fetish is a somewhat technical term not in common use for the behaviours described here and it is not claimed that the label leads to the negative assessment. The behaviour itself is seen as aberrant and loaded with opprobrium, certainly for those feeling shame. The expected opprobrium is rooted in others' assessment of this fetishistic use of the objects; this attribution of power and magic to inanimate objects is aberrant, whether moral or not and therefore warrants shame. It has very strong parallels with the interaction between Portuguese traders and West Africans cited by Ellen (2006) and Cluley (2014); incomprehension, rejection, stigma, friction between cultures and the tension between exchange value and processes of creating value-in-use.

9.11 Discussion and Contribution

The fetishism described here appears pervasive and commonplace. Remembering through objects is encountered in many areas, not least Fernandez and Lastowicka's (2011) study. The phenomenon seems adaptable and persistent. It is proposed that this analysis of this widespread phenomenon adds incrementally to existing literature in the field of fetish and consumption.

The four cognitive processes identified by Ellen (1988) were encountered in this study. These are:

1) A concrete existence or the concretisation of abstractions;
2) The attribution of qualities of living organisms, often human;
3) Conflation of signifier and signified; and
4) An ambiguous relationship between control of object by people and of people by object.

The last was widespread; the conflation of the object with the memories was also observed, though by no means universally, and the attribution of qualities of living organisms seen occasionally. Concretisation was less clear.

This partial consistency with Ellen's model can be attributed to the nature of the study; it was not designed as a confirmatory study for these processes, but more importantly to the nature of the abstraction linked to the fetishes – memories and future envisioning. This abstraction is far broader than the musical prowess of Fernandez and Lastowicka's (2011) study or the battle and protection of Ellen's (1990) shields, and can involve events, people, emotions and combinations of features of memory. While "the notion of fetish can refer to almost anything" (Ellen, 1988*)*, the thing here is often nebulous and unresolved. While concretisation was elusive, ambiguity of control was encountered in several cases. The visibility of ambiguous control can be expected from the nature of fetishism; it is consistent with the power involved. Attributing power to objects beyond the ordinary, especially power over others, leads beyond the control of the individual.

There is no challenge here for universal existence of Ellen's cognitive processes in fetishism, as most were seen and concretisation could be present. This thesis follows Fernandez and Lastowicka (2011) in examining dynamic aspects of fetish; the abstraction to which the object links is ill-defined and dynamic; it could be a history of social interactions or the project of riding all the roads on a map with the attachments and meanings that has. This abstraction may have a stable element but is changed to a greater or lesser extent each

time a memory is recalled into the present. The dynamic nature of the fetishistic behaviour renders cognitive processes such as concretisation elusive.

The cyclical model of Fernandez and Lastowicka (2011) is more problematic. These authors do not, unlike Ellen, make any direct claim for universality of this model (though it is termed The Contemporary Cycle), and it is difficult to reconcile Fernandez and Lastowicka's description with the phenomena explored here. The elements of magic and aura can be identified, but the steps in the cycle cannot. Fernandez and Lastowicka's (2011) described cycle is based on iconic replication of identified musical instruments, whereas the participants in this study did not always seek the relic and few were iconic replicas. Importantly, the use of the objects in this study was essentially private, hence public, communal, or co-created power was unusual. The objects and their use in this study were essentially heterogeneous against the homogeneous examples of replica instruments, unified only by the recall and projection of memories. As a result, the comparable cycles of fetishisation are likely to be heterogeneous.

The differences between this study and others fall into three areas; the commonplace nature, practices and shame.

The behaviour here is commonplace and common. It is not related to unusual or homogeneous object or behaviour patterns. This variety leads away from a single cycle of use for the different objects, people and behaviours. Fernandez and Lastowicka's (2011) cycle could move from 'The Contemporary Cycle of Fetishisation' to 'A Contemporary Cycle of Fetishisation', which opens the way for other cycles for other behavioural categories.

The study highlights some practices involved; the ways memories are recalled, the future projected, and the tactile, haptic element of activating these objects.

Finally, shame was one of the starting points for this analysis and shame forms the final element of novelty claimed for it. Shame is commonly associated with

sexual fetish, but has rarely been studied in association with fetish in consumption. As discussed, fetish is a pejorative term and fetishistic behaviour can be expected to occasion shame in participants. Shame had been alluded to in anthropological work and addressed in other areas of Consumer Behaviour, and this study links the two.

9.12 Conclusion

The phenomenon described involves keeping and using specific objects to prompt future and past experiences. These objects link to memory through one strong event, a series of events or perceived duration and may or may not be present at the episodes from the past or future; they may be iconic rather than indexical.

Shame attaches to this activity and two explanations are proposed; theory around Transitional Objects and attachment, and the stigma of fetish. These two are linked through sharing common cultures; Transitional Objects could be described, in part, as an academic psychological reflection of cultural attitudes to fetishistic behaviour, and the two may simply have common roots. Together or apart they provide potential explanations for the shame involved. Attachment may occasion shame as attachment is accepted in the young, but not beyond; fetish because fetishistic behaviour is seen as “dysfunctional, pathological and deviant” (Ellen, 2006, p.173). In terms of work in the field of Consumer Behaviour, the processes of remembering described here are quotidian and heterogeneous and while they may incorporate Ellen’s (1988) cognitive process, they do not conform to Fernandez and Lastowicka’s (2011) cyclical model. The widespread occurrence of this process of the use of objects in remembering goes far beyond the specific realm of that model, and potentially extends the concept of fetishistic behaviour in this field. It also draws the construct of shame into that field. The shame may be behind the explanations of utility or other objective value of the object, to the extent that the object may have power that leaves the owner or even others struggling to resist.

The phenomenon is widespread and with reportedly positive outcomes, so the shame itself seems aberrant and perverse. As Ellen proposes: “the idea that fetishism is intrinsically aberrant or reflective of a primitive condition [...] must be rejected” (Ellen, 2005, p.173).

This description of temporally constructed value, heavily dependent on the individual’s perspective on time, adds further to the proposed FP10a. The processes described here of creation of value through the projection across time add incrementally to existing related work on fetish and important possessions, but more centrally provides a link with the perspective of value creation proposed by Vargo and Lusch (2004; 2008).

9.13 Returning from Fieldwork to the Research Questions

The fieldwork of this chapter and on disposition and moments has been linked to existing streams of work. In each case the analysis here has built on previous studies and used them as a basis to develop descriptions of value-creating processes, in line with the comments of Vargo et al. (2008) and Woodruff and Flint (2006) highlighted in Chapter 5. The existing studies in the streams of work here in Part 3 did not approach the phenomena studied from a value perspective, and largely not from a temporal perspective. As a result, the three analysis chapters here in Part 3 address the research questions in part. I have brought a series of insights regarding the practices individuals employ when incorporating time, the perception of time and value creation processes. This reflects value derived outside traditional marketplace exchanges. Overall, varied time-value relationships are present and evident but they do not directly address the proposed FP10a, nor are they directly linked to existing work in Service-Dominant Logic.

In Part 4 this is addressed. In a broad discussion I integrate the three analytical themes, cutting across them and drawing together the constructs with four

discussion themes. These discussion themes are aligned with the subject of this study and the literature review of Part 2, as well as providing direct links to the research questions and FP10a. I return to recent work in Service-Dominant Logic and align the findings from this study with the limited work in the field.

Studying value and time and individuals' processes of value creation calls for themes of value, time and processes. I begin with valuation (linked to chronology and duration). The second and third themes centre on the future and the past. Finally, the fourth theme looks at processes of value creation, specifically processes characterised by touch and shame. These were selected as the most prominent processes and because they are not natural parts of the first three rather literal themes.

Part 4:

Discussion and Conclusion

Introduction to Part 4: Discussion and Conclusion

In exploring relationships between time and value for the individual I make a contribution to existing work around those two complex and contested constructs.

I address the time and value relationship by integrating theoretical perspectives on value-in-use. I draw from Service-Dominant Logic literature to address how value is accrued over time, through use, and outside traditional marketplace exchanges and add to the literature around one of Vargo and Lusch's Foundational premises. This development helps us to understand better both the processes of value creation investigated in this work and the results of previous work on time and value.

I argued in Part 2 that constructions of individual value within Marketing and Consumer Behaviour retain a legacy of the exchange view which hinders research into value-time relationships.

In Part 3 (Chapters 7, 8 and 9), I examined discrete elements of those relationships, leveraging existing work in Consumer Culture Theory and other areas to provide specific descriptions of value-in-use related to disposition, moments and remembering with objects.

In Part 4 I draw together these discrete elements and relate them back to established work. I do this by drawing together the thematic analysis in four broader discussion themes related to the literature. The first is valuation, drawn from the extensive work on value and the subject of this thesis and lining it to two aspects of time: duration and chronology. The second and third themes build on work on time, using the established separation of past and future. These themes look back to the past and to the future and beyond. The last theme, materiality or touch and shame, is drawn from the empirical findings and the wealth of existing work, particularly within CCT.

Through these four themes I provide insight into value-time relationships based on my addendum to Vargo and Lusch's work (2004; 2008), that "time is uniquely and phenomenologically experienced by the beneficiary of value" (my FP10a). I provide alternatives to existing forms of valuation based on my participants' behaviour and I demonstrate processes of value creation which contribute to emerging work within Service-Dominant Logic.

Chapter 10 begins with a review of existing work on time within SDL and statement of the contribution of my work. This is developed through the four discussion themes in turn. Within Valuation I provide alternatives to existing forms with episodic valuation and individual chronologies; strong within episodes and weak between. Looking back to the past I extend the episodic description, looking at episodes as narrative and the developments of those. Moving to the future and beyond I examine how future histories and projected future value provide an alternative to existing forms and how value can be created through the loss of objects. In touch and shame I describe the specific material aspects of value and memory, drawing on work on fetish to contribute in this area. Chapter 10 is concluded with some potential applications.

Chapter 11 forms a conclusion in which I review the thesis. I work back through the themes of discussion and the empirical work on which that discussion is based, to the literature which locates this thesis. I review the methodology and the philosophical basis and use these to explore the limitations and validity of the thesis. I suggest how the research might have been carried out differently and from this and the limitations, propose potential future work.

Chapter 10
Discussion

10.1 Introduction

In the preceding three chapters I described different processes of value creation in line with the overall aim of this research and the research questions:

- What do existing theoretical conceptualisations of time and value tell us about value-in-use?
- How do consumers derive value outside of traditional marketplace exchanges?
- How do individuals perceive time within value creation processes and what are those processes?
- What are some of the practices individuals employ when incorporating time in co-creating value-in-use?

As discussed in Chapter 9, I have provided responses to the last three of these but have not integrated those findings or related them to the theoretical conceptualisations explored in Part 2.

This chapter draws from my theoretical treatments of value, specifically value-in-use and SD logic to provide a basis for my theoretical contribution around FP10a and how alignment of time with value informs understanding of the relationship between value and time for individuals.

The three emergent themes of Chapters 7 to 9 came from analysis of the data. In line with the research design they are disparate, fragmented and in no way cover the scope of time and value.

To bring these disparate parts together I discuss and develop the findings that address my research questions and contribution. This is done through four discussion themes designed to reflect the breadth of the question. The first – valuation – links the central concepts of value, chronology and duration discussed in Chapter 5. The second and third, which concern looking back to the past and to the future and beyond explore how value is projected away from the phenomenological prison of the present, reflect the discussion of Chapter 4. The fourth discussion theme reflects the central role objects have held in this study and is the only discussion theme derived from the data (see **Figure 10.1**).

These four themes – valuation, looking back to the past, to the future and beyond, and materiality: touch and shame, are used to structure the detail of the contribution I make to Service-Dominant Logic.

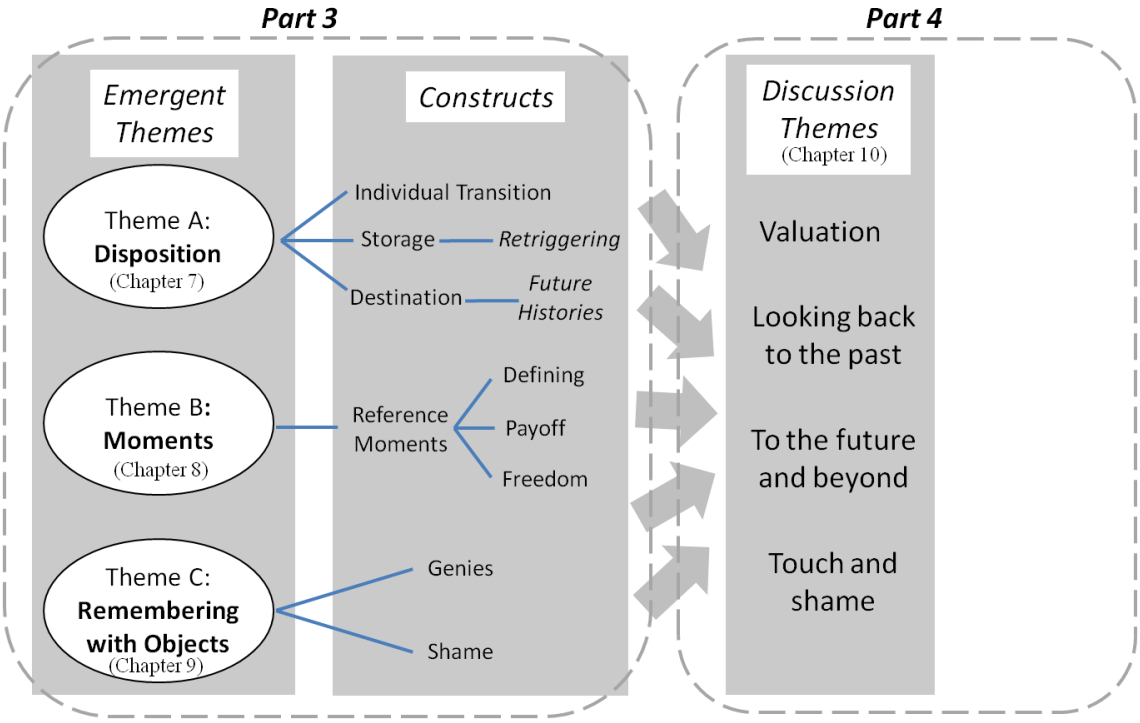

Figure 10.1: Themes and Constructs Summarised

My contribution rests on the basis of previous work (see Part 2). In this discussion I revisit that work, particularly the limitations of the established exchange views of value. These views, based on economic ideas, have a considered, resolved and standardised view of the interrelationships between time and value. A core supposition of this thesis is that these perspectives offer a narrow view of value that is not captured within my empirical findings. I propose that more complex constructions of individual value within Marketing and Consumer Behaviour retain a legacy of that exchange view and that the standardised, social view of time has been overly influential in more complex constructions of value from the individual perspective.

The core proposition of this dissertation is that by examining value to the individual, judged by the individual, aligned with time, and as perceived by the individual, I can see how "value is always uniquely and phenomenologically determined by the individual" (Vargo and Lusch, 2004; 2008; FP10). It is my assertion that I are able to contribute to Vargo and Lusch's tenth proposition, with a contribution to their model; an addendum 'FP10a' which is "time is uniquely and phenomenologically experienced by the beneficiary of value".

By aligning individual perspectives on time with individual perspectives on value, I believe I make a unique contribution to literature by providing insight into the complexity of value-time interrelationships. In this chapter I use the basis of value creation set out by Service-Dominant Logic (SDL) to develop understanding of individual value creation, thus contributing to the development proposed by the authors of SDL, Vargo and Lusch.

This chapter begins with an overview of the contribution, positioned within current debates and prior work. This is unfolded and explained in more detail through the four discussion themes: valuations, looking back to the past, toward the future, and finally materiality: touch and shame. The core of the discussion is summarised before a series of suggestions is offered for practical applications of the work.

10.2 Overview of my Contribution

This thesis does not lead to an overarching theory of structure of time or a single theme which holds together the different value processes. That would be a surprising outcome of a broad exploration of the relationship between value and time for individuals and the concomitant plurality of perceptions and roles of time for individuals. A series of constructs have emerged and are discussed below which demonstrate the potential of aligning the perspectives of individual value-in-use and individual time. Payoff and non-commensurable values of time, episodes as embodiments of value, narratively constructed future histories, and touch and shame all use these perspectives to develop insight into the participants' lives. These contribute to existing work based on Service-Dominant Logic and a link to existing work in Consumer Culture Theory.

10.2.1. Service-Dominant Logic and time

The theoretical starting place for this research was Service-Dominant Logic (SDL) and its return to value as value-in-use. This field has evolved, most of the recent work of Vargo and Lusch has concentrated at a social, system or ecosystem level rather than the individual (see for example Vargo and Akaka, 2012; Lusch and Vargo, 2014; Vargo, Wieland and Akaka, 2015). The argument for examining individual time is more limited from an ecosystem perspective, but both Lusch and other scholars have proposed the importance of a temporal component and a need to understand temporality, this is particularly established in conceptual work. Heinonen et al. (2013) propose a need to extend the temporal scope beyond exchange to accumulated experiences (as this study has). Chandler and Lusch (2015) examined value propositions and engagement and propose The Role of Time as the first of five Research Questions for future work. More specific aspects of temporality have been proposed; Macdonald et al. (2011) use time to separate value-in-use from service quality, moving away from the moments of interaction.

The calls for an examination of temporality largely retaining social time as a basis, and there is relatively little empirical work following the propositions in these conceptual works. Baron and Harris' (2010) work on gap years and Consumer Experience Modelling is an unusual example. Many scholars examining consumer value and citing Service-Dominant Logic retain an exchange and social time perspective (for example Collins, Kavanagh, Cronin and George, 2014). This is particularly evident in Sampson (2015), who describes how "the value paradoxes can be explained by flaws in affective forecasting" using social time to model individual value. There are exceptions, for example Brodie et al. (2013), though this draws more on CCT than SDL. This suggests temporality is an important aspect of understanding value from the SDL perspective but that work is hampered by a limited view of time in the same way as other previous research (see Chapter 5).

10.2.2. Contribution to Service-Dominant Logic

I address this and contribute to the work on Service-Dominant Logic in three ways. First, I build on the foundational premises provide a clear perspective for value and time in my proposed addendum 'FP10a' which is "time is uniquely and phenomenologically experienced by the beneficiary of value". Second, I provide a description of how that perspective is manifest in the constructs developed in this work. These provide examples of the separation between a social and individual view. The non-linear treatment of duration inherent in episodes, the complex value assessment of payoff and the construct of Reference Moments offer alternatives to the existing perspective. Each represents a small development founded on the principles of SDL which affords an analysis apart from the linear time exchange value view. The relationships between time and value described here offer new avenues for research, and there is scope to base new qualitative or even quantitative assessments of value based on these constructs, as discussed in the suggestions for future work. Third, I provide a bridge between SDL and the established work of Consumer Culture Theory (CCT).

10.2.3. Links to Consumer Culture Theory

As this research started from a standpoint of value, Consumer Culture Theory (CCT) was not central at the outset. There were some discussions relating value to CCT and more have been published since and discussed in Part 2, but meaning and meanings remain fundamental to CCT and value a less developed construct. Many links with prior work within CCT have emerged in this study through analysis and the 'returns to the library'. For example, the discussions of disposition in Chapter 7 and the analysis of genies as fetishistic in Chapter 9 lead directly to established work in this area. The analysis in Chapters 7 and 9 picks up themes of the prior work and several of the constructs are reflected in quotes in that prior work, while temporal issues are present in those studies as they are in all life. The liminal changes already well described are complemented by a view which incorporates other episodic forms. The use of objects to project forward and backward in time, almost uncommented in Price et al. (2000), comes to the fore and offers a view which opens the possibility of different forms of fetish use. This work is complementary to the established work, bringing aspects of Consumer Behaviour to the foreground and linking it with the emerging work on SDL.

10.2.4. Summary of contribution

To summarise the position of this thesis, it builds on the insight provided by SDL and contributes to that field through an addition to a foundational premise; 10a, an empirical description of the application of 10a, and through that a series of links with established work in CCT.

This contribution is explained below through the four discussion themes of valuations, looking back to the past, toward the future, and materiality: touch and shame.

10.3 Valuation

The first discussion theme, valuation, is a defining element of value and value creation, and one of the seeds for this study through my dissatisfaction with the

time-money equivalence form of valuation. This is discussed more extensively in Chapter 3 (for example DeVoe and Pfeffer, 2007; Liu and Aaker, 2008; Mogilner and Aaker, 2009; Monga and Saini, 2009; Okada, 2005; Rajagopal and Rha, 2009; Saini and Monga, 2008; Zauberman et al., 2009). Stemming largely from the work of Becker (1965), this view of valuation relies on a linear conception of time duration and on exchange valuation with either money or other blocks of time, treating time as commensurable and more or less fully fungible. The forms and method of valuation used by participants in this study provide support for challenging linear valuation of duration and a view of time-money equivalence as universally applicable or even desirable in many contexts of individual value, for example when valuing in retrospect or comparing different episodes. Clock time was discussed throughout the interviews; one participant was proud of his accurate awareness of it, which he attributed to time-based cycling competition and many discussed rides in terms of clock time duration and its derivative, speed. Clock time was a common part of discussions of value creation, however its role in valuations was limited, centred on one form of value.

10.3.1. Exchange and direct commensurability

Participants' valuations could be expected to show the influence of an exchange view of time and beyond that a direct commensurability between clock time and value, often equated to money. The exchange approach noted above has deep roots, for example in the dictum 'time is money' (attributed to Benjamin Franklin) and the deontic implications of 'spending' time. The UK's sometime favourite poem Kipling's 'If' (1910, p.175) offers an exchange-based exhortation: "If you can fill the unforgiving minute with sixty seconds' worth of distance run". Those sixty seconds incorporate clock time assumptions in a similar way to Becker's (1965) description.

This influence was seen in discussions of efficiency in which outcomes are judged against time duration inputs (Holbrook, 1996, 1999). Quicker travel such as commuting was proposed as a reason for cycling, while a limit to the time

taken driving to get to a cycle ride offered an implicit commensurable exchange in two cases. Pleasure was shown in the improved efficiency of lawn mowing, in one case. Clock durations were set aside for activities, a recognition that the time was necessary. However, this was not used as a measure in exchange, and that points to the limitation of the exchange view in this research. Duration was often seen in clock time and while there was a recognition of duration needed for activities, there was limited evidence of valuation by exchange of clock time beyond measures of efficiency; it was limited in its influence and peripheral in discussions of value more generally. Instead, valuations involved a more complex form of interaction.

10.3.2. Comparison without exchange or commensurability

Some form of exchange was used as explanation or justification for different activities. ‘The people you meet’ was, perhaps unsurprisingly, an element repeatedly used in explaining the value gained from time spent on club activities; it was mentioned over 50 times. This was not expressed in terms of measurable time given in exchange in return for measurable benefit, but involved an expression of exchange. A more complex form of valuation was expressed in the reflection about a research project: “Can one evening be worth 10 years' work?” In this, the value of the 10 years was not in doubt and the simplicity of the valuation set aside. The relationship between the two was at the heart of the question.

This more complex form of temporal valuation was introduced in the concept of ‘payoff’ from Chapter 8, and this involves summation rather than exchange. The payoff of a moment at the end of a hard ride, or climbing a hill or the evening of celebration after 10 years’ work involves apparent exchange; the time involved for the moment, but the two are not set against each other in balance. First, one is not given up for the other; the time involved is a necessary part of the whole. Second, the moment lives on; it is not experienced and forgotten as a single moment, but re-experienced into the future and perhaps pre-experienced through the climb or the research. Value here is far from a duration-based

exchange measure; the valuation of neither element is tied to clock time duration, and the time before the positive moment is not a cost nor balanced as wholly negative, but a complex combination of different valuations. The moment is used for reference and justification, but is not the value gained in exchange. As a result, the economic measures of exchange; clock time, efficiency, and equating or balancing what is exchanged, are not viable in this form of valuation.

10.3.3. Alternatives to linear duration and exchange

In developing ideas of valuation, the context of this study does not attempt to supplant or supersede the idea of time-money equivalence, nor is it proposed that payoff is the one dominant valuation form in place of that equivalence. The exchange view was seen in the data in the idea of time exchanged for something of value, and time was sometimes assessed in linear form for value such as transportation terms of efficiency.

The claim here is that for value-in-use beyond efficiency, valuation takes forms other than exchange of commensurable elements. The linearity of time and the balance of exchange (that time is given up: a cost) fell away for more complex forms of value, dependent on the nature of the experience. For these valuations, the nature of the time invested is more important than the duration. A change in that nature transforms time that under an exchange model may be seen as negative set against the gains in a net calculation, into something integral to and intensifying the value assessed. The evening of celebration of 10 years' work (as represented in Chapter 8) is not exchanged for that work, but the value of that work is reinforced by the evening and that relationship is mutual. The 10 years of work is valued and that value adds to the value of the single evening, just as the evening adds to the value of the 10 years through the valuations of those present and the moment which helps recall it. Expressed in mathematical terms, the valuation moves from subtraction or equation to integration of variable feedback, a far greater challenge to mathematical representation than traditional treatments of time and value.

The assumptions of the economic model defined by Becker (1965) – exchange valuation and linear time as a cost – are rooted in the limitations surrounding economic thought. The model was theoretically rather than empirically constructed and extensive empirical work has found practices of individuals which do not conform to this model. The economically based model of exchange and linear time may be appropriate in valuing efficiency and this was found in my data. I propose that for value beyond simple efficiency, the relationship between duration and value follows processes distinct from the economic model including those described by 'payoff'; additive valuations without commensurability of durations based on coherence of events. Through this my data and my treatment of literature does provide unique theoretical insights into the SDL perspective of value creation.

10.4 Looking Back to the Past

Duration as an idea cannot be set aside as simply as clock time duration; the valuations of time in this study were based on periods of time or durations. The 10 years of writing a book and the evening of celebration, the bicycle ride and the moments of pleasure afterward; each of these is a coherent period for the individual, with boundaries but no predefined clock time duration. Very disparate clock time durations can be referred to, evaluated and linked, such as 10 years with one evening. The valuation is unconstrained by their 'objective' length. Those coherent periods, those durations, are not as perceived when initially experienced, but are seen from the vantage point of the present looking back.

This draws attention back to the perspective of this study; the individual. From the perspective of my respondents, the future and past is seen from the eternal present and this colours the experience of those two. The past is available through memory and value is created through processes of memory. My analysis of this, of episodes and alternatives to linear chronology, help to form the core of my contribution to SDL based theory.

10.4.1. Episodes

In Chapter 8, the role of moments (Reference Moments) in accessing periods of time was identified and in Chapter 9, the ‘genies’ assisted remembering distinct periods (as well as other forms of memories). These periods are defined not by clock or social time boundaries but by episodes, epochs or events; boundaries which are formed by the individual. The definition of these relies on the coherence of the period described; it could be an event of a few seconds, a period of hours or a time of life, provided there is a connecting thread. Central to the analysis of Reference Moments, the coherence of the periods of time does not depend on the provision of a service, such as a flight, a meal, or the life of an indirect service such as a packet of detergent. The script-based nature of memory (Schank, 1999) provides a basis; a coherence that of the simplest form of story with a clear beginning and end. These periods are episodic in two ways; first they are defined as episodic memories (Atance and O’Neill, 2001; Berntsen and Bohn, 2010), experienced rather than logically identified semantic memories, and second, they are episodes as coherent sets of occurrences, seen in isolation.

These episodes link together into a temporal structure reflected in Unruh’s (1976) and Zerubavel’s (1979) description of overlapping cycles and periods of time. (That description is of social time, but in this study of course the episodes are defined by the individual.) This temporal structure is depicted crudely in **Figure 10.2**. Through their nature the episodes overlap; they are not always contiguous or consistent in duration but run independently, some concurrently, through time. Their inconsistency in duration is mirrored by inconsistency in what they describe; they may describe most of a lifetime or a brief intense experience. It is likely the span of a life will be covered almost completely by the longer episodes remembered; the epochs or life between liminalities, perhaps ‘lifestyle segments’ (Shankar, Elliott and Goulding, 2001). They may overlap slightly or have slight voids between them; different epochs will have different importance. However, it is likely that memory will provide a relatively coherent

life story. Away from that level, in terms of other episodes not defined by liminal events, there is no reason why episodes should provide a comprehensive or consistent reflection of time. Recall is influenced by a range of factors and there may be more memories from some periods than others.

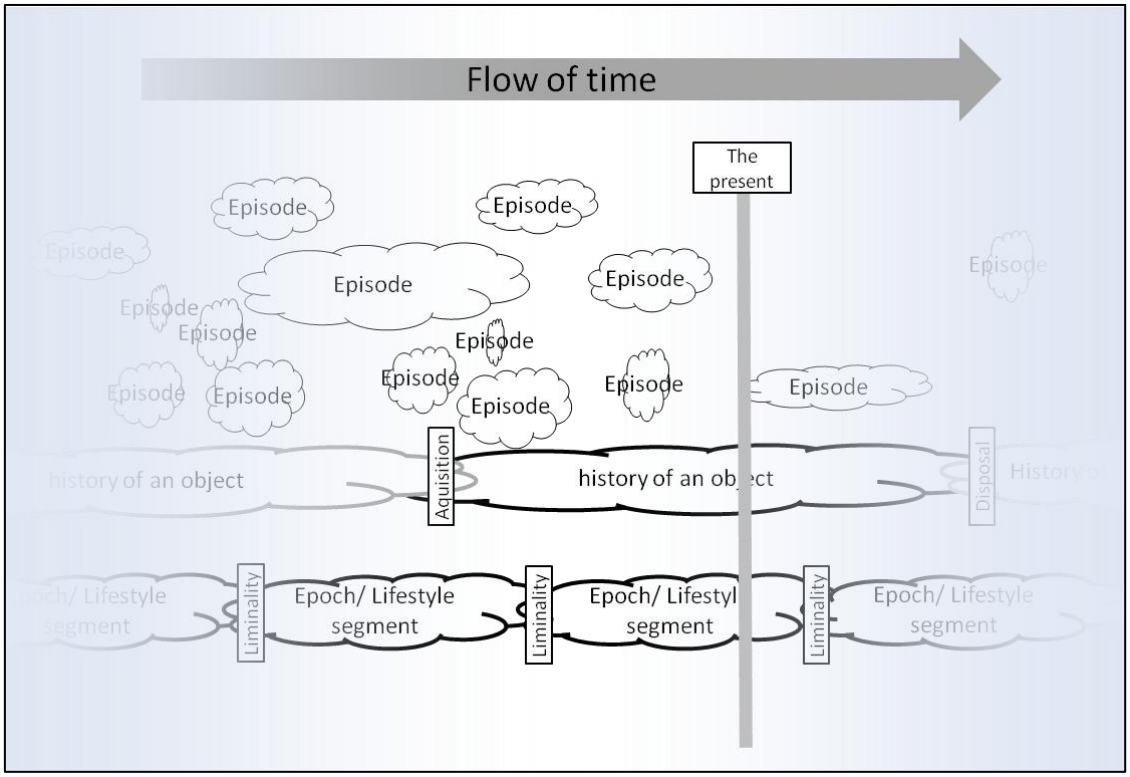

Figure 10.2 An episodic temporal structure

10.4.2. Which episodes are remembered?

The factors that make a period memorable have been examined at some length (see Hammond, 2012, for a discussion) and are reflected in this study. Intensity of experience, its emotional content, makes a period more memorable. Repetition of similar episodes or importance being attached at the time or subsequently will act similarly. This changing importance leads to another influence; the changing nature of the memory. Each recall of an episode changes the memory as the experience is reconstructed. The accretion of interpretation, importance or a coherent standardised form can be built up through remembering. Beyond the internal repetition of remembering, retelling to others and experiencing with them can build (or reduce) the memory, whether retelling the story or the impact: “I was a hero etc. on this particular run”

(R9:362). This is not a simple addition by positive responses, as dismissal by others may enhance rather than diminish the meaning. The perversity of using genies in the face of shame may mean that dismissal enhances their power, for example. All of these are reflected in the development of genies (Chapter 9) and their importance; one important episode, repeated similar episodes, or a variety of episodes which merge into one life of the object. The importance of this finding is that it helps us to view episodes in ways that transcend 'cherished possessions', where value is derived from the holding of an asset, towards narratives where the asset has been discharged and the value is generated through the production of a narrative in the present or available in the present.

10.4.3. Episodes as narrative

The coherence of these episodes, the defining of a beginning, middle and end, can be described in terms of script (Schank, 1999) or narrative. Each of the episodes has a consistency and sequence linked to something valued by the individual (see for example Shankar, Elliott and Goulding, 2001 referring to Gergen and Gergen 1988). The narrative or script nature of each period influences what can be within it; it need not have a formal narrative arc, but the thread of narrative holds it together. This narrative description links with the nature of these episodes; overlapping, varying in duration, and while they have a strong internal chronology, the chronology between episodes is far less defined.

Reference Moments provide a description of that recall with strong chronology within the episodes and weaker chronological links between them. The moment itself may be characteristic, the peak or epitome of that memory in intensity or type, the culmination of the memory; crossing the finish line or the punch line to a joke, or a reverse; the feeling when the pain stops. The moment refers to and to an extent embodies the episode by acting as a connection and repeated reference to that episode. Episodes of similar relevance can be recalled and their sequence, which happened before another, is not important to that recall. The internal chronology is important to the script and coherence of the episode

but its external chronology – its sequence relative to others – is not. Chronology within an episode is strong, while chronology between episodes is much weaker. Each episode is likely to be placed in a chronological sequence when recalled through that sequence, but need not live within it otherwise.

10.4.4. Alternatives to linear duration and chronology

This episodic narrative description of the past provides a framework for understanding individual value, which is once again set apart from the normative economic structure of linear time, exchange and time-money equivalence. Valuation through memory has limited relation to clock time duration as discussed, viewed from the present. Chronology also emerges differently from linear time. First, the limited chronology between episodes in the past or future undermines the basis of applying Discounted Utility for individual value (as proposed by Zauberman et al., 2009 for example). It also provides an explanation for variations between individuals' valuations and those proposed by an economically-founded Discounted Utility model found by Zauberman et al., among others. Second, ex-ante and ex-post valuations relate to purchase or short-term consumption and are centred on the period of exchange. This is at odds with the individually-centred determination of episodes. Ex-ante and ex-post valuations may exist in a single episode centred on the time of exchange, but there is no universal reason for this, and once the events are in the past, they will form part of evolving narrative episodes which hold ex-ante and ex-post valuations only where relevant to the nature of the episode.

This description also provides an explanation of apparently anomalous phenomena such as 'peak-end'. Kahneman et al. (1993; 1997) describe experiments in which a longer clock time duration of pain was remembered as better when the peak pain was some time before the end of an episode. A narrative whose ending is dominated with the highest levels of pain could be expected to be considered worse than one which ends less unhappily. This explanation also provides for the absence of this phenomenon observed by Miron-Shatz (2009); the periods of time selected in Miron-Shatz' research had

no previous narrative cohesion for the subject, hence the patterns of peak-end linked to episodes and narrative were not seen. Peak-end applies to episodes with a clear narrative beginning and end, defined by the context, but not to all memories.

Based on memory, the individual's access to the past, an episodic narrative-based value allows for plurality of individual values and individual experience and re-experience of time. It does not align with the application of linear clock time or chronology inherent in economic exchange valuations, but provides explanations for observed human behaviour.

10.5 To the Future and Beyond

From the perspective of the individual, the past is mirrored by the future, and in this study some aspects of future and value align with the past and value – aspects such as histories, for example. One ostensible difference is that the future is not yet written, offering agency to the individual and allowing the projection of value and values into the future.

10.5.1. Future histories

Physiological descriptions of anticipation: episodic future thinking, are very similar to those of memory (Addis, Wong and Schacter, 2008; Atance and O'Neill, 2001; Berntsen and Bohn, 2010), and there are similar parallels with an episodic narrative view and the construct of future histories of objects discussed in Chapter 7. A future history provides a continued narrative based on the past. A very simple description of some of the processes around disposition could be about ending the story. An object with a future history has one or more stories which are still open; they have no end point and are unresolved as a narrative. Disposition could be a closing of that narrative and the story for an important object warrants a consistent ending, perhaps that it goes to a 'good home'. The simple finality of endings such as 'a good home' did not encompass all the processes described in this research. An active interest in the future, even occasional explicit constructed episodes suggest narratives remain open for

some important objects in the imagination of the individual. The story is unfinished and should be continued. The construction of future histories suggests a narrative set into the future, a story with other, linked episodes. Aligning this with the rather polar time-based division of durable (eternal) and transient (disposable) objects (Thompson, 1979) provides a continuum between extremely disposable objects, unidentifiable and unimportant with no history to the individual and 'eternal' objects, important, singular and with a complex future history.

10.5.2. Projecting Future Social Value

Objects toward the eternal end of the continuum were seen in the processes of disposition in Chapter 7 and in the genies of Chapter 9. Their future histories, fetishistic power over others, and 'objective goodness' point toward another temporal aspect of value; asserting the individual's value and values into the future, and sometimes beyond the lifespan.

This phenomenon is linked to social valuations of these objects in the present such as "it's beautiful and I've got a queue of people who want it" (R8:693). The extensive practices linking individual value to social value may reflect others' valuations, or may be projections onto those others: "I was a hero etc. on this particular run" (R9:362) or "that's the one to have..." (R8:453). These expressions of others' admiration, envy, even desire are important to the individuals and these forms of value were identified by Holbrook (1999) as 'other oriented'.

These bring together two types of value – value to the individual judged by the individual (the subject of this study), and value to groups of others; social value. This social value relies on assessing what is good or important to others (Graeber, 2001). Individual value is very closely intertwined with social reaction and interaction, valuations made by others whether socially or individually and this interaction is complex and multifaceted. The link here between individual and social value is more direct and specific; social value in this study is value

for others, judged by the individual. This perspective helps answer the question of how people create value for themselves through their understanding of what is valued by others. The judgement of the individual may or may not align with the judgement of the group, it is the judgement of the individual which is important for individual value.

Social value provides a means for the individual to project their values and value outward onto others, asserting what is good. This goes beyond the present and recent past ("I was a hero") and into the future.

The disposition of important objects involved the creation of future histories appropriate to the importance attached to those objects by the individual (seen in Chapter 7 and discussed above). This involved the assessment of next owners as described by Lastovicka and Fernandez (2005) or even the creation of a next owner. The next owner is selected and developed as suitable or worthy before the object is passed on, and demonstrates their sharing of the importance in various ways, including effort and price, both exchange values as well as attitude to the object and intentions for it. The objects are passed on with the associated importance, creating a life for the values and value of the individual into the future.

The importance is also projected into the past, derived from the object itself: "of course it was an incredibly expensive bike at the time" (R8:693) or "it rides so beautifully you can see why they raced them... It's as good as your legs can give" (R3:111). The narrative helps not only to make sense of the past (MacLean et al., 2014) but to create or resolve importance. The importance can also be derived from association, as one participant termed it "the Fausto element" (R3:89) after Fausto Coppi and the increase in price brought by his association with a cycling object. This importance is carried through the current ownership into the future. This is sometimes expressed as being the 'keeper' or even 'curator' for future generations. While this can be presented as self-effacing, removing ownership, it brings an importance to the owner/keeper from past and future generations. Not only do they have something important to other

people now but also to future and past generations, and they hold that importance and perhaps have created or realised it.

The future history, the continuing narrative, may not include the owner as an identified person; they may no longer appear as a name or a character, but the narrative continues with the influence of that owner, maintaining their value and values. They may be the unnamed person who helped, held, or hid something as it “survived all those pogroms” (R3:153) of changing values and scrapping objects. They may gain unnamed mention or recognition, as ‘someone’s uncle’, ‘my grandfather’, or an ‘old woman hid it in the war’. An importance is recognised in descriptions such as ‘from the collection of...’ which offers an interchange of value between owner and owned, in much the same way as ‘the Fausto element’. The extreme examples of this phenomenon would be where the name of the object takes one former owner, such as ‘The Elgin Marbles’ or ‘The Foster Bugatti’. In this form the owner may rival or even supplant the creator in importance, having imbued the object with some of their value and values.

10.5.3. Creating value through losing objects

This discussion is at some remove from the economic forms of valuation into the future discussed in Chapter 3, so to return to those, the dominant form of future value is through the linear calculation of Discounted Utility. In today’s terms, this assesses something expected to be of value in the future. The construct of future history discussed here almost reverses that orientation; projecting the life of the owner and their values into the future, perhaps beyond their death. Consistent with payoff and episodic valuations, this process of projecting value has limited links with linear duration and the value and values projected forward will attenuate but without direct link to measurements made with clocks.

Looking beyond economics toward consumer culture, the projection of self-described here has links with work related to disposition of objects. Belk (1988)

proposes: “If possessions are viewed as part of self, it follows that an unintentional loss of possessions should be regarded as a loss or lessening of self”. Epp and Price (2010) among many others have examined ‘recommodification’ processes around disposition, in their case the struggle to reincorporate a singularised object. Ultimately, loss of all possessions is an unavoidable consequence of a finite lifespan and disposition is necessary, whether intentional or not. The projection of self into the future described here reflects attempts to use objects to extend the life of the self. The temporal view of some objects as durable, or even eternal as proposed by Thompson (1979), informs this process of passing the value and values of the individual forward beyond any predefined end. By attaching importance to the object, sometimes just by preserving it for a period, there is an assertion of the self which carries on by influence if not name. The ‘loss’ of these possessions is an intentional extension of self in time. This projection offers support for a more complex view of the interchange of objects between individual and social than a simplistic application of recommodification or loss to the individual.

10.6 Touch and Shame: The Role of Genies and Mementos

Several aspects of the analysis in Chapters 7, 8 and 9 involve the relationship between experience or memory and the material object. Touching the objects seemed important, related to this the materiality of objects used for remembering was very close to the shame discussed in Chapter 9. Touch and shame are not derived from the research questions as are the first three discussion themes, but the importance of the material both to the process of remembering and judgement of that remembering was very persistent. Shame, as the repeated projection of others’ value onto actions from the past and future (see Chapter 9) was an important element of the temporal processes described. This led me to retain touch and shame as the final discussion theme of this chapter.

10.6.1. Touch

The genies of Chapter 9 hold a complex temporal role, existing in the present as a way of re-experiencing the past in the future. Yet the very material and practical descriptions provided by the owners of these genies seem somewhat divorced from this role to the individual. That chapter holds descriptions of how they emerge and have power for the individual, but behind that are questions around the relationship between a material thing and re-experiencing episodes. The links between material objects and time (Shove et al., 2009), or objects materialising time (ibid. chap. 1.3, for example), are manifold. These singular objects or "thought companions" (Turkle, 2011, p.9) interact in many different ways, and in Chapter 7 it was argued that objects in storage, sold, or away from physical perception were 'active' to the participants. For one participant (R7), a powerful genie object (Chapter 9) could hypothetically be away from him and his close network for months and still retain importance. Set against this the genies of Chapter 9 were generally characterised by materiality, often practically 'useful' objects in close contact, activated by touch. This suggests that the material presence of these objects forms part of memory processes, the presence sensed both by sight and touch.

The sensing of the object and the boundary between the thing and the person is the subject of extensive contemplation by Merlau Ponty (for example Bonderup Dohn, 2009) and Heidegger (1927, chap.3 section 15) among many others, and there is no intention here to address those debates. Instead the intention is to link with the roles touch has to play in the recall of memories and conjuring associated emotional responses. Heidegger's descriptions of touching and using objects (1927, Chapter 3 , 1950, pp.166–169) reflect the particularity of touch, from the description of 'handiness' through the repeated use of a hammer revealing its nature to the 'rich web of practices' (Dreyfus and Hall, 1992, p.265) revealed through the contact with and use of an object such as a jug.

Touch is an important form of interaction with the objects in this study. The contact with ('rubbing') genie objects described in Chapter 9 provided some

interaction with the memories associated with those genies. It was also a part of Reference Moments, not just through the same touch of objects but also the remembering of touch along with smell and taste and the near-haptic recall of moments often handled and worn to shape. In processes of disposition, storage out of the immediate network of objects, away from sight and touch, changed the way objects could be used or remained active in that meanings could fade. They were no longer creating new physical experiences and the process of retriggering these objects almost always incorporated touch.

The links between smell, taste and memory are well attested, but touch has a particular and less exhaustively rehearsed importance to memory through older objects. This could in part be due to its relative consistency and accessibility in relation to other senses. Touch and sight are almost immediately accessible and relatively unchanging, while taste and smell, relying on diffused chemicals, are more likely to change or disappear. Sound disappears almost instantaneously and is generally re-experienced through touch and active mechanical interaction. Touch is not wholly unchanging of the object; it forms both object and owner through wear and repeated use, and in that way among others the owner is touched by the object just as vice versa. That slow accretion and wear of both can help to strengthen and reinforce memories. Finally, touch and haptic perception (as with smell) can involve active exploration and also subconscious recognition (Gibson, 1966; Lederman and Klatzky, 1990), and this allows interaction with memory and remembered experiences or emotions away from the spotlight of conscious scrutiny.

10.6.2. Shame

The materiality of the genies, important to their power, was essential to the shame that derived from their use. The retention and use of physical objects and their power to the individual through ownership and touch was integral to the shame felt in their use.

Shame involves a difference in value between the individual and ‘others’ and takes the same perspective as social value described above. Feeling shame “involves one’s taking the perspective of others and imagining their assessment of the self” (Creed, Hudson, Okhuysen and Smith-Crowe, 2014). Shame results from a negative assessment; a difference between what is considered good by those others and that assessment of the self. Shame then lies in the differences between social value and individual valuation; in this study a valuation of the use of ‘genie’ objects in remembering and anticipating, in travelling forward and backward in time. These individual value-creating practices deviate from social value in the eyes of the participants. For this shame to exist the assertion of the individual’s values described above must be unsuccessful; the individual must have a valuation apart from the social valuation. The individual must see this part of themselves as bad from the view of the other, and hold some valuation of this part of themselves as good. They could hold conflicting valuations, perhaps cognitively and emotionally, but there must be a difference between social and individual valuation for shame to emerge and persist.

Shame has been attributed functions in aligning behaviour within an organisation (Creed et al., 2014) or group “acting as a force for social cohesion” (Izard, 1977, p.400), as a form of disciplinary power for Creed et al. or with evolutionary benefits for Izard. The participants in this study seek to downplay or mask the practices occasioning shame but do not avoid those practices, continuing sometimes defiantly. As one participant said; “that sounds very daft for a grown man to say that, but it’s true” (R7:234), and he showed every intention of continuing.

There are several potential explanations for this. While shame is presented as negative, based on a negative assessment and creating discomfort, there may be positive aspects to experiencing it in itself, some pleasure or resolution. Feeling shame may respond to some expectation and it may be ‘right’ to be shamed for some reason, perhaps some other judgement by the individual. More importantly it offers the opportunity to resist the norms, the power asserted by others (Creed et al., 2014). By resisting the shame, the social value

is challenged. Izard (1977, p.403) provided a complementary explanation; that assertion of the self is a defence against shame, whether that assertion is of other (more positively assessed) aspects of the self or as in some cases here, an assertion of the 'negative' aspect. The genie as the source of shame is held and asserted in the face of the perceived disapproval of others. Asserting the self against the shame may seem an attractive defence set against Izard's other options: denial, repression or depression, but beyond that, perhaps "confronting and transcending shame is essential to the sense of personal identity and freedom" (Izard, 1977, p.400).

10.6.3. Materiality in memory and 'good' fetish

Touch has an important role in the processes of memory and re-experiencing the past through objects, from handling and re-handling to the fetishistic power of some 'genie' objects. For some of the participants in this study, the processes of touch – handling, using the objects – occasioned shame, and there is much in the popular cultural environment of these people that suggests that attachment to objects is bad (Walter and Franks, 2002; Ewer, 2014; James, 2014). A deeper understanding of the continued practices of re-experiencing through touch informs not only the understanding of value creation processes but also individuals' responses asserting or adapting the self in the face of opprobrium.

10.7 Summary

The four discussion themes are intended to draw together the specific findings and constructs of the emergent themes already described. Through the broader scope of this discussion, a description of time and value for individuals incorporating episodic value, non-linear duration, strong and weak chronologies,

and projection into the future and past has been built up (see Figure 10.3).

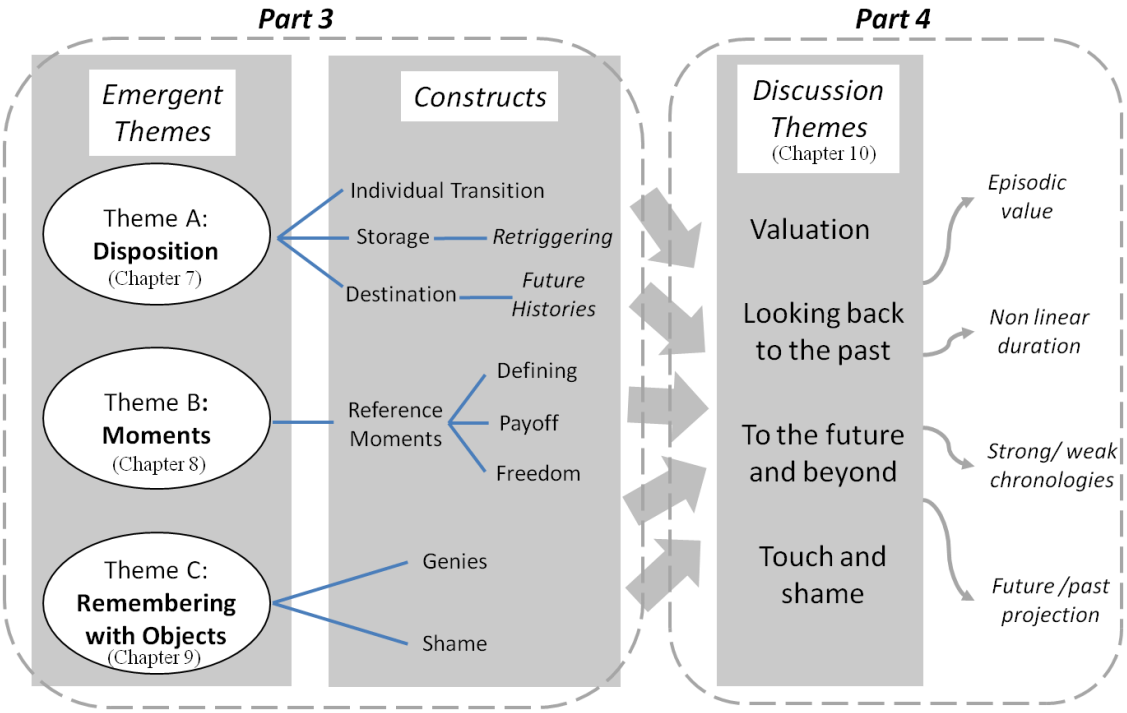

Figure 10.3 Summary of Themes, Constructs and Results

This links to prior research in many different areas including aspects of psychology and economics as well as SDL and CCT, offering ways of viewing and making sense of that research. It is not intended as a universal description of time and value, but as an explanation which links and adds to that research.

10.8 Potential Applications

These applications are contemplations and speculations rather than prescriptions, and in each case there is an attempt to stretch the potential applications beyond the simplistic and to speculate to some extent. The nature of applications discussed here is largely commercial and directly linked to literature and practice of consumption, so individuals are termed ‘consumers’ for consistency with existing work.

10.8.1. Episodes and episodic valuation

Applying some of the elements of script or narrative to service design is commonplace; theme parks and stores such as IKEA have a construction close to coherent narrative. This is far from seamless and other design factors still dominate. For example, on a peak-end narrative basis, the payment stage of a designed ‘retail experience’ is probably not the most pleasant and has higher negative influence through being at the end of the visit. In some cases, a more pleasant element might be placed after the payment stage.

One area of experience which is currently less adapted to episodic memory is e-commerce. Travel around the web is often unstructured and non-linear, filled with diversions and asides. Browsing is an important element of the value to many visits to e-commerce sites and a flexibility to roam, divert, leave and return offers many use patterns. Time spent at a website will be more memorable if it has an episodic unity however, and this is rarely addressed except through a standard process of transaction; utilitarian time use, for which efficiency is important. If ‘memorability’ is desired, creating an episodic structure to visits would help and also form the basis for a future history to drive return visits. Similarly, mementos would amplify the experience. Mementos are often attempted through ‘abandoned basket’ messages and targeted advertising on subsequent pages, generally driven by simple similarity-based algorithms, a utilitarian approach once again. Some form of personalised useful e-memento, controlled by the consumer, could offer an extension of the experience more suited to hedonic retail.

For some services being remembered is not necessary or even attractive. For many financial services, frictionless repurchase may be preferable, almost avoiding the consumer’s conscious awareness or choice. Deliberately disrupting the episodic quality of interaction with the product would render it more forgettable through providing no beginning, middle or end, and reducing the intensity of the customer’s response, positive or negative. To take a simple example, if the customer’s last contact is a lengthy wait on the telephone,

leading to frustration and purchase somewhere else, a negatively memorable episode has been created which is likely to reduce re-purchase intention.

10.8.2. Future histories

Future history of possessions is actively used in promoting some durable objects, for example in advertising for new watches as future 'treasured family heirlooms' (Tense Watches, 2013) or Esquire's '10 Watches Your Son Will (Want to) Own Some Day' (Kirkland, 2014). It is also used in encouraging owners to part with possessions of importance, such as fine art, for sale. This is sufficiently established to be described in fiction in the actions of an intermediary Elliot Templeton (Maugham, 1944, chap.1) and in the commonplace 'find a good home'.

Digital products such as mobile phones and apps follow a short product cycle. This provides opportunities for high sales as units become disposable, but this brings a challenge of longevity. Nokia, Blackberry, and potentially Apple have risen and seen decline in relatively short periods. One way to address this is to offer some element of the system which provides indexicality between product generations through some future history. Apple's iTunes is an example; the software provides a system of storage for music and other digital files. Music collections have been shown to hold importance and longevity in consumers' lives (Shankar, Elliott and Fitchett, 2009), and holding these could provide the basis for an indexical product with a future history for the consumer. For this it would need to hold memories, for example in the music and playlists, and maintain consistency and a coherence which provides a future history and makes retaining it a default choice. Disposing of the software would be more difficult and this would also guide or drive physical (paid) product choice. If Apple had a measure of control over consumers' music libraries, the commercial value would be hard to reproduce or challenge. The model is imperfect; for iTunes there is currently a tension between this need and a desire to provide novelty, and frequent updating and new versions disrupt the product's consistency and coherence. Moving the music library with iTunes from

one machine to another creates a similar disruption and these will tend to reduce the attachment and likelihood of an importance and commensurate future history.

If the phenomenon of future histories proves widespread, it could be extended to everyday disposition to encourage recycling. Making disposable items ‘important’ and creating a future history for them would increase chances of their being separated for recycling. For instance, if a plastic bottle is considered ‘important’ in some way, then the chances of carrying it further for recycling or re-use will be increased. If the perceived future history of the contents of the recycling bin is at odds: ‘it all goes to landfill anyway’ or ‘someone else makes money out of it’, the chances of recycling diminish. Constructing an acceptable future history for an object combined with an importance to the owner will influence disposition. In this study, this was seen in the activities of one participant running an organisation partly dependent on donated bicycles which provided a potential future history for the donors of these sometime important bicycles.

A more comprehensive understanding of the processes of storage could assist the self-storage industry which is currently structured predominantly on a provider-led basis of selling space. To reduce the tendency to dispose of objects in storage, retriggering could be encouraged, leading to retention and prolonged storage. Providers could segment offers according to process. For objects ‘cooling’ and decathecting, a service which allows access, encourages disposition and discourages retriggering or enhancing valuation could be appropriate, while for singularised possessions still active for the owner, a (more expensive) offer showing reverence for the object and providing an appropriate temporary ‘home’ with assurances for the future may increase the exchange value to owner and storage provider.

10.8.3. Payoff

Payoff offers a description of valuation where convenience can be detrimental to value to the individual. The payoff reflects the effort involved and this goes beyond ideas of customers valuing more highly something for which they have sacrificed more. The effort or time involved is intrinsic to the valuation and defined by the payoff. Where this form of valuation is appropriate, the design of experiences could incorporate a moment of payoff to characterise the broader episode.

When a consumer queues to buy tickets for a performance or the latest iPhone, or a collector takes time to hunt a rare item (Holt and Thompson, 2004), it is recognised that the effort and time involved have a positive influence on the valuation. Setting aside the influence of scarcity, this is often treated as time sacrificed to make the acquisition, so the price paid is in money and time. Payoff was presented here as a construct of valuation without commensurability or direct exchange. Put simply, the time taken in acquisition is not sacrificed; there is no balance or addition of the time to money. The time and the activities involved are intrinsic to the payoff and that payoff, as a Reference Moment, refers to the episode as a while and not the positive moment. It is not that one evening can be worth 10 years' work, but that one evening represents some of the value of those 10 years.

A clearer understanding of this could offer insight into better management of queuing or waiting in experiences. Understanding what factors define the time as integral and shift perceptions from sacrifice to anticipation would allow more delay with improved experience for consumers. Rather than time spent being measured by duration and as sacrifice, it should be integrated and measured in terms of anticipation and intensification. The nature of the activity defines it rather than the clock time duration. This could take two practical forms; the first is deliberately delaying intense elements of an experience to intensify the payoff. This relies on an environment for the consumer which encourages anticipation rather than frustration. The second is to end a long negative waiting period with a positive payoff. A substantial positive surprise payoff could re-

colour the delay. A common payoff is an apology: ‘sorry to have kept you waiting’, which is unlikely to re-colour the delay, but instead emphasising it as a delay. Payment for delay is a possible approach; it has been used by airlines for ‘bounced’ passengers, but carries a cost. A gift which entitles the consumer to some extra service on the next visit, perhaps an express service, may perform the same function at lower cost.

10.8.4. Time and touch

Commercial application could build on Pine and Gilmore’s (1998) prescriptions for experience design. Understanding the use of, and attitudes to, mementos allows better design. For example, considering the potential guilt, practicality and singularisation of mementos would influence their retention and use. Or based on these findings, a memento that is practical is more likely to be retained, and one that is replenished or replaced, for example a ring tone or screen wallpaper, would overcome the guilt associated with excessive attachment.

The most direct commercial application is in the production of mementos as an adjunct to selling experiences, as described by Pine and Gilmore (1998). There are many products for sale at Disney theme parks, potential mementos to carry memories and attachment to the brand into the future. Most products are designed to be replaceable, many purely decorative or ‘collectible’, rationally focussed on increasing immediate sales. A concentration on the potential as mementos could inform extension of the range with the purpose of creating products that are retained. The potential for personalisation is important, as suggested by Pine and Gilmore, but perhaps more important are strong association with the memory, past and future history, a practical use and ‘objective’ value, keeping it touchable in the “active network” (Epp and Price, 2010) of life. To function a memento would need all this and to be repeatedly identifiable with the brand. Hats are an example; Mickey Mouse ears could be a memento of a special visit and experience, distinctive and incorporated in photographs and events. This product is likely to lack practical function and

objective value and therefore future history. Its role would be likely relegated to storage, associated with a defined set of events and it would be unlikely to survive through time, the pogroms and purges of liminal changes and the natural attenuation of possessions. A 'Woody' Stetson could carry both some occasional practical use and objective value, 'earning' space and a place in the owner's network, creating memories and holding a created future history. For most, there is limited opportunity for events where wearing a Stetson would be socially acceptable. Beyond this, a well-made baseball cap with tactile fabric, with some particularity to the visit such as a motto which had been used in and around the visit would hold much higher potential for becoming an active memento or even genie.

The integration of mementos in this case would involve changing products and sales patterns – embracing products that sell in low volumes, introducing variation that is near visit specific rather than 'collectible', and introducing the products at the beginning of the experience, perhaps even before. The memento could be an interactive app downloaded before the visit, for example, though the post-visit lifespan would likely be limited. Rather than 'please exit through the gift shop', the visitor might enter through the shop of practical, specific, well-made objects.

This integration of practicality, quality and incorporation into life is somewhat more direct for some products. The core product of Harley Davidson, for example, involves use, polishing, preparing and personalising. The 'colours' associated with the development of cult or tribal consumption of Harley Davidson is a personalised patinated jacket. These forms of consumption lead directly toward mementos and fetish objects (see for example Schouten and McAlexander, 1995).

One example where an understanding of this could be of use is when people move permanently from their home to sheltered or shared accommodation, generally due to the demands of increasing age. People facing this move often create great value through their memories, but at the same time, their capacity

to remember is fading. The value of mementos and other objects in relation to memories is well known and used therapeutically, following Sherman and Newman (1977). At the point of moving there is often a radical disposal of objects as people move to smaller accommodation (as seen in Price, Arnould and Folkman Curasi, 2000). That accommodation is often already furnished and it is at this point an understanding of the shame and practical use may offer insight. A bicycle, a helmet, even a spoon or furniture are no longer of practical value. Their utility is supplanted by the life of the new home. These things are likely to be disposed of, and acceptable mementos such as photographs put in their place. Photographs have a decorative practical value and are therefore acceptable in almost all accommodation; however, their tactile value is low. The implication of the findings here would be that people should be encouraged to overcome this hurdle of shame and take 'useless' or impractical objects with them in relocation, selecting them for their power over memory rather than any other feature. In this case, William Morris' adage: "Have nothing in your house that you do not know to be useful, or believe to be beautiful" would be replaced by an exhortation to have things in your home which bring the past or the future to you; transport in time is rarely useless.

10.9 Conclusion

This chapter returns to the aim of the research to explore the processes people use in creating value for themselves using time and over time and to the research questions developed through the study:

- What do existing theoretical conceptualisations of time and value tell us about value-in-use?
- How do consumers derive value outside of traditional marketplace exchanges?
- How do individuals perceive time within value creation processes and what are those processes?

- What are some of the practices individuals employ when incorporating time in co-creating value-in-use?

It also discusses the results of the research in relation to the more specific questions of how people perceive time within value creation processes, what those processes are, and the roles of time in creating or constructing value-in-use.

Through the four broad discussion themes the processes associated with disposition, genies, and Reference Moments are drawn together and used to outline a relevance and contribution to previous work in the area of Service-Dominant Logic.

I argue that while exchange valuations of time exist, other, more complex forms of valuation provide an alternative. In these, duration is not addressed in linear clock form, and the experience over time is not assessed as good in a single or linear form. Instead, it is assessed without balancing good against bad, accepting the integral nature of more or less pleasurable elements. This is presented as an alternative to linear duration and exchange valuations of time derived from economic valuations.

The description of episodes here adds to that alternative by offering a structure for individual value set apart from those economic valuations. This view of the past approaches not only value and duration from an individual perspective, but also chronology. The nature and interrelationship of the episodes align well with constructions such as liminality, but not with economic constructions such as Discounted Utility or ex-ante and ex-post valuations. Linking this to established work on memory provides opportunity for importance-based measures of value. This structure also explains previously anomalous valuations such as peak-end and the observed boundary conditions of those valuations.

Looking into the future, the ideas around projection of social value provide further alternatives to economic forms, but more importantly inform analysis of

how objects can be active outside ownership, projecting the individual's values and value onto others. This form of disposition allows an imagined projection of the self beyond death through the projected life of those values and value. Losing and losing touch with the object is necessary for this value creation.

Returning to the present, the discussion of materiality looks at the particular role of touch in remembering. This was linked to the fetishistic behaviour of genies and, particularly, the resulting shame. It is proposed that this perception of negative social value or valuation is used to assert the self, confronting and transcending shame.

This discussion combines with the specific descriptions in the analysis of Chapters 7, 8 and 9 to answer specific questions about processes of value creation and perceptions of time. Together they provide insight into how individuals perceive time within value creation processes and the nature of those processes. They provide a series of constructs and ideas which could be used to explore that relationship without the underpinning assumptions of exchange value. They provide an operationalisation of my proposed FP10a, that "time is uniquely and phenomenologically experienced by the beneficiary of value".

Chapter 11

Conclusion

11.1 Introduction

The work presented in this thesis contributes to the understanding of the relationship between value and time for individuals, particularly within the area of Consumer Behaviour. This chapter provides the opportunity to reiterate the claims for contribution and the bases on which those claims sit.

Beginning with the broadest claim based on the discussion in Chapter 10, each chapter is re-examined in turn. Each relies on the preceding chapters for support. The broad claim of contribution through FP10a rests on the claims of specific contribution in the three areas discussed within Chapters 7-9. These in turn rest on the methods adopted and the underlying rationale laid out in Chapter 6. The last foundation is the review of existing literature on the interactions between value and time in Chapters 2-5.

The validity and limitations are explored, followed by a review of the path followed and how the work might have been done differently. This leads into some proposals for future work which are based not only on the limitations of this thesis, but also on the potential of investigating many different time value interactions.

11.2 Contribution

The contribution claimed for this thesis in the area of Service-Dominant Logic is in three parts. First I build on the foundational premises to provide a clear perspective for value and time in my proposed addendum ‘FP10a’. Second, I operationalise that perspective in the constructs developed in this work. Third, I provide a bridge between SDL and established work in Consumer Behaviour,

leveraging insight from other areas such as psychology, consumer psychology and particularly Consumer Culture Theory (CCT).

The first part is largely exploratory research (Saunders, Lewis and Thornhill, 2009), intended to provide evidence that this perspective offers scope for more detailed work. The second and third are descriptive in nature, providing examples of what exploration in this area can yield. Both these parts are claimed as theory building rather than theory testing, as described by Colquitt and Zapata-Phelan's (2007) measures and taxonomy.

This contribution is expanded in the discussion of Chapter 10 through four discussion themes – valuation, looking back to the past, toward the future, and materiality: touch and shame.

11.2.1. Valuation

I provide alternative descriptions of valuation based on individual time; episodes defined by the individual, and chronologies which are strong within those episodes and weak or absent without.

The claim here is that for value-in-use beyond efficiency, valuation takes forms other than exchange of commensurable elements. For these valuations, the nature of the time invested is more important than the duration. These provide an alternative to the assumptions of the theoretically-based economic model defined by Becker (1965). I propose that for value beyond simple efficiency, the relationship between duration and value follows processes including those described by 'payoff'; additive valuations without commensurability of durations based on coherence of events, and valuation based on episodes defined by the individual rather than based on duration.

The episodes used for valuation are defined not by clock or social time boundaries but by episodes, epochs, or events; boundaries which are formed by the individual based on the coherence of the period described. These could

be seconds or years, and bounded by notable events or other elements of the narrative of the episode itself. These provide a challenge to ideas such as 'Moments of Truth' in which the moment of service defines value.

11.2.2. Looking back to the past

These periods are episodic as episodic memories (Atance and O'Neill, 2001; Berntsen and Bohn, 2010), and as episodes as coherent sets of occurrences, seen in isolation. They link together into a temporal structure (see Figure 10.2 in Chapter 10) and overlap, inconsistent in clock time duration, with more episodes from some periods than others, influenced by recall.

Episodes are central to the processes of re-experience and through this to valuation, for example in forms such as 'payoff'. The description of episodic value is an alternative to those based on linear time, particularly economically founded descriptions, but also those based on more complex consumer value such as Leclerc and Schmitt's (1999) development from Holbrook's (1999) typology.

Episodes also provide an alternative form of individual chronology; strong chronology within episodes, weak or even absent chronology between them. With this chronology the basis for valuations through discounted utility and ex-post or ex-ante becomes very limited. This description also provides an explanation of apparently anomalous phenomena such as 'peak-end'.

Based on memory, the individual's access to the past, an episodic narrative-based value allows for plurality of individual values and individual experience and re-experience of time consistent with the value forms of Holbrook (1999) and Vargo and Lusch (2004; 2008; 2011). It does not align with the application of linear clock time or chronology inherent in economic exchange valuations, but provides an explanation for observed behaviour consistent with much previous work (such as Kahneman, Wakker and Sarin, 1997; Miron-Shatz, 2009). The non-linear treatment of duration inherent in episodes, the complex

value assessment of payoff and the construct of Reference Moments offer alternatives to the existing perspective. Each represents a small development founded on the principles of SDL which affords an analysis apart from the linear time exchange value view.

11.2.3. To the future and beyond

Through the processes of future histories, the processes of disposition and the fetishistic practices around genies I provide an explanation of how individuals create value for themselves through projecting social value into the future.

The past is mirrored by the future for the individual, and the construct of future histories of objects provides a narrative forwards, with the importance of future history linked to the importance of the object. An object with a future history has one or more stories which are still open. Disposition could be a closing of that narrative, but I propose the narrative can also be projected forward beyond disposition with an active construction of the future, even occasional explicit constructed episodes. This is consistent with work in psychology on episodic future thinking and the time-based division of durable (eternal) and transient (disposable) objects of Thompson (1979) .

My description of the processes of projecting social value arises from the processes of disposition in Chapter 7 and the genies of Chapter 9. Retained or released, objects toward the eternal end of the continuum were used in projecting future social value; asserting the individual's value and values into the future and sometimes beyond the lifespan. My description helps answer the question of how people create value for themselves through their understanding of what is valued by others. I develop the notion of value projected into the past, carried through the current ownership into the future. The future history, the continuing narrative, is constructed to continue with the influence of the present owner, maintaining their value and values. This draws on work in the area of CCT such as Price et al. (2000) and Lastovicka and Fernandez (2005) in showing how social value provides a means for the individual to project their values and value outward onto others, asserting what is good.

I leverage this work in providing an alternative to the dominant and influential form of future value such as Discounted Utility and value through ownership. My construct of future history discussed here almost reverses that orientation; projecting the life of the owner and their values into the future, perhaps beyond their death. It provides value through objects no longer owned or seen, well away from the self, but not recommodified from the perspective of the individual.

11.2.4. Touch and shame and 'good' fetish

I provide a description of fetish which builds on existing work within CCT for example that by Belk (1991) and Fernandez and Lastowicka (1991). This incorporates commonplace fetishistic activity which complements Fernandez and Lastowicka's (1991) cycle, and examines the roles of touch and shame .

My treatments of touch and shame in remembering contribute to existing work on shame among consumers and provide new and specific descriptions of processes of value creation. These themes emerged from the study and the behaviour of participants in relation to the materiality of the objects.

The genies of Chapter 9 hold a complex temporal role, the material presence of these objects forms part of memory processes, the presence sensed in part by touch. The links between smell, taste, and memory are well attested but touch has a particular and less exhaustively rehearsed importance to memory through older objects. Touch forms both object and owner, and slow accretion and wear of both can help to strengthen and reinforce memories and interaction with remembered experiences through conscious or unconscious processes.

I describe how shame interacts with value and the temporal activity seen here. Shame was part of the individual's processes and as a difference in value between the individual and 'others' draws social value into this study. I provide explanations for the shame and for its use by individuals in creating value. While shame is presented as negative there may be positive aspects to

experiencing it, some pleasure or resolution, as a response to some expectation; it may be ‘right’ to be shamed for some reason. Most importantly it offers the opportunity to resist the norms and power asserted by others. This adds to existing work on shame and Consumer Behaviour and reaches back to definitional work in the field, “confronting and transcending shame is essential to the sense of personal identity and freedom” (Izard, 1977, p.400).

11.2.5. The contribution to Service-Dominant Logic

These four themes provide a wide ranging support and operationalisation of my proposed FP10a aligning perspective on time with the perspective of value. They provide episodic forms and non-linear chronologies within processes of valuation. They offer insight into individuals’ value creation processes projecting into the future and the past, beyond acquisition and disposal. I also draw on established work in CCT on disposal and fetish to examine aspects of temporal activity involving touch and shame.

This study responds to the proposal of Heinonen et al. (2013) to extend the temporal scope beyond exchange to accumulated experiences. It follows Chandler and Lusch (2015) in exploring the role of time as an aspect of Consumer Behaviour. It parallels work such as Macdonald et al. (2011) in moving away from the moments of interaction, and Sampson (2015) in examining individual value and time. The central contribution, through FP10a, is the clarity in analysis; most work within SDL retains social time and aspects of an exchange perspective. This has hampered work within SDL just as the legacy of the economic view has hampered much work on time and value.

The calls for variety in understanding time in Consumer Behaviour and beyond started long before SDL and continue (Kleemeier, 1961; Jacoby, Szybillo and Berning, 1976; Feldman and Hornik, 1981; Graham, 1981; Venkatesan and Anderson, 1985; Davies, 1994; Davies and Omer, 1996; Hornik and Zakay, 1996; Gibbs, 1998; Arnould, 2005; Heinonen, Strandvik and Voima, 2013).

Vargo and Lusch's (2004; 2008) revitalisation of value-in-use has provided a fresh basis for examining consumer value. From this I have developed insights into the link between time and value and realigning time and value allows clearer analysis and has supported the bridge between SDL and CCT.

11.2.6. Specific Findings from Chapters 4 to 6

The broader claim above rests in part on the analysis in three separate areas laid out in Chapters 7, 8 and 9. My assertion is that from a modest study of a small, relatively homogeneous set of participants a diverse set of constructs have been derived which draw on existing research to provide new contributions to Service-Dominant Logic. The constructs provide contributions in their own right and beyond that, they indicate a far wider scope for research based on FP10a. Some of this wider scope is explored through the discussion of Chapter 10 and the future work proposed in this current chapter.

The specific findings draw on different streams of work related to Consumer Behaviour. Chapters 7 and 9 relate particularly to work around Consumer Culture Theory, and Chapter 6 around services management and consumer goods marketing.

11.2.6.1. Chapter 7

The theme of disposition addressed in Chapter 7 is one that has enjoyed some research previously and the three central constructs drawn from the research: destination, storage, and change, draw on prior work particularly within Consumer Culture Theory. These are not presented as wholly new and important but as higher-level constructs derived from the data which structure the description here. The contribution of this thesis is incremental in each area, arrived at by shifting to a time perspective.

For destination, the sub-construct of 'future histories' and the use of objects to project backward and forward sheds a different light on the processes of

disposition. Activities related to the new owner are not necessarily about shared identity but about creating and sustaining those future histories. Through this view the object is not ‘recommodified’ but can retain its associations and power in absentia.

For storage, the established processes of distancing and cooling which can lead to disposition are joined by a more active role in storage; objects can still perform functions of memory and identity, even though they are never seen. A second active process is the sub-construct of ‘retriggering’ through which importance, meanings or associations are revitalised through contact or threatened loss.

For individual transition, there is extensive work in this field through the concepts of liminality and identity projects, for example. The claim of contribution is limited to offering a more complex understanding of the changes leading to disposition, away from the radical or liminal changes central to so much existing work.

Across these three constructs another incremental theoretical claim is made, that a different time perspective is seen in the disposition of important objects; Procedural Traditional, (Graham, 1981) and that this is compatible with the disposal of these ‘durable’ things, away from the Linear Separable perspective of transient commodities.

Drawing these together, Chapter 7 addresses the call of Cherrier and Ponnor (2010) for more work on ‘holding onto’ objects and reluctance to dispossession practices. It finds the behaviours of ‘reflective consumers’ deriving value from ‘holding onto’ objects among people who are markedly different from the hoarders described in previous work. This is neither constrained within hoarding or nostalgia and reflects value derived from objects described as ‘inactive’ by other treatments.

Most importantly it draws on this previous work to add to my understanding of the value creation processes which prevent or allow disposition and the continuing value creation away from the individual, operationalising value creation in ways new to Service-Dominant Logic.

11.2.6.2. Chapter 8

The analysis in Chapter 8 faces a different area of study; 'Moments of Truth', a construct within services management credited to Carlzon (1987) and developed by Grönroos, (1990b) and Fitzsimmons and Fitzsimmons (2013) among many others. This idea of heroic testing in adversity of the product through moments of contact with the customer has diffused to marketing of goods (Blackshaw, 2006). By shifting the perspective from provider to individual, this study provides a contribution by highlighting the disparity between the conception of Moments of Truth as decision points and ways individuals use 'Reference Moments' in recalling, defining and justifying evaluation of episodes.

In addition to their defining role, I propose two other constructs of Reference Moments; payoff and freedom. The more complex valuation intrinsic to payoff affords a more comprehensive understanding of Moments of Truth, founded in value-in-use rather than exchange. The construct of freedom, important to the individual, is less readily appropriated into a provider view, but it does draw Moments of Truth closer to the experience perspective of Pine and Gilmore (1998) through providing an understanding of the relationship between moments and experience.

The contribution here is to work primarily in services management, where the managerial use of the phrase Moments of Truth emerged and where this construct is most prevalent. The construct of Reference Moments can be described as a Service-Dominant Logic based alternative to Moments of Truth.

As with Disposition discussed in Chapter 7, I claim that these constructs add incrementally to existing work and the theme contributes to the understanding of

the Moments of Truth construct by moving to an individual perspective. This provides insight into the roles of moments in remembering and evaluating episodes. This contribution uses the perspective of FP10a to provide insight into the nature and valuation processes around Moments in individual's lives.

11.2.6.3. Chapter 9

Within Chapter 9, I described the processes of remembering with objects with specific reference to 'genies' or important objects used to travel backward and forward in time. The specifics of practice were examined and the process was described in terms of fetish, following the four cognitive processes identified by Ellen (1988) and following Belk (1991). This contributes to existing work through describing a commonplace and common practice, reflecting a heterogeneity and variety of specific processes. This variety adds to the single cycle of use described by Fernandez and Lastowicka (2011) and this study offers a description in alternative to that cycle, also opening the way for other cycles for other categories of behaviours.

This description of temporally constructed value, heavily dependent on the individual's perspective on time, adds further to the proposed FP10a. The processes described here of creation of value through the projection across time add incrementally to existing related work on fetish and important possessions. In this case, through the specifics of the practices described, particularly the practices involved in recalling memories, projecting into the future, and the tactile, haptic element of activating these objects. This chapter also provides a description of and explanation for shame in commonplace fetishistic processes of consumption adding to existing descriptions. It also adds weight to Ellen's rejection of characterising fetishistic behaviour as "intrinsically aberrant or reflective of a primitive condition" (Ellen, 2005, p.173).

11.2.7. Methods and Literature

All of these claims rest on the methods employed and the review of prior work in the area of value and time.

11.2.7.1. Methods

The research methods of this study are described in terms of their application and the underlying rationale in Chapter 6. They are summarised as an interpretive enquiry informed by constructivist Grounded Theory Methods (GTM) and involved engagement over two years with people from two groups related to cycling. Participation in 16 events informed the study, 15 interviews with 15 people were used to produce data which was analysed in detail. This involved iterative cycles of coding, review, re-coding, memos and interpretation described within the Grounded Theory process of Charmaz (2006). This process offers the expectation of complex contingent provisional truth, in line with the contribution claimed in this thesis.

This form of truth is also aligned in Chapter 6 with the philosophical bases for these contribution claims. The phenomenological perspective, an acceptance of multiple realities and the process of GTM used in producing a value-laden description are described in alignment. This constructivist basis for the work aligned with the nature of the constructs carried into the work; value and time and the perspective; the individual. The departure from established forms of time value links, the acceptance of value as phenomenologically determined (Vargo and Lusch, 2004) and the view of time as experienced all lead toward a view of constructed reality. It may be possible to address these phenomenological constructs at one remove through standardised forms, but questioning these forms was part of the reason for the study. Viewing the interrelation between varied experience and individuals' ideas of value and time paralleled the return to a conception of value-in-use.

The selection of methods similarly rested on the approach to the subject and the research direction. The openness to different outcomes and theories derived from the field matched an openness to different constructions of value

and time. The methods provided for entering the field without pre-framed theory and an iterative process between field and theory lead to the development of ideas without pre-conceived frameworks. This thesis rests on my belief that frameworks for viewing time and value are limited, overly influenced by economic models, and could be supplemented by a return to another perspective. That belief derived from a review of the extant literature.

11.2.7.2. Literature Review

The literature in Part 2 forms a basis for developing the research aim and questions founded on the limitations of standardised and commonly accepted frameworks for viewing time and value. Beginning with an axiological basis separating perspectives of beneficiary and judge of value, I explore the development of value constructs in Chapter 2. The developments include the influential development of economic thought and more recent evolutions of Perceived Value and consumer value as complex and multifaceted constructs. This is used as a basis for examining the relationship between time and value in different constructs in Chapter 3.

I contend that established exchange views of value based on economic ideas have a considered, resolved and standardised view of those interrelationships. The broader and more complex constructions of individual value within Marketing and Consumer Behaviour retain a legacy of that exchange view which hinders research in this area; the standardised, social view of time has been overly influential. This influence has been met by a continuing series of calls for more complex forms of time to be employed in study of Consumer Behaviour, highlighted in Chapter 3.

A review of time categorisations and perspectives on time within Chapter 4 provides provide a clear perspective and simple categorisations for time in this work; individual time, with categories of duration and chronology, and the divisions of past and future away from the present.

In Chapter 5 I analyse work on time and value through the perspectives used in that work. I highlight the influence of conflicting perspective and it is my position that by aligning individual perspectives on time with individual perspectives on value insight can be gained into relationships between time and value, particularly more complex constructions of value.

In summary, I argue that economic ideas on social value and social time (for example Hutcheson, 1755; Smith, 1776; Ricardo, 1817; Marx, 1867) have led to well resolved forms of time-value relationships for economic value (Myrdal and Wicksell, 1962, p.47; Frederick, Loewenstein and O'Donoghue, 2002) which have been applied more broadly to individual value through economic theories of the household (Becker, 1965). More complex constructions of individual value (for example Holbrook, 1999; 2006; Vargo and Lusch, 2004; 2008) are hampered by using social time and provide the basis of more insight when aligned with individual time.

As a result, I use here the perspective of the individual; time in this work is as experienced by the individual, value is to the individual judged by the individual. For time, the general categories of duration and chronology are used, and value is defined as value-in-use, following the lead of Vargo and Lusch (2004; 2008).

11.3 Limitations and Validity

Conception and execution both limit this thesis. While it is argued that methods and result combine to support the validity of this thesis, the design imposes limits on what can be claimed for it and the application of the design introduces a separate set of limitations.

11.3.1. Validity and limitations in design

The validity of any study rests on a series of assumptions that can be stripped away to challenge that validity. The methods used here, informed by constructivist Grounded Theory, are contested, as are all methods; however, it is in the methods used that some of the basis for validity rests. The rationale

and philosophical standpoint presented in Chapter 3 are proposed as coherent with these methods. Following the process described by Charmaz (2006) and incorporating other insight, particularly from other Grounded Theory perspectives, has provided a good deal of guidance. It is not a guarantee of validity, but forms the basis for that validity and the cycles of analysis have certainly caused the death or dormancy of many attractive 'findings' which were discarded on the way, supported as they were more by creativity or intuition than data. Methods provide the basis for claiming validity, though they are not sufficient on their own.

One form of method based validity is closeness to the subject. There is no pretence that these data are derived from disinterested activities strictly limited by the scope of the interviews. Being a part of the context for the activities participants were discussing allowed me a deeper understanding of those activities and that context. The ability to refer to and draw on participative insight has changed the data, the analysis and the description. Discussions of process could be interpreted through deeper contextual understanding with all that implies, enabling triangulation and interpretation of participants' discussions during the interviews and adapting questioning. It also guided the choices to discard or develop analytical avenues or coding approaches based on contextual understanding.

It could be considered a limitation that this thesis involved a small sample; my interpretation of 15 interviews with 15 people from two groups. The restricted field is by design, in terms of depth rather than a unique population. They are not claimed to be representative but informants. These people are not presented as world-changing 'talking pigs' (Ramachandran and Blakeslee, 1999; Siggelkow, 2007). They are novel and unique only in the everyday way that every life is novel and unique. They are not intended to provide truths universally acknowledged; generalisable proofs of specific processes. It is not claimed that the themes and constructs here are descriptions proved to be universal, that all of them are widespread in scope or even that they reflect all the processes of the participants. The scope of data is intentionally restricted to

support depth of analysis and interpretation. The design around building an understanding within restricted groups is intended to provide insight into the variety of processes and the nature of some of those processes. The restricted basis in the field allows a deeper view.

The form of the data produced and analysed is a limitation. The creation and construction involved in the interviews and participation set the resulting data at a remove from the processes being investigated. Some of the activities described took place many years before the interviews and must have been recalled and re-told many times, being formed and changed each time. This forming is part of the processes of value creation and the interviews engaged with some of the products of those processes, without directly seeing the processes themselves. There are other methods of creating data which might give a more direct view, autoethnography or longer term participation, for example. Each introduces different challenges in both the production and analysis of the data and none can offer a perfect view.

11.3.2. Validity and limitations in application

The deeper view, the choice of interview and being part of the context, all link to questions of bias. The interviews were co-created with the participants and bear the heavy imprint of their and my influence and influences. The recognition and acceptance of those influences, and the reflection and discussion of these through the research, have been an important part of developing a valid description.

Beyond the way the research was conducted, the different claims have different bases and limitations. The proposition of FP10a is founded in theory and supported by an integration of the different areas and different aspects of Consumer Behaviour described here. The theoretical base of this and the operationalisation of it answer the first research question: what do existing theoretical conceptualisations of time and value tell us about value-in-use?

The other research questions are:

- How do consumers derive value outside of traditional marketplace exchanges?
- How do individuals perceive time within value creation processes and what are those processes?
- What are some of the practices individuals employ when incorporating time in co-creating value-in-use?

These are answered by the fieldwork and analysis of Chapters 7-9 and the integrative discussion of Chapter 10.

The constructs within Chapters 7-9 are put forward as a valid and valuable description of the processes of value creation using time. Given the narrowness of the study, the breadth of results presented here provides evidence of the potential, and the assertion is that FP10a opens up a wide scope for understanding the relationship between value and time. There are few limitations to that in terms of more general applications; the logic that applies to the claim is not restricted by geography or industry. The main limitation is its incompatibility with economic exchange-based approaches, those to which it provides an alternative.

The more specific claims of the study – the constructs of payoff, genies and future histories, for example – may be more culturally-bounded as relationships with objects may be (Wallendorf and Arnould, 1988). Their link with other work provides support for more widespread applicability. Future histories, for example, is a construct consistent with previous Consumer Behaviour work in North America and with neurological studies of future thinking (see Chapter 7) which suggests wider applicability. There are limits; even neurological patterns can be culturally influenced. The use of genies described here was also aligned with previous work (both academic, for example Price, Arnould and Folkman Curasi, 2000; and discursive, for example Glenn and Hayes, 2007; Miller, 2009). Once again, this research is sited predominantly in cultures that

could be described as western and wealthy, and for this construct, much of the academic work including this centres on older people. Without denying a tendency for attitudes to time to vary with age, there is evidence that similar fetishistic processes describe behaviour among younger adults, and there is no reason to impose demographic limitations to the existence of these practices.

In short, the detailed and specific descriptions here are of this particular context and of a particular time, and cannot be claimed to apply elsewhere. The detail of the processes of disposition and fetishistic use of objects belong to this context. They are nonetheless evidence to answer the broad question; the descriptions are derived from the viewpoint of this research.

The constructs drawn from this context exist beyond the context (Glaser and Strauss, 2009), and have wider application which is likely to vary in detail with contextual influences such as culture and age. The constructs will have different relevance in different contexts and reflect different processes, but they remain. They have significance where they can help to develop descriptions, even though those descriptions will vary from the detail of this context.

The broad contention that FP10a can help inform the relationship between time and value is thus not limited only to this time and theoretical interest.

The idea of theoretical interest leads onto the last point on validity and limitations. To be consistent with the rationale and philosophical standpoint of this thesis, the life of a theory, verification or longer term validity relies on acceptance: “Persuasive appeal, impact, and overall generative capacity; subject to community agreement; truth is a product of a community of truth makers” (Cooperrider and Srivastva, 1987).

The ultimate test of validity is co-created with the reader or beyond, and may rely on a compelling description. That is beyond this thesis, so I rely on Cooperrider and Srivastva’s (1987) description of a ‘good’ theory: “Degree to

which theory furnishes alternatives for social innovation and thereby opens vistas for action; expansion of ‘the realm of the possible’”.

As a final circular thought on validity, the research process reflects several aspects of the research itself. This discussion of validity is to a large extent about the value of this research; its importance or ‘goodness’. Arguments for the validity of this thesis can be seen to be developing a future history for it; that it will carry forward my value and values into the future in different ways. Taking a much broader view, the production of knowledge is based on a linear separable view of time; progressing, building on the past into the future. The practice of theses like this follow paths which can be described as circular traditional time (Graham, 1981), based on a cycle and indeterminacy of timing, or even procedural traditional in which the examination or publication happens when the time is right, and the correct procedure has been followed according to rituals accepted by the group involved.

11.4 Doing it differently

Looking back over the path of this study offers possibilities and questions about how the path could have been better. An Actor-Network-Theory approach was proposed early in the process and would probably have led more directly to valuable development in some areas, for example around the construct of genies with their power over the participants and others. It was set aside because the network perspective assuming agency of objects was an uncomfortable fit with the perspective of the individual.

The findings do not fit neatly into one tradition and are in that way fragmented. Many are within Consumer Culture Theory but that tradition does not form the basis of the work. The starting point was Service-Dominant Logic and the results use work from CCT in contributing to the area of SDL. Siting the work in one tradition and constraining its scope would likely offer more cohesive contribution and easier diffusion of the ideas. The approach followed; of starting the work with a fresh perspective contrasted against the existing made

alignment with one tradition complex, and results lying between disciplines are a likely result of that choice.

Methods mentioned above such as autoethnography and longer term or more in-depth participation using a wider spread of data sources could have provided parallel approaches. Ethical concerns influenced the choice of method and approaches such as these alternatives have different ethical considerations. Autoethnography introduces more direct issues of relational ethics and confidentiality (Ellis, Adams and Bochner, 2011), and widening the use of other data sources increases the problems of informed consent. There are also practical considerations; autoethnography in this case would rely on the power of reflection in uncovering what is not yet seen. Longer term or more in-depth participation would demand more resources with a different product of more and more complex data supporting a richer picture, depending on description. The selection of methods for this study was made on the basis of many different considerations, including the nature of value and time, the perspective, capabilities, resources, ethics, and potential methods of analysis. The decisions were made on imperfect understanding of all of these so an optimal approach may have used other methods. The decisions made satisficed in that the methods delivered sufficient data to support analysis to answer the research questions.

In terms of improving the process for quicker output, a standardised exchange analysis of this research could suggest that the path was inefficient. Carrying out 15 interviews, analysing and writing about them could be seen as poor output for four years' work. Creating more data earlier, closing off 'dead ends' more ruthlessly and more formative discussion and presentation through the four years would have moved the work toward completion sooner. Those improvements are for future work however, and in a thesis proposing alternatives to standardised exchange, there is room to argue for other value from the sinuous path followed and claim that the efficiency for one outcome may be low, but that is not the only measure.

11.5 Future Research

This research is exploratory and descriptive in nature, providing support for the perspective of FP10a and a series of constructs in a constrained context. Research which moves on from this is likely to be less exploratory and more explanatory and perhaps shifting from theory building to theory testing.

Looking at future value from the results rather than the method, the ‘vistas for action’ (Cooperrider and Srivastva, 1987) this thesis highlights are broad, ranging from simple reapplication of constructs to the scope FP10a, value-in-use and particularly individual time.

11.5.1. Overcoming limitations

The limitations of this work are rooted in sample and method. The sample used is limited in size, geography, and demography, as discussed above. The methodology used is appropriate to the study but specific and limited. Future work to overcome those limitations could approach both of these areas.

11.5.1.1. Looking for these constructs in other contexts

A straightforward proposal for overcoming limitations of sample is to investigate whether, how, and where the constructs put forward here are valuable in other contexts. It was identified that the detailed descriptions are specific to context, so exploring the influence of context on these constructs would extend and develop them. The association of genies with age would be an example; another would be interactions between cultural influence and fetish behaviour, developing processes to supplement that of Fernandez and Lastovicka (2011). It is likely that these constructs would evolve and be supplanted with the development of understanding in different contexts. The constructs are culturally influenced and the scope for extending to other cultures is very wide. First choices for sampling might be extending to larger samples of other

demographic profiles within the UK. Studying processes such as these in other geographies offers an even wider scope for varying cultural influence.

Changing the scale of the sample is one option. An alternative would be purposive selection for culturally-based time perspectives. These were drawn upon in Chapter 7 and could be used to design ways of research overcoming this culturally bounded study.

11.5.1.2. Using other methods

The methods here involve recollection and include the mediation of two or three interpretive layers; the participants, the researcher and the reader. Processes of value creation involving time would seem naturally to fit longitudinal methods. One method could draw more on observation than the interviews used here. This would offer insight complementary to the mediation of the participants. A different direction would involve diary or self-reporting methods over time, extending the time frame, but retaining the participants' viewpoint.

As exploratory work this research did not rely on pre-framed constructs, but has developed constructs which could be carried forward into other, perhaps more quantitative work. Exploring the prevalence of genies and the processes described, particularly fetish, would be possible based on the constructs and interpretations here. At the simplest level this might re-examine the link with factors such as age proposed by other work. More complex work might test the links between the importance of objects, future histories and disposition proposed here.

The development of more resolved research tools such as survey instruments based in the areas studied here would lead to more positivist approaches, as could experiments with individuals. These would change the nature of the research but could offer separation between the constructs used here, more comprehensive measures of valuation or episodic schemas.

11.5.2. Separating Reference Moments from Moments of Truth

The construct of Reference Moments grew out of the Moments of Truth concept drawn from services management. A straightforward application of this construct would be to adapt the use of 'Moments of Truth' to incorporate a broader understanding of what those moments represent. Treated as 'Reference Moments' providing definition and recall, they could be seen as descriptions of evaluations rather than the causal encounter. This small step away from the provider perspective towards the individual's would provide a better understanding of value-in-use rather than exchange value. Exploring the circumstances in which the provider-centred Moments of Truth align with the consumer-centred Reference Moments as a valid approximation, and where they depart from one another would render the construct more applicable. A greater understanding of the roles of moments in defining episodes, payoff and the construct of freedom could form the basis for theory building on the factors for alignment and departure.

11.5.3. Developing more comprehensive measures of valuation

Quantitative assessment of value is an enduringly attractive objective, as demonstrated by the prevalence of exchange value, once intended as a numerical approximation of 'true' value. The exploratory work here could form support for building theory around quantitative assessment. While incommensurability and the phenomenological nature of value-in-use obstruct quantitative assessment, some of the constructs here could be used as the basis for value assessments more aligned with the individual. The most obvious mathematical form for value and time is to reduce value to a monoaxial measure (such as pleasure/ pain), and time to a linear measure on a second axis, an approach which has already seen use (for example Kahneman, Wakker and Sarin, 1997). This reduction allows integration of value over time but is for mathematical convenience rather than founded on empirical data and both value and time could be treated differently.

Payoff was presented as a form of valuation, without exchange or commensurability and with different ‘goodnesses’ through different elements of the experience. A fuzzy logic approach could approximate the complexity of the elements and replace a single axis with more dimensions allowing one experience to be good and bad at the same time in different ways. Research into what influences the valuation of good and bad in an episodic experience could offer an advance from the widespread hedonic/utilitarian dichotomy for good and bad time use.

There is room to extend a mathematical duration-based model; it could be argued that the moment of payoff lives on and is re-experienced a number of times. Perhaps its value could be expressed in terms of its lifespan in the memory or the sum of durations of all the times it is re-experienced. This could offer an expression of relative value, as a long lifespan or frequent re-experience or retelling of an experience would suggest greater value. Some incorporation of a scale of intensity could be included in the calculation. There was however no evidence of an attempt to do this and the commensurability of different ‘payoffs’ is unlikely with their variety and dynamic nature, developing each time they are re-experienced.

Retaining linear time as a basis, measures of time could be adjusted for the ‘warping’ effects of individual time against clock time identified by many experiments (see Hammond, 2012, for a summary). To approach individual value-in-use, a departure from linear time altogether may offer alternatives. Moving to an episodic valuation instead of an elapsed clock time may incorporate perceived duration of the episode, however a starting point of memory instead may offer more insight. Incorporating influences such as perceived duration since the first experience, intensity, liminal changes, and re-experiencing may open the way to conceptions of value that reflect more closely the phenomenology of value.

As discussed in Chapter 7, the idea of valuation by episode presents the potential for a valuation through re-experience; an experience that endures

longer in the memory, is re-experienced more frequently, or is more intensely re-experienced, could be considered more valuable. These aspects are interrelated, of course, and measurement of some or all of them is not unproblematic.

11.5.4. Developing schemas for episodes

Linking the valuation of experiences to episodes and narrative points toward some categorisation of those episodes. Schemas such as those for narrative (see for example Shankar, Elliott and Goulding, 2001 referring to Gergen & Gergen 1988) or more memory-related (Schank, 1999) would be possible, providing a framework for understanding valuation of experience. Simple transposition of existing narrative schemas to episodic memory could provide a simple theory-building step leading to potential use of schemas as a differentiating factor between episodic memories in research.

11.5.5. Extending the use of culturally-based time perspectives

Within Chapter 4, different time perspectives proposed by Graham (1981) were aligned with consumption types. Consumption of commodities, the transient objects of rubbish theory involved a perspective close to ‘Linear Separable’ time, while disposal of durable objects followed a perspective closer to ‘Procedural Traditional’ time. Graham’s third perspective, ‘Circular Traditional’, was not identified. Graham (1981) associates this perspective with economically poorer people and a strong orientation to the present, which provides an explanation for not seeing it within this study. Graham (1981) aligns the three perspectives with three cultures, while this study identifies two of those perspectives as present within a homogeneous culture, indeed adopted by the same individuals. This goes beyond the idea of timestyles with their dimensional analysis based on individual tendencies to propose that individuals may adopt different perspectives for different forms of consumption.

A first approach would be to look for the missing perspective of Graham’s three, but that may be short-sighted. Graham’s three perspectives were not proposed

as exhaustive, but as three distinct perspectives which existed available in the USA, viewed from the ‘Anglo’ perspective; ‘a classification of some of the better-known differences as reported in the literature’. Graham’s work has been widely cited but relatively less developed within Consumer Behaviour research; the three perspectives have remained as a foundation rather than a starting place for development. Explorations of different perspectives may draw on Gell (2001) among others for a broader description of different perspectives and further exploration of the field of time and value.

11.6 Conclusion

This thesis started by reasserting the role of time as a defining part of life and questioning the simplicity with which it is represented in economic models and economic life. I argue that current constructions were overly influenced by these economic models and social time.

My findings follow that argument through identifying a series of alternative constructions which highlight the potential of aligning time and value perspectives. These constructions include episodic valuation, strong-weak chronologies, value projected through objects into the future. My findings also provide detail of processes of value creation, such as the touch and shame of Chapter 9 and the storage and retriggering of Chapter 7.

This work supports the contention of the limited view afforded by social time and offers the alternative of time perspective aligned with value, expressed in my proposed FP10a. The potential from this approach is broad and draws existing work in Consumer Behaviour into the field of Service-Dominant Logic.

Appendices

Appendix 1: Quotes relating to Disposition

Report: 56 quotation(s) for 1 code

HU: V3recoveredv3
File: [C:\Users\Dave\Documents\Scientific Software\ATLASti\TextBank\V3recoveredv3.hpr7]
Edited by: Super
Date/Time: 2015-03-19 21:18:57

Mode: quotation content, memos and hyperlinks

Quotation-Filter: All

disposal

P 1: R006.rtf - 1:54 [Well, sometimes I … I've got, ..] (63:63) (Dave)
Codes: [disposal] [My philosophy]
No memos

Well, sometimes I … I've got, like my Mal Rees I wouldn't sell. I've got about four machines I wouldn't sell and then I have a couple of machines, like where I buy something and I keep it for a couple of years - I've read of other members including people like Derek Davis and John Shaw at the club camp do exactly the same - you've got sort of a few bicycles that you think, well I'll keep them because they are my special interest or whatever or they've got some emotional, dare I say, emotional attachment. Others I keep and then Dave Smith rings me up from Plymouth and he says, oh I've got a bicycle your size, you will love it, it is just your sort of thing", and I think, "oh yeah, that's great, I've been looking for one of those for ages, you know, I would love a Jack Taylor Tourist, that's ideal for me." So then I actually … I buy that off you and then I sell one.

P 1: R006.rtf - 1:177 [No, I only have one now. I onl..] (57:59) (Dave)
Codes: [disposal]
No memos

No, I only have one now. I only have one because I'm not like some people; I haven't got a large collection of bicycles, partly because of room and partly because I … it's just my philosophy on it, I don't see that it's necessary to have a large amount of

bicycles. I'm not a bicycle collector as much as a rider of bicycles. That is my concept.
Yeah. So you had two that you were using and selling at a club camp, I think?
Yeah, that's right, yes. I tend to stick. I have a very simple theory of bicycles, I've learnt because when Sheila and I first joined the club and she was riding regularly, when we first joined the club we had 30 bicycles in about … in the first six months, and the list of all the bicycles that people said, "oh you must have one of these", I just happened to have a Sunbeam, you must have one, and you do, you buy these things and then as you progress, you get more and more specialized in what you like, you know.

P 1: R006.rtf - 1:178 [and then I've got a couple of ..] (59:61)
(Dave)
Codes: [disposal]
No memos

and then I've got a couple of modern machines but I'm not … I try and keep it down to a number and myself and…you may have heard of a chap called Murray Mclean, we work under the same principle - if you buy one you've got to sell one.
One in one out?
Yeah, because it's just my thing.

P 1: R006.rtf - 1:181 [I was very friendly with a guy..] (65:65)
(Dave)
Codes: [disposal]
No memos

I was very friendly with a guy who sadly died last year, last May, called Roger Newton, he was an ex-professional cycle racer from the 60's and 70's; him and I got to know each other through the V-CC over 20 years and we became very, very good friends. We used to … even when he was ill because he had cancer really over a period of about five years off and on, and it did for him in the end, but we would never make money out of one another. So if I bought a bicycle for … and he always liked Italian bicycles and French bicycles and if I bought something he would say, "oh I like that, I'll have that and he would sort of pinch your ear a bit, and I would never … if I paid £80 for it I would let him have it for £80 and so he would do the same for me, and Steve Griffiths is the same and Murray Mclean is the same and Dave Green, down in the west country is the same. We are all good friends and we don't sell for profit. If you get your money back then that's fine. I'm a sort of firm believer in that.

P 1: R006.rtf - 1:182 [If you found that someone had ..] (66:67)
(Dave)
Codes: [disposal]
No memos

If you found that someone had sold one of those for … or put in on EBay or whatever, what would you think?

Well, to a certain extent, I don't get upset about that because once you sell something, you've got no control. I know members in the club that would sell and then they would complain if they sold the bike, I don't know, if they had sold a nice lightweight tube for £150 and then they saw you six months later put it up for £250 on eBay, then they would get upset. Personally I don't think like that, you know, I don't … I try to avoid getting involved in these sort of … people get upset about little things and I think they have to take on an overview of things, you know? That's my personal view.

P 1: R006.rtf - 1:187 [It's all in original condition..] (75:75)
(Dave)
Codes: [disposal]
No memos

It's all in original condition and it came from a very good friend of mine, Alex Lindsay whose name you would have seen in V-CC. He wanted a Dutch Roadster and I acquired a Dutch Roadster and he said, "do you want to swap?" and I said, "yeah, fine." And I said, "I'd like that one", and he said, "okay fine", because it's in all its original condition and it's just a nice bike to ride, it's a nice bike of that period.

P 1: R006.rtf - 1:204 [one last question about when y..] (216:219)
(Dave)
Codes: [disposal] [Value to me]
No memos

one last question about when you're passing on a bike…
Yeah.
…is it different when you're selling it to somebody or selling it to … you know, passing it on to someone you know or just selling it openly? Is there a difference there? Is there a difference to what you do?
No, because I like … unless I've made the bike up entirely from bits, you know, if it comes from … say, I've got a bike which I bought in original condition, even though it's got nice fixings, some people might say, oh, that's a nice saddle. I'll take that saddle off and put another saddle on. I tend not to do that. I'd rather keep them as original as possible so if I've got it in a certain condition as far as parts are concerned; I'm not saying about cleaning it or whatever because obviously you do that but I will keep it in that … with that, sort of, gear on it and sell it exactly the same way as I'd bought it. I've even in the past, probably rather foolishly sometimes I think, I've improvised for one that something about it hasn't been suitable, that I consider … or suitable or suitable for me. I used to find that with the [01:12:11] some years ago and rather than change it and mess it about, I just sold it on as it was because I don't … you know, you get people who there are certain people who are well known for buying a bicycle they know, you know, I'm going to select a day but I'll take the brakes off first because I like those brakes. I'll put something else on and he won't know … realise I've changed the brakes so I'll change this and I'll change that and that's rather a

nice chain set. I'll have that off of there - I don't really believe in doing that. I try and keep them … you know, if they were original in the first place then I think it's what … I try and keep them as original, as do a lot of V-CC members.

P 1: R006.rtf - 1:206 [So if I'm selling to…If I'm se..] (221:221) (Dave)
Codes: [disposal] [Value to me]
No memos

So if I'm selling to…If I'm selling something at, say Ripley … as opposed to selling it to, say a friend like Steve or Roger when he was alive or Murray or, you know, any in the, sort of, group of friends … yeah, the price would be different probably because I'd put it up for a price knowing that somebody's probably going to knock me down but at the end of the day, I always think, if I get my money back, I've done quite well but it's not always the case. I mean, sometimes you … you put it up for … I don't know, you want £130 for the bicycle and you put it up for £160 and somebody says, oh, that's just what I want. I'll give you £160. That's fine but if I'm selling it for yourself or something, it cost me £130, I'll say, well, it's cost me £130 so you can have it for £130, so that's the only difference but I try not to.

P 1: R006.rtf - 1:209 [I had a pop at somebody in the..] (223:229) (Dave)
Codes: [disposal]
No memos

I had a pop at somebody in the club a little while ago because a really nice Swiss bike from about 1920 came my way and it had … it was all nickel plated and of course, a [unclear 01:14:09] dated their hubs 10 years before some of the hardship Within 1931…
Right.
…and this machine was nickel plated and it wasn't dated so we knew it was about 1920 just from the style of it and it had a lovely front brake on it and Roger had this machine, obviously, because he had a place in Switzerland and he used to ride the tours when he was younger.
Roger Hook?
Roger Newton.
Oh, sorry. Roger Newton.
Yeah, yeah, the guy died. And so Roger had this machine and eventually, when he died and after that year, his wife said, would you sell his bikes off so one of the first machines we decided to sell was this one, so it was bought by a V-CC member and … who then sold it, in a very short time, to another V-CC member and I noticed. I saw it and I said, where's the front brake gone? He said, what front brake, and it really annoyed me that this bloke had, sort of, taken this really, you know, it had been, sort of, kept from 1920 all as original and then you've got this pillock who bought it and the first thing is, "Oh, that's a nice front brake. I'll have that off" and then he sold it without the front brake at all. No front brake on it at all, which to me is somewhat unsporting.

P 2: R007.rtf - 2:5 [[Pauses] Prior to my getting m..] (40:44) (Dave)
Codes: [Defining RM] [disposal] [Freedom RM] [Future History with a person] [History with a repeated event] [History with a thing] [History with an activity] [reference moments] [Very interesting]
No memos

[Pauses] Prior to my getting married … are you recording this? Oh dear.

I can turn it off.

No, no, no, no, no, no, - that's fine. Prior to my getting married in '76 I bought a bicycle, a Hillman, Herbert & Cooper ordinary that I got an awful lot of pleasure out of. I rode it everywhere; I did several centuries and so on and so forth but when we needed to move house and I needed to find some money I had to sell it because I needed to raise some capital and I … and the moment I sold it, if you will, I much regretted ever doing so. So when, 30 years later, I was offered a similar machine then clearly my head was turned rather more significantly by my being able ... notwithstanding what the price may or may not have been, I could afford to replace that machine and, in fact, I can show you the machine later if you're interested you know as an example. And that is all down to nostalgia. I didn't need the machine, it was ... it's one of many that I could go and see in a museum or other collections, but the pleasure of my being able to say … to expunge the irritation at having to sell my original machine, I have now been able to replace it. Okay, it's 30 years later but so what?

P 2: R007.rtf - 2:77 [the lamp which triggered off, ..] (528:542) (Dave)
Codes: [disposal] [Future History with a thing] [History with a thing]
No memos

the lamp which triggered off, the one from the jumble sale, if I said I was doing a ... at Plymouth Museum we had a ... we're having this particular show of cycling through the ages and your lamp had really set it off, would you lend it for that?

Oh yes. As I have done in the past.

But how about a permanent collection, would you lend it for a permanent collection, so it would be in the museum, you'd still own it but it would be in the museum forever?

No, probably not.

So I know it would be very difficult, you really wouldn't want to part with it.

Because it’s just nice to catch a sideways glance, it’s in the cabinet, I’ll show you, you know and think oh, that brings ... you know that’s ... that represents a very significant story of my life [pause]. My lamps have been on exhibition around the world.

Yes.

And I will be the first to admit that you do get a little bit of ... a bit worried about whether they’re actually going to come back or not, not because of the value, it’s immaterial.

P 2: R007.rtf - 2:85 [That’s right, because I’d ridd..] (64:76)
(Dave)
Codes: [disposal]
No memos

That’s right, because I’d ridden a lot on the machine; it had given me an awful lot of pleasure. It was a catalyst to meeting other people and making friends, so it was all good, positive attributes and then by selling the machine you’ve got the feeling that you had then wiped away all of that previous history [pause].

From the machine?

Yeah, by selling the machine I had ... one attached so much [pause] value to the machine, that by selling it you got the impression, although it wasn’t strictly true, you got the impression you were then dispensing with five or eight years of pleasure, having used the machine. It had ... it did not ... you know it was not then ... you were not in a position to associate your pleasurable experiences, to include meeting other people and all of the other fruits that that ... the use of that machine gave you, in that eight year period. And while I still have friends that I made through riding that machine that many years ago, nevertheless it was almost like a death in the family.

Ah okay. Did it taint the memories from the past? Or did it feel -

No, no, no, no it enhanced I think, the fact that by having the machine. I mean this can apply to a motor car, a piece of porcelain, anything, absolutely ... a house.

Yeah.

Anything. It just happened in my case ... and because just recently I’ve been able to replace it, it then ... you know has now obviously brought it all to the fore and then you think back and think about the ... your emotions at the time.

P 3: R008.rtf - 3:126 [Not really because I’d already..] (453:453)
(Dave)
Codes: [disposal] [History with a thing]
No memos

Not really because I'd already decided it wasn't me and so I what I'd done is I priced it to sell so it's a good buy.

P 3: R008.rtf - 3:140 [Well in actual fact I'm trying..] (501:501)
(Dave)
Codes: [disposal]
No memos

Well in actual fact I'm trying to cut it down to 10.

P 3: R008.rtf - 3:141 [How many have you got at the m..] (503:505)
(Dave)
Codes: [disposal]
No memos

How many have you got at the moment?

31.

P 3: R008.rtf - 3:142 [It's my other job but maybe th..] (509:509)
(Dave)
Codes: [disposal]
No memos

It's my other job but maybe this winter I'll get round to sorting it out but I might put one or two with Hillary to get rid of, he specialises. I might put a couple in Peter Carr's next auction but if I get rid of something early, I might get rid of the (s.l. gear trunk 0.54.31.3) driver because at the moment my new love affair is with my new 1898 Swift Trike which is an absolute delight

P 3: R008.rtf - 3:147 [how do you choose the ones tha..] (523:525)
(Dave)
Codes: [disposal] [History with a thing] [Showing Knowing]
No memos

how do you choose the ones that you're going auction?

Well that's going to be the hard bit! [Laughs] And the trouble is, you think 'oh I'll get rid of that', and then next time you ride it you think 'bloody hell this is nice!' because that is the thing, I haven't got any bikes that aren't nice to ride, they've all got their differences but they're all nice to ride

P 3: R008.rtf - 3:210 [I covered my costs this time b..] (765:765)
(Dave)
Codes: [disposal] [History with a repeated event]
No memos

I covered my costs this time but the one before I did very well. It was only really the dregs of what I had left from last time so it wasn't surprising. It was a good social event, I saw a lot of people I hadn't seen for ages and…

P 3: R008.rtf - 3:211 [said 'I've got a complete bike..] (705:705)
(Dave)
Codes: [disposal]
No memos

said 'I've got a complete bike in my garage, would that interest you, I'll do you a swap?' that's what happened, he swapped me the frame for the complete bike. So I was thrilled to bits and he was thrilled to bits.

P 3: R008.rtf - 3:229 [So how do you pass this on? Ho..] (223:225)
(Dave)
Codes: [disposal]
No memos

So how do you pass this on? How do you pass the information on?

Well I pass it on to Ray Miller because Ray was doing his history of all the various makers so that's gone on to him so it's in the archive now.

P 3: R008.rtf - 3:243 [but in actual fact I decided i..] (417:425)
(Dave)
Codes: [disposal]
No memos

but in actual fact I decided it's not really me, I'm more of a vintage person so what I've done is bought another Sandersen because I've still got my Grand Sport and I bought a tourer which is the same chassis as my GS. I know all the mechanicals of it and I know the (s.l. fore push 0.46.02.9) engines as well so, and I'm going to replace the Aprilia with that you know.

Ah so the Aprilia will go?

The Aprilia hopefully is going to go to France to a Lancia enthusiast over there.

And is that through a network, you're not advertising it?

I have advertised it and he rang me up straight away and this chap, he's actually a corporate lawyer over there but he's selling an Alpha so we're waiting for his Alpha to go really.

P 3: R008.rtf - 3:244 [So when you come to sell them,..] (451:453)
(Dave)
Codes: [disposal]

No memos

So when you come to sell them, or dispose of them in any way, I guess with the Lancia was it a wrench or was it…?

Not really because I'd already decided it wasn't me and so I what I'd done is I priced it to sell so it's a good buy. I knew this tourer that I'd bought because I'd seen that about 15 years ago at Mont (s.l. Larey 0.50.02.0) and thought well if you're going to have a tourer that's the one to have because it's the deluxe version with all the nice trimming and in really good nick and then I heard it was for sale,

P 3: R008.rtf - 3:246 [So would that one be harder to..] (487:489) (Dave)
Codes: [disposal] [Value to me]
No memos

So would that one be harder to part with?

Yes, yeah. There's a lot of me in there and I restored that about 23 years ago but you know you can get in that, drive it 300 miles in a day, switch it off get in it the next morning and do another 300 miles.

P 3: R008.rtf - 3:249 [With the bikes, are there any ..] (499:509) (Dave)
Codes: [disposal]
No memos

With the bikes, are there any of those that you really wouldn't want to let go?

Well in actual fact I'm trying to cut it down to 10.

How many have you got at the moment?

31.

[Laughs]

It's my other job but maybe this winter I'll get round to sorting it out but I might put one or two with Hillary to get rid of, he specialises. I might put a couple in Peter Carr's next auction but if I get rid of something early, I might get rid of the (s.l. gear trunk 0.54.31.3) driver because at the moment my new love affair is with my new 1898 Swift Trike which is an absolute delight

Comment:
Moving on to make room for one better seems to be a theme

P 3: R008.rtf - 3:250 [So just going back to getting ..] (523:525) (Dave)
Codes: [disposal]

No memos

So just going back to getting rid of the bikes, how do you choose the ones that you're going auction?

Well that's going to be the hard bit! [Laughs] And the trouble is, you think 'oh I'll get rid of that', and then next time you ride it you think 'bloody hell this is nice!' because that is the thing, I haven't got any bikes that aren't nice to ride, they've all got their differences but they're all nice to ride

P 3: R008.rtf - 3:264 [Ah so the Aprilia will go? The..] (419:429)
(Dave)
Codes: [disposal]
No memos

Ah so the Aprilia will go?

The Aprilia hopefully is going to go to France to a Lancia enthusiast over there.

And is that through a network, you're not advertising it?

I have advertised it and he rang me up straight away and this chap, he's actually a corporate lawyer over there but he's selling an Alpha so we're waiting for his Alpha to go really.

Ah, so it's like houses in a chain?

Mmm. He's a Lancia man anyway through and through, he's got other Lancias.

P 4: R010.rtf - 4:36 [...quite a good track bike. I'..] (144:144)
(Dave)
Codes: [disposal] [History with a thing]
No memos

...quite a good track bike. I've got pictures of me on it. That lasted me right up until I went to Australia with my family in 1969. Then I got rid of all my bikes except the unicycle which I took to Australia with me.

P 4: R010.rtf - 4:37 [Yeah. But by then I'd been mar..] (148:148)
(Dave)
Codes: [disposal] [Explicit temporality] [passive narrative]
No memos

Yeah. But by then I'd been married for... well, in 1964 I got married and then the two children came on in 66 and 68 and 69 we went to Australia. But by then I was not racing any more. I rode some events, you know, you ride round but it's not real, not riding to win or anything like that, you know.

P 4: R010.rtf - 4:129 [Not that many really. I've got..] (684:688) (Dave)
Codes: [disposal] [Hidden vice of remembering with an object/ episode] [History with a thing] [Value to me] [Very interesting]
No memos

Not that many really. I've got my Dawes Galaxy which my wife bought me back in 97 and everything was worn out on it and I was going to buy a new bike.

So it was worn out when you got it?

No, no, no, no. It was brand new. But I've redone the transmission a couple of times. The wheels were getting a bit wobbly, I had some bent spokes and whatnot. The chain sprockets and the chain wheels was all worn and I was going to have to replace it, which I've done twice before but also there was other things, like the handlebar tape was frayed. The brake cables really should have been renewed probably, you know... I only replace them when they break because I always carry spares with me. I needed some new brake blokes in. And I thought I'll get a new bike. I went and enquired and the chap said 'well the same as what you've got will be 1,300' and he said it wouldn't be as good as the frame you've got there because that was when they were working on their best for the Dawes. I said 'well, how much is it for all the lot and he said about 400 quid. It cost me 440 something quid, 450 near enough, to have everything new except the frame, the handlebars and the saddle. Well, the saddle pinner and handlebar stem as well. But completely new wheels, completely new transmission, new bottom bracket and all the rest of it. And I got a brand new bike. It feels like a brand new bike. I bought a new saddlebag and all to go with it. And that's my best bike, and I feel comfortable. Because I kept my same pedals but different cranks and all the rest of it so it feels just like the bike was before [Laughs].

P 4: R010.rtf - 4:130 [Sorry to go back, but the one ..] (694:700) (Dave)
Codes: [disposal] [Hidden vice of remembering with an object/ episode]
No memos

Sorry to go back, but the one you were talking about, the Dawes...

Yeah, Dawes Galaxy.

When you were thinking of replacing it would you have been happy to replace it, would you not have been losing something if you replaced it or what would have happened?

Yeah I would have done. I don't think I could have got rid of the old one which would have been because my wife bought it for me as a Christmas present one year, you know, and now she's gone on it's sort of... it's got a little bit of... I didn't realise it at the

time, it wasn't until afterwards that I'd be like yeah, I didn't really want to get rid of it in the first place.

P 4: R010.rtf - 4:161 [ut I had so many other bikes g..] (912:912)
(Dave)
Codes: [disposal]
No memos

ut I had so many other bikes given me that I'd pass on. You know, the great tall chap called Gregory, that bike he's got that was... somebody said 'oh Brian, got a bike, can you come down and have a look if you want it'. I said 'yeah, I'll have any bike'. And another one I gave to Dave Williams in Oxford last year or so and old Jim Rex said 'oh, you shouldn't have given it to Dave, I'd have had that, I'd have loved it'. Because people give me stuff and I don't want it I give it away to somebody else. I've got a tandem down there, a Viking Tandem, beautiful job with the... well you saw me with the things up at camp.

P 4: R010.rtf - 4:162 [I've got that one. I shall end..] (920:920)
(Dave)
Codes: [disposal]
No memos

I've got that one. I shall end up giving that one away. It was given to me, you know. I shall find somebody who wants it. But I don't want it just to go for somebody who don't know what they're taking on.

P 4: R010.rtf - 4:163 [Oh, I think it's about 22 I th..] (948:948)
(Dave)
Codes: [disposal]
No memos

Oh, I think it's about 22 I think it is. I've got it written down somewhere, yeah, yeah. If you want to take it on you're most welcome but [Laughs]...

P 4: R010.rtf - 4:165 [Yeah, if anybody wants them. Y..] (956:956)
(Dave)
Codes: [disposal] [My philosophy]
No memos

Yeah, if anybody wants them. Yeah, you can have them. I mean, I wouldn't dream of selling them because they're given to me. And I don't need cash that badly that I need to sell things, you know. Like I had two bike bags for when you're transporting your bikes away and I'd give those to the local CTC and also a bike trailer I had because what they're doing is they've got some bike bags and they've got a trailer and they loan them out to club members who want to borrow a trailer or want to borrow a bike bag.

P 4: R010.rtf - 4:167 [Save having to buy one. So I g..] (960:960)
(Dave)
Codes: [disposal]
No memos

Save having to buy one. So I got these three items, I'll give them to local section so that they can... I just want them out the way really. I wasn't going to use them anymore.

P 4: R010.rtf - 4:169 [I wouldn't get rid of my Dawes..] (968:972)
(Dave)
Codes: [disposal]
No memos

I wouldn't get rid of my Dawes.

Right.

If I got another old bike that suited me better I would get rid of the 1914 BSA. If somebody really wanted the bike that belonged to my wife I would let it go. The 1928 Sunbeam I need to do the bottom bracket and I would like to hang on to that unless I got something in between the Sunbeam and the Ford BSA so I needed only one bike so I could go out on these rides, like you know when I go out with you with the old bikes, to ride an old bike, you know, that's all I need. I don't need so many bikes. I've never been a person to have loads and loads of machines.

P 4: R010.rtf - 4:170 [If somebody really wanted the ..] (972:972)
(Dave)
Codes: [disposal] [History with a thing]
No memos

If somebody really wanted the bike that belonged to my wife I would let it go.

P 4: R010.rtf - 4:190 [That lasted me right up until ..] (144:148)
(Dave)
Codes: [disposal]
No memos

That lasted me right up until I went to Australia with my family in 1969. Then I got rid of all my bikes except the unicycle which I took to Australia with me.

Was that a little bit of a wrench getting rid of all of your bikes?

Yeah. But by then I'd been married for... well, in 1964 I got married and then the two children came on in 66 and 68 and 69 we went to Australia. But by then I was not racing any more. I rode

some events, you know, you ride round but it's not real, not riding to win or anything like that, you know.

P 4: R010.rtf - 4:227 [Well, I advertised for bikes w..] (908:912) (Dave)
Codes: [disposal]
No memos

Well, I advertised for bikes when I was in Veterans Cycle Club first of all and because all I had was an old ladies Hercules somebody gave me in 1950s or so and I advertised any pre-war bikes and I had a beautiful ladies bike. The woman who let me have it she'd had it from brand new but she hadn't ridden it for years, and it was a fixed wheel Dawes ladies bike, and it was a fantastic bit of machine. I rode it round Herne Hill as well at one time.

Oh okay.

When we had... on one of the open days up there, yeah. But it was a lovely little machine to ride. I always regret having got rid of it because I used to come out on the rides on it. It was a 1936, the same year as I was born, so that's what I liked about it as well. But I had so many other bikes given me that I'd pass on.

P13: R105.doc - 13:128 [No, no, no. Oh no, the Dalesma..] (1383:1383) (Dave)
Codes: [disposal] [History with a thing]
No memos

No, no, no. Oh no, the Dalesman suffered a fatal accident. I was riding up to school on the A38 and a motorcycle... well a teacher's bloody car coming out of it... the motorcycle was passing a stream of stopped traffic, somebody came over the junction, hit him, he flew across the road, bike lay down in front of me, I hit the bike and did a complete somersault with my feet still in the pedals. And, well, I survived without any major injury, despite not wearing a helmet, and unfortunately the bike didn't [Laughs].

P13: R105.doc - 13:129 [So I then got a Super Galaxy. ..] (1383:1383) (Dave)
Codes: [disposal] [History with a thing]
No memos

So I then got a Super Galaxy. And then as that began to wear out I replaced it with another Super Galaxy. But I only need one bike at a time [Laughs].

P13: R105.doc - 13:130 [With the one that wore out? I ..] (1387:1387) (Dave)
Codes: [disposal]
No memos

With the one that wore out? I kept it for a little while, obviously I might need some spare parts, and then I gave it to my son in Birmingham who was going round on a mountain bike and thought he'd like something a bit faster. So he had it. I think he's now replaced it, probably put it on Freecycle or something.

P13: R105.doc - 13:132 [So that's four bikes in all th..] (1413:1415) (Dave)
Codes: [disposal] [Future History with a thing]
No memos

So that's four bikes in all this time. What are you going to do with your current Super... are you going to replace your current Super Galaxy or are you keeping it?

I shouldn't think so. No point in replacing it. I mean, the only thing I'd replace it with would be something smaller [Laughs]. Something smaller, that's like less sporty.

P13: R105.doc - 13:135 [And we had a tandem. I gave th..] (1447:1451) (Dave)
Codes: [disposal]
No memos

And we had a tandem. I gave the tandem away because I couldn't sell it.

Why not?

Well, nobody seemed terribly interested. CTC locally wasn't interested, adverts in the bike shop wasn't interested, this sort of thing, you know. We were saying, you know, quite a decent.... we paid three hundred for it I think some time ago. Nobody was interested. So I gave it to the guy who done up the bikes.

P13: R105.doc - 13:136 [I bet it wasn't hard to part w..] (1457:1459) (Dave)
Codes: [disposal]
No memos

I bet it wasn't hard to part with that?

It was hard. Well, I'd stopped... the trouble was, you see, as my sight got worse I didn't want to ride it with Jennifer. You know, it...

P13: R105.doc - 13:144 [And we had a tandem. I gave th..] (1447:1487) (Super)
Codes: [disposal] [genie-like but not present] [Genie Accretion] [genie response to loss] [Genie transport]
No memos

And we had a tandem. I gave the tandem away because I couldn't sell it.

Why not?

Well, nobody seemed terribly interested. CTC locally wasn't interested, adverts in the bike shop wasn't interested, this sort of thing, you know. We were saying, you know, quite a decent.... we paid three hundred for it I think some time ago. Nobody was interested. So I gave it to the guy who done up the bikes.

Oh, Bike Space?

Yeah. He said 'yes please, this is just the... very fond of them'.

I bet it wasn't hard to part with that?

It was hard. Well, I'd stopped... the trouble was, you see, as my sight got worse I didn't want to ride it with Jennifer. You know, it...

Ah, you felt the responsibility?

Yeah, there's a difference in responsibility. And of course it's much harder to handle, when it comes to potholes or anything it's much harder...

You can't just weave ?

It's much harder to handle, yeah. And if I do do a boo boo, a near miss or something, she'll go on at me 'why are you riding at all' [Laughs]. No, it was a matter of greater responsibility and it's so much faster. You see I can … I mean having glaocous 'I'm not sure what's happening here, slow down'. But she'd get worried.

Yeah.

And of course you're going so much bloody faster anyway. [Pause]. But we had some good rides on that.

Yeah, absolutely.

Took it to France, hit some gravel turning into a side road, gravel all over the road.

So it went... it lay down?

It lay down. I banged myself a bit. Jennifer had a rather bad gash on her elbow so found a handy stream to wash it, cycled back to the Gite, got the car out, down to Loiron, into Le Genest and she got it stitched up.

Was that nasty?

And then in due course she had to go to the local GP who didn't speak much English, who was busy getting his dictionary out to look up...

[Laughs]s].

To get the stitches out. But that's the only accident we ever had on it and it's... you know. We had some good rides because France... Brittany is a nice place for cycling.

Comment:
Back to the same tandem. There's something there (see later email)

P14: R009.rtf - 14:25 [So of these 40 do you ever par..] (106:108) (Dave)
Codes: [disposal]
No memos

So of these 40 do you ever part with any of them?

Ah yes erm very rarely very rarely um I mean I don't part with them erm I mean I don't part with them, at the moment I am strapped for space and I'm seriously contemplating having to get rid of one or two things ah and well you think will do I really want to get rid of this thing and the answer is not really no I mean I think I I've only got one candidate get rid of at the moment and that's actually one the bikes I got from Nicholas Oddy. (23.25). It's just a you know very bog standard ladies whatever 1948 roadster, now it wouldn't bother me a very great deal if I never saw it again but er I mean you know, last week I rode a gents Coventry Eagle which previously I had thought I don't really much like this thing, and then I thought well you know I'll think about getting rid of it. And I got it out and I rode it and I thought God this things cramped and I looked at the saddle and I realised I got the saddle clamp the wrong way round and I put it the other way round and it's improved out of all recognition so I thought I'll not get rid of it I even went and bought a new saddle for it the like of star cycles genuine kangaroo hide Bruce

P14: R009.rtf - 14:118 [So you know the trouble is onc..] (463:469) (Dave)
Codes: [disposal] [Future History with a person] [Future History with a thing]
No memos

So you know the trouble is once you dispose of it, it's out of your hands. Someone might say "that bike you sold me for twenty quid" "aye" "well it was rubbish. I just put it in the skip" and might have given me the option of giving them their 20 quid back sort of thing.
Yeah, so you still, you would still feel er something about it after you'd sold it and if you heard about that you'd be quite uncomfortable.
I would not be pleased…… [inaud] likely to happen, to be honest with you. I get you know I'm loath to hand, I'm loath to sell on bikes because I mean apart from you know the er possibilities of things going wrong, there is well the thing that might go wrong is the thing might promptly you know the guy cycles it away and the

brakes fail and he goes under a van. Um and I think you'd be in court
Errr…. Yes…Well… hmm. As a private seller and buyer, unless you knew, I don't think they'd have much of a claim against you. Unless you knew there was something dangerous
Well that's right I mean but then again I might be prepared to ride a bike in one condition on the basis that I know it's slightly knackered
Yeah
And this guy doesn't. You know. So you might say that to make sure it's perfect you might have to say put on more modern brakes etc and that would probably bother me etc.

P18: R001.rtf - 18:1 [Q how many bikes? Now there's ..] (68:78) (Dave)
Codes: [disposal]
No memos

Q how many bikes?
Now there's a question you wish you hadn't asked
is an 1958 Jack Taylor tourer he's been trying to prise off Tony Huntingdon for four years. Tony Huntingdon had just bought a new house and had to clear out some bikes and called him recently. It was discovered at a house clearance behind a wardrobe in the home of an academic, they were Bunsen burners and apparatus everywhere. Is probably only ever been 2000 miles in its life
he has 30 to 40 bikes and he is trying to cut down "it's silly I can't get into the garage"
cycling takes a hold of you he had no knowledge of cycling history 12 years ago
he has a Mercian from 2000,
he has a Roberts fairly new that his son sold to him, it's four years old
he writes bikes a lot, and his favour is a Hobbs three speed, that he actually rides, the K type III speed is his favourite means of changing ratios
it is an 1965 Moulton and it's amazing how there was some similarities with AV Roe's work that he discovered researching a recent article [front Page].
He got in contact with Eric Burdon Roe and got a lot of material from Dorset, finding some delightful bits of research.
It's getting into relationship with cycling

P23: R102b.rtf - 23:2 [a big cull] (27:27) (Super)
Codes: [disposal]
No memos

a big cull

P23: R102b.rtf - 23:3 [One day he might have a big cu..] (27:27) (Super)
Codes: [disposal]
No memos

One day he might have a big cull

P24: R103.rtf - 24:1 [plus the all bikes that should..] (70:70) (Super)
Codes: [disposal]
No memos

plus the all bikes that should be sold

P31: R003.rtf - 31:39 [But I have a kind of guilt thi..] (107:107) (Dave)
Codes: [disposal] [Value to me] [Very interesting]
No memos

But I have a kind of guilt thing that if I don't ride one bike every... once a year I wonder what is it doing there. And instead of buying more bikes I try and buy better versions of the bikes I've got.

P31: R003.rtf - 31:123 [But yeah, I've got a 1901 Peir..] (219:227) (Dave)
Codes: [disposal]
No memos

But yeah, I've got a 1901 Peirce from America and as soon as I saw it I thought, it's a remarkable beautiful thing. And my friend Tim Dawson was riding it. He owned it. He was the third British owner. It had come over as a box of bits and engineering wise it's just... full rear suspension, full front suspension, adjustable handlebars, just a work of art. So I said to him "If you ever sell it, I'd love to buy it." And it had been fully restored, repainted, green nickel everything. And I think that sort of added to it because it's quite an odd looking machine. And he phoned me up two years later and said "You can buy it for what I paid for it." He's a friend, you know, I bought it from him and I've kept it. And that's never going anywhere.

And the ones in that 30, which are the ones that you... which are the ones you like most? Which are the ones you're really, really attached to?

It's an emotional attachment only. They're the ones that I've done the most miles on by virtue of the fact that I'm attached to them. So I've got a repro Pedersen from 1980. That's a Dursley Pedersen.

Is that a Copenhagen?

It's a Copenhagen Pedersen. It's nothing special. It fits me perfectly. It's the first so called vintage bike I really got into and I've done so many miles on it. I've replaced everything and I'm really attached to it. My daughter has ridden it a lot so it's a family thing. And you know, compared to a real Pedersen it's monetary value has probably dropped since it was bought but it's emotional value, the value I attach to it, is higher than just

about any other bike I've got. And I've got a few like that. I've got a few... Like when I get on them I just think why am I not cycling this every day.

P31: R003.rtf - 31:124 [But yeah, I've got a 1901 Peir..] (219:227) (Dave)
Codes: [disposal]
No memos

But yeah, I've got a 1901 Peirce from America and as soon as I saw it I thought, it's a remarkable beautiful thing. And my friend Tim Dawson was riding it. He owned it. He was the third British owner. It had come over as a box of bits and engineering wise it's just... full rear suspension, full front suspension, adjustable handlebars, just a work of art. So I said to him "If you ever sell it, I'd love to buy it." And it had been fully restored, repainted, green nickel everything. And I think that sort of added to it because it's quite an odd looking machine. And he phoned me up two years later and said "You can buy it for what I paid for it." He's a friend, you know, I bought it from him and I've kept it. And that's never going anywhere.

And the ones in that 30, which are the ones that you... which are the ones you like most? Which are the ones you're really, really attached to?

It's an emotional attachment only. They're the ones that I've done the most miles on by virtue of the fact that I'm attached to them. So I've got a repro Pedersen from 1980. That's a Dursley Pedersen.

Is that a Copenhagen?

It's a Copenhagen Pedersen. It's nothing special. It fits me perfectly. It's the first so called vintage bike I really got into and I've done so many miles on it. I've replaced everything and I'm really attached to it. My daughter has ridden it a lot so it's a family thing. And you know, compared to a real Pedersen it's monetary value has probably dropped since it was bought but it's emotional value, the value I attach to it, is higher than just about any other bike I've got. And I've got a few like that. I've got a few... Like when I get on them I just think why am I not cycling this every day. The problem with Penny's is they're addictive like the cocaine issue.

P31: R003.rtf - 31:125 [I have about thirty bikes. And..] (103:107) (Dave)
Codes: [disposal]
No memos

I have about thirty bikes. And there is a scientific equation to how many bikes any man needs.

M plus one?

It is, yeah. All the bike that you own represent the letter M plus one [laughs]. No, but I have quite... I've got lots of room. I'm lucky because I can store bikes. Like Tim has loads of room. If you've got loads of room you fill it. That's Parkinsons law isn't it? Work expands to fill the space set. Well bikes expand to fill the space set. But I have a kind of guilt thing that if I don't ride one bike every... once a year I wonder what is it doing there. And instead of buying more bikes I try and buy better versions of the bikes I've got.

Appendix 2: Quotes relating to Reference Moments

Report: 62 quotation(s) for 1 code

HU: V3recoveredv3
File: [C:\Users\Dave\Documents\Scientific Software\ATLASti\TextBank\V3recoveredv3.hpr7]
Edited by: Super
Date/Time: 2015-03-19 21:17:05

Mode: quotation content, memos and hyperlinks

Quotation-Filter: All

reference moments

P 2: R007.rtf - 2:5 [[Pauses] Prior to my getting m..] (40:44) (Dave)
Codes: [Defining RM] [disposal] [Freedom RM] [Future History with a person] [History with a repeated event] [History with a thing] [History with an activity] [reference moments] [Very interesting]
No memos

[Pauses] Prior to my getting married … are you recording this? Oh dear.

I can turn it off.

No, no, no, no, no, no, - that's fine. Prior to my getting married in '76 I bought a bicycle, a Hillman, Herbert & Cooper ordinary that I got an awful lot of pleasure out of. I rode it everywhere; I did several centuries and so on and so forth but when we needed to move house and I needed to find some money I had to sell it because I needed to raise some capital and I … and the moment I sold it, if you will, I much regretted ever doing so. So when, 30 years later, I was offered a similar machine then clearly my head was turned rather more significantly by my being able ... notwithstanding what the price may or may not have been, I could afford to replace that machine and, in fact, I can show you the machine later if you're interested you know as an example. And that is all down to nostalgia. I didn't need the machine, it was ... it's one of many that I could go and see in a museum or other collections, but the pleasure of my being able to say … to expunge the irritation at having to sell my original machine, I have now been able to replace it. Okay, it's 30 years later but so what?

P 2: R007.rtf - 2:86 [No, no, no, no, no, no, - that..] (44:44) (Super)
Codes: [reference moments]

No memos

No, no, no, no, no, no, - that’s fine. Prior to my getting married in ’76 I bought a bicycle, a Hillman, Herbert & Cooper ordinary that I got an awful lot of pleasure out of. I rode it everywhere; I did several centuries and so on and so forth but when we needed to move house and I needed to find some money I had to sell it because I needed to raise some capital and I … and the moment I sold it, if you will, I much regretted ever doing so. So when, 30 years later, I was offered a similar machine then clearly my head was turned rather more significantly by my being able ... notwithstanding what the price may or may not have been, I could afford to replace that machine and, in fact, I can show you the machine later if you’re interested you know as an example. And that is all down to nostalgia. I didn’t need the machine, it was ... it’s one of many that I could go and see in a museum or other collections, but the pleasure of my being able to say … to expunge the irritation at having to sell my original machine, I have now been able to replace it. Okay, it’s 30 years later but so what?

P 2: R007.rtf - 2:87 [and the moment I sold it, if y..] (44:48) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

and the moment I sold it, if you will, I much regretted ever doing so. So when, 30 years later, I was offered a similar machine then clearly my head was turned rather more significantly by my being able ... notwithstanding what the price may or may not have been, I could afford to replace that machine and, in fact, I can show you the machine later if you’re interested you know as an example. And that is all down to nostalgia. I didn’t need the machine, it was ... it’s one of many that I could go and see in a museum or other collections, but the pleasure of my being able to say … to expunge the irritation at having to sell my original machine, I have now been able to replace it. Okay, it’s 30 years later but so what?

So that’s a really interesting story. So when you got rid of it and almost immediately you say ... you said you kind of regretted it.

Not absolutely immediately because clearly I needed the money and the money was useful and it meant that I could have a roof over my head in fact, but later on you think, ‘well, actually I wish I hadn’t sold that’.

P 2: R007.rtf - 2:88 [But when the opportunity arose..] (90:90) (Super)
Codes: [Genie] [Genie comfort] [genie iconic] [Genie pop up] [Payoff RM] [reference moments]
No memos

But when the opportunity arose and the thing was offered to me in recent months, you think that then spurs or is a catalyst to memory from the past, nostalgia images, nostalgic images come to the fore. You remember how good that machine was. The fact that I can probably barely now 30 years later, get on the machine, let alone ride it properly, is neither here nor there, but nevertheless, you know one is then better off 30 years later, one has a little bit of money in the bank maybe and you think to yourself yeah, yeah actually that would be a nice thing to have, and it almost then [pause] wipes out that loss experience.

P 2: R007.rtf - 2:89 [No, it just happened it was pr..] (98:98) (Super)
Codes: [Payoff RM] [reference moments]
No memos

No, it just happened it was presented to me yeah, as an option and you look at it, you think about it and you just simply say, yeah, yeah I'll have that, now what's the price.

P 2: R007.rtf - 2:90 [And let me tell you, when you'..] (106:114) (Super)
Codes: [Defining RM] [reference moments]
No memos

And let me tell you, when you're standing as I was standing myself, in the rostrum, selling to people, you can see this happening. You know you can read people like a book in the room because you're facing them and you have a very good view of the room and if you're bidding and I'm thinking to myself, well clearly he knows how good the machine is or isn't, so therefore ... and he knows or in part respects, your opinion on things, well if he thinks it's worth it, I do as well, and the hand goes in the air. The guy in the room hasn't even taken in time necessarily the price that the item has so far reached.

So they've just seen that someone whom they respect, who's -

Yeah, yeah, I'm broad brush stroking.

Yeah that's fine.

It's a lot more ... you know there's a lot more to a human psychology isn't there, than that, but nevertheless, yeah I want, I want, that's what that hand is doing, I want, yeah.

P 2: R007.rtf - 2:91 [and we had an example in the l..] (134:158) (Super)
Codes: [Defining RM] [reference moments]
No memos

and we had an example in the last sale, again it could be a bicycle, but in fact it was a Frank Patterson picture, and the picture appealed to a lady, Mrs Gates, I know who it was, and that

appealed to her because it was a guy ... do you know Patterson drawing?

Yeah.

It was a guy laying on his back under a tree with a bicycle in the background and it was actually extremely well crafted, very ... one of ... you know, a really good Patterson. They're not all good but that was a good one. And she loved it, she liked it, she told me she liked it, she told me she wasn't going to go home without it [pause], yeah. Now unbeknown to me, sitting in the front row was a guy, I hadn't had a conversation with him, I don't know who it was, I've never seen him before in my life, yeah, clearly by the time it got to £800, against an estimate of £250 to £350, yeah, he wasn't going to go home without it. It eventually sold to the guy in the front row, yeah, for £1,200 plus buyer's premium, so he had a bill for about £1,500. I'm willing to bet, yeah, he had no idea what he was bidding, he just kept his hand in the air, he was not going to go home without it. He had to have ... and I suspect it was all nostalgia, his father may have had a Patterson picture that was similar, his father may even have owned that picture or it may have resonated for some reason to him, you know there was a passion there for wanting that picture, because normally Patterson pictures of that type ... and it was top quality, you know, would be £200 to £300 and I'm selling them all the time, at that level. Now, clearly Mrs Gates, bless her, sitting in the middle of the room, was really, really pissed off, yeah, excuse my French, I'm sorry that's recorded, but she was. I could see it in her face. She looked daggers at me, it was my fault.

Your fault.

Yeah of course.

You should have shut it at a reasonable time, a reasonable price.

Yeah of course it was my fault, it wasn't her fault.

Well she knows you.

Okay. So what happened? This grief kicked in, so the next picture which was equally as good funnily enough, a different scene obviously, but a good picture, yeah and if you're interested I can show you which ones they were because I have them illustrated, okay, but ... so she went wild, she was not going to leave without taking home a Patterson drawing. It went to £1,000, again four times what one normally would have expected a picture of that sort to make. And again, bidding against the guy in the front row.

So he was going for this one as well?

Yeah, and guess what?

What?

He bought it and she had the common sense to pull out and it was still my fault.

P 2: R007.rtf - 2:92 [So what do you do with it? Loo..] (224:238) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

So what do you do with it?

Look at it. Enjoy it. Well I'll show you later.

I'd love to, and I would like to know a little bit more about that.

Well -

Tell me more. Do you -

Well you feel lit, you touch it and that sounds very daft for a grown man to say that. But it's true.

No, no, no, please, please tell me.

And let me tell you, when I show it to you, you will be hard pushed not to do the same, because you then start admiring the technology of its build, the appreciation of the fact that it's 140 years old, coming on for now, 130 years old, how the thing has survived in such good condition. Possibly how much better an example it is than the one I used to own. So ... and this is the point you see, David, is that having established all of those parameters of that that I've told you about, very tactile, appreciate the engineering, better than the one that I had, amazing that it's lasted for 130 years in the condition it is and blah, blah, blah. You know slowly but surely, from having brought the thing home and then looked at it, I'm adding to its ... I'm mentally adding to its value all the time, to the point where it might have been that had ... once I'd brought the thing home, and spent £2,000 on this thing, you'd come to the house and said, oh that's nice I like that I'll give you three, yeah and because I needed to pay for the ... my credit card bill or something you know, I said yeah alright okay I'll take it. I might have regretted that afterwards. But as the longer you have something then, in this ... in my case, in this case, you know, so if you offered me now, two or three months later, £5,000 for it, I wouldn't sell it.

P 2: R007.rtf - 2:94 [But [pause] a combination of a..] (286:302) (Super)
Codes: [Freedom RM] [reference moments]
No memos

But [pause] a combination of all of those. When you're on the hoof and you've got a busy working life, you know one might link it for a moment, you're trying to concentrate on something else, and then you move on momentarily. You know in truth expunge from your mind if you will that I, I can't speak for other people I suppose, I

wouldn’t get a comfy chair and put it in front of it and just sit there and watch it all night.

No, no, no, no. But there’s a -

As some people will.

But as you’re passing you’ll just see it and -

Yeah, yeah.

You’ll enjoy it.

Yeah, yeah.

It’s not like sitting in a gallery and staring at a painting. It’s there and it’s enjoyed, sometimes in passing, sometimes a little longer.

That sort of thing, yes.

P 2: R007.rtf - 2:95 [I [pause] so for example I the..] (322:322) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

I [pause] so for example I then became interested in early lighting because I have a collection of early bicycle lamps, and it then occurred to me how extraordinarily important early lighting was and people took that for granted, because it meant quite simply that with a lamp on it, with a properly trimmed lamp on the front of a bicycle or on the hub of a wheel, yeah, you could ride for 24 hours a day if you wanted. You weren’t restricted to daylight hours and that made a significant change to cycling in 1875, 1876, when they first started being used. Indeed, Roger in his book intimates this. He doesn’t actually say that funnily enough but he does intimate this about the machines becoming lighter, more usable and all of that if you will ... I know we’re getting off the subject a bit here, but all of that fascinated me, yeah, [pause], so therefore you know when in 1972, ’73 I bought my ... this bicycle, this Herbert Hubbard and Cuba bicycle, that I subsequently had to sell, you know I was in a way thinking I was joining that era, a 100 years previous. Am I making sense there?

P 2: R007.rtf - 2:96 [And the same applies, it’s whe..] (338:338) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

And the same applies, it’s when we were funnily enough on an event last year really for the local club, our last Sunday, and what really mattered to me was that we were travelling down roads that were obviously tarmaced but you could ... if you squinted you could get the feeling ... so we were going through villages and over

humpbacked bridges and whatever, you got the feel yeah, that took you back to the 1920s and perhaps even given after the First World War, a more nostalgic period. And at that moment when ... well, for example when as I have, at five o'clock in the morning, driven down the A303 to an event maybe at Brooklands or something, and you've got to start early in the morning, those wafting smells coming in off the fields, the bouquet of the farmyard, gives you that nostalgic appreciation of driving and how pleasurable it was then, compared with the traffic I experienced yesterday in London. And I find that rewarding. And if somebody had popped out of a hedge on my travels north up the A303 when I did that about a year ago now, Ian and I went, and offered me £100,000 for the car, yeah, it would have been a definite no, because you can't buy that experience, you can only create it for yourself.

P 2: R007.rtf - 2:97 [Whereas when the dynamo goes w..] (338:338) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

Whereas when the dynamo goes wrong and I'm having to take the sodding thing apart and screaming blue murder because my knuckles are ruined and whatever, whatever, whatever, yeah, if somebody came round the corner and said, I'll offer you 20 quid, I would have taken the money. So it's all about that really, isn't it and I again come back to this nostalgia thing and one's enjoyment. And the same would apply to a bicycle you know, the same could quite easily apply to a bicycle or any artefact for that matter, it just happens to be transport from my point of view. But you know, it could be a piece of porcelain or it could be a painting, but the same applies by and large.

P 2: R007.rtf - 2:98 [That's right, there's the roll..] (342:342) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

That's right, there's the rolling road, you could squint and just take it away ... you know wasn't life really quite wonderful in the 1920s you know, clearly you know. You bring yourself up with a start because you know very well it bloody well wasn't unless you had a fair amount of money, yeah, to stave off starvation because you know, life wasn't that good. But you got the feeling that it was.

P 2: R007.rtf - 2:99 [if you can imagine when I live..] (374:374) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

if you can imagine when I lived at my previous house I had two very large cabinets full of bicycle lamps, and somebody came in and

said, oh how did ... where did you get all this lot from? And I said to him, well do you know, just a few weeks ago or a couple of years ago, somebody tapped at the front door and asked me if I wanted 200 bicycle lamps. Really, he said, because what I was demonstrating, he had absolutely no idea yeah, the joys and trauma but nevertheless the joys of going out and enjoying looking for these things. And of course you know the collection came in dribs and drabs, but it was the enjoyment factor.

P 2: R007.rtf - 2:100 [And you know you can go to Law..] (378:382) (Super)
Codes: [Defining RM] [reference moments]
No memos

And you know you can go to Lawrence's down the road here in Crewkerne to the sale rooms, I do once in a while, and I'm actually fascinated in sometimes how little, how wonderful objects and how nicely made objects, fetch very little indeed.

Yes.

You know. And then the most god awful painting and I can think of one but I won't bore you with the detail, you know, makes the most phenomenal sum of money and Ian and I will go down there and say, well you know, what planet are they on? Why, why? It's bloody awful you know. But nostalgia perhaps kicking in. It may be that you know, that artist was something significant to one or two people and maybe the buyer, you just never know, unless you ask the question.

P 2: R007.rtf - 2:101 [Well it may be the ... what we..] (394:398) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

Well it may be the ... what we're forgetting of course is the size of that nostalgia kick because the ... as I described during the 303 business, that nostalgia kick is a big kick, yeah, call that a 10, yeah.

Yeah.

Remember I have not had, until you'd mentioned it, I'd not really had much of a chance to think about this, and then the kick of coming back and looking at a piece of literature and think, 'oh yeah my father used to own that Jarrett'.

P 2: R007.rtf - 2:102 [I had bought ... because I liv..] (406:418) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

I had bought ... because I lived in Reading at the time, the south of Reading, because I had ... why was I there? Oh that's right,

because he ... the guy did nickel plating and I had some lamps that needed nickel plating, that's right and I was down there and he had, rotting away at the back of his yard, a box tricycle, you know a delivery tricycle.

Okay.

And the most interesting thing about it was that it was made by a firm called Alldays & Onions.

Oh okay, yeah.

Yeah, and it was a fiver. I just hadn't a ... I couldn't afford a fiver; I wasn't being paid much at the time. We're now talking '66, '67. So I -

Oh, so that was a reasonable chunk of money.

Yeah it was then, yeah it was a week's wage and whatever, I don't know. But anyway, the thing is I found it an interesting thought that I could restore this thing.

P 2: R007.rtf - 2:103 [And then I ... which I subsequ..] (418:418) (Super)
Codes: [Defining RM] [reference moments]
No memos

And then I ... which I subsequently did, and then I went in 1969, a long time ago, to the Beaulieu Auto Jumble, when it used to be one day in a field you know, 100 people. I mean it's completely changed today. And this was '69. It was either the second or third year that they were running it. I needed a 21 inch rear tyre for this tricycle and there was a guy there selling tyres and there was this 21 inch tyre, brand new, he wanted a pound for it or something, and we got talking. And he said, oh ... because I told him I'd got this tricycle, do you think it will fit you know, on this wheelbase rim because I didn't know anything about it you know and he said yes he thought it did, but if it didn't this is his telephone number, he'd happily buy it back and blah, blah, blah, which I thought was awfully good of him really. And then said, oh you know there is a club you know, and I remember him saying, oh what do you mean, he said well there's a thing called the Southern Veterans Cycle Club, you could join. Could I? Well yeah, I suppose so, and all of this. And then he gave me an address and I wrote off an application for membership or whatever and [pause] and I was so impressed that it was somebody ... it wasn't Andrea, but somebody, a Mrs Green, I think ... her first name was Anne, wrote back to me and said, oh thank you very much for sending in your application form, Joe Bloggs, the guy I spoke to at Beaulieu, told me about you. And I was so impressed that anybody would want to bother to mention my name to the membership secretary, so I was immediately impressed by that, not that it made a scrap of difference, but I ... you know, and I joined and restored the thing, went on a couple of rallies and whatever and generally then made the point of listening to what people had to say and you quickly established who the common sense people were and who the

mouthy people were and who the ... you know, quiet ones were, you know by virtue of [pause] life generally.

P 2: R007.rtf - 2:104 [And he still has today, well t..] (450:450) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

And he still has today, well the best thing I ever bought and my brother still has it, is a library clock, a full glass library clock of the most superb quality, an absolutely gorgeous thing, for three shillings and that same day I ... because I'd found it, and we ... I went home to get my brother, because I didn't have three shillings on me, to go back to buy it, because the lady said she'd keep it for me. And we balanced the thing ... because it was quite heavy, a big thing, a big solid brass thing, balanced it on our bicycle saddles you know, he walked along with the bicycle and I just held it there because it's a huge ... you couldn't, you know. And I never forget, this is in King's Road in Reading and I could take you back there, this is nostalgia again of course, and a guy came running across the road yeah and he said, oh boys you know, what have you got there then boys, you know blah, blah, blah and he offers us a fiver for it. Now we'd just paid three shillings for it and he offers us a fiver for it. I mean ... and £5 in ... we're now talking 1963, '64, was you know ... and we could quite easily ... we didn't because we weren't interested in the money, we just loved the ability to be able to find this old thing you know. And we took it home and had a row with our foster mother; you're not bringing that rubbish in here. What we then eventually did, that was that occasion, on other occasions what we ... the best thing actually, our foster mother's parents did, was to buy us a garden shed. You can take all your junk out there. I can hear it now. And so subsequently you know, and rather crudely, we had a bit of shelving, you know we had our clocks and mechanical music, because we collected ... you know you could buy a horn gramophone for 50p or 10 shillings, fabulous. I got one just here now. I mean I paid 50p for that. And we liked the mechanics of it and the quality you know. And then we started ... there was a guy called John Moore, he's since died, he lived in Tilehurst near Reading, and there was an article in the Reading Evening Post about the fact that he had this Anglian motorcycle dating from 1901, 1902 and while I wasn't particularly interested in motor cycles per se, but I'd started collecting lamps by 1965, and clearly on the front of his motorcycle and quite inappropriately, was a bicycle candle lamp. So either his telephone number must have been in the paper or I found where he lived, and remember, one's enthusiasm far outweighed any cautiousness about going to see these people out of the blue, announcing who you are and hope that you're not going to be chucked off the premises you know, because when you're 15, 16, very naive, it was hard work. But what pushed you on from my point of view, was that interest and anyway I phoned him up, he said yeah, yeah come up you know and from ... we then were friends, and he showed me his lamps and I admired his motorcycles and whatever, whatever, whatever you know. But then, so basically the collecting of lighting was a catalyst to sort of moving on to other things.

P 2: R007.rtf - 2:105 [What we actually quite enjoyed..] (462:462) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

What we actually quite enjoyed was the fact that we'd go down to Mr Quinney's antique shop in the King's Road and you know he'd shout from the back of the shop, oh hello boys, you're in again then, you know and he'd let us look around and play with things you know and it ... but that was encouraging because you know he was happy to have us there and he'd show us the odd thing or two. Yeah I mean I could take you back to Reading and show you where those shops used to be. And there was a guy called Evans in London Street who ... you know it was a musty shop, you know you opened the door and you had this waft, I can smell it now, this waft of a mixture of polish and dust and probably his lunch in the back room you know and we used to buy little things off of him for just a few shillings, two and six. You know it seems ridiculous today doesn't it.

P 2: R007.rtf - 2:106 [Well, but ... so we always use..] (466:466) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

Well, but ... so we always used to encourage our foster family, aunts and things, to give us money for birthdays and Christmas and I remember thinking, I forget which year it would have been, that I had all of £16 in pound notes, and we spent it on things you know and then that would then break ... our foster mother would then break into, you know, why are you spending good money on that rubbish. You know you can hear it. That story could be told a thousand times up and down the country, both in this country and everywhere else. That was happening all the time, all the time.

P 2: R007.rtf - 2:107 [I don't mean to be nasty about..] (498:498) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

I don't mean to be nasty about it but she was an awful woman actually, an awful woman, so much so actually I'm ashamed to say I didn't even bother going to her funeral. Terrible, but there we go.

P 2: R007.rtf - 2:108 [I remember buying four gallons..] (498:498) (Super)
Codes: [Defining RM] [reference moments]
No memos

I remember buying four gallons of petrol for a pound.

P 2: R007.rtf - 2:109 [we went and did things, like g..] (498:498) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

we went and did things, like going to Beaulieu auto jumble and spending £18 or whatever it was on this rear tyre I needed. But I'll never forget that conversation I had with this guy who told me something I didn't know and it didn't even occur to me, about the club and about collecting generally. Because of course you're ... you don't realise until you actually join a club or you talk ... certainly talk to somebody else, how many other likeminded people there are that are around, because as far as David and I were concerned, in Reading, we were the only two people buying crap clocks you know. I mean you had no sense of what other enthusiasms there were around and of course slowly but surely you ended up meeting these people.

P 2: R007.rtf - 2:110 [the local church jumble sale i..] (510:526) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

the local church jumble sale in that hall next door, again I passed it ... I passed the place yesterday because I was ... the day before, when I was in Reading up to see my brother. and it's still there and in the hall there was a jumble sale and it was the Scouts jumble sale, that's right, and we happened to be down there, either helping out or something, we were around and Peter Emms, a fellow choir guy bought, at the jumble sale, this bicycle lamp for sixpence, to include its original box. And I can show you the lamp because I do have it now. And I was absolutely fascinated again with this mechanical thing in the way that the spring action on the back worked, the winding mechanism, the fact that it opened up in two or three ways. I just liked the mechanics of it and then added to that the fact that it was nickel plated, nickel plating, the old style nickel plating as opposed to modern nickel plating, has a very attractive feel to it you know. It is terribly tactile. And I thought this was great and then the bonus with the sort of fabulous colourful box that went with it, that obviously came off the shop shelf, and then the added thing about the fact that ... this is an old lamp, it's got to be 100 years old, got to be, got to be, you know, whereas I now know it wasn't. How on earth has that survived in that condition, until 1964, '65 or whatever, '65. You know how ... I just couldn't get my head round that. And I remember [pause] then it ... then after you look at it, you know and everybody else looked at it as well, oh that's fabulous isn't it, then quietly and with some [pause] considerable thinking about it, then you then move onto another stage of appreciation by saying, or confirming that he paid sixpence for it, yes he did. And then you look at it and then you ... the conversion to hard pounds, shillings and pence comes in [pause] and I really do not know how one then adjudged values, but I remember saying to him one day, that's got to be worth £5. Now £5 then was a lot of money, yeah. But the simple fact is that arguably that was like February

1965. By the summer of 1965 my brother heard through the grapevine in some way or other, that ... he needed some money to spend on something else, and the lamp was for sale.

That one lamp?

That lamp, yeah, was for sale and it was 25 shillings.

So 50 times.

Yeah, £1 five shillings, and my brother bought it and brought it home. I was gobsmacked that he managed to be able to buy it because I didn't think that was going anywhere, but the disappointing thing was and I'll never forget how terribly disappointed I was, in fact to the point where [pause] you know you wanted to strangle him really, but he'd lost the box. The box was destroyed, gone, disappeared [pause]. I'll show you the lamp.

Yeah.

Now, we're coming back again to this nostalgia thing aren't we, because actually the lamp today, wearing my auction hat, is probably worth £200 to £300.

So even more than a fiver.

Yeah, today. Okay. I'll tell you what, if you offered me £5,000 I wouldn't sell it, because you know it is that nostalgia thing, it represents far more to me than money could ever buy. It represents a story, it represents a period in my life where I started collecting and that collecting, notwithstanding the lovely things that I've been able to find, but has given me both a profession because it started me off antique wise, but more importantly the friends that it's found, the long life, the long-term friendship that I've found, the enjoyment that I ... the extraordinary enjoyment I've had in researching early lighting, and being able to open up whole caverns of exciting historic possibilities that nobody had researched before. It led me into going to the patents office and really enjoying a good day there and the public record office at Kew, looking at the files of these different companies that made these things, finding ex family members of ... the members of the families that made them. I have found it absolutely fascinating. Well in a way still do. The trouble now is that while I'm still interested in the subject, the prices are really top drawer level. The trouble is it's my own fault because I've educated so many people but I don't regret it. But the trouble is that now there are in the world and with the advent of EBay, my goodness me, you know I mean can you imagine somebody saying to me in 1965, one day you'd be able to sit at a computer on a desk and buy something from the other side of the world. I mean it's phenomenal, absolutely phenomenal.

P 2: R007.rtf - 2:111 [I'm very sensitive I think to ..] (546:546) (Super)
Codes: [Defining RM] [reference moments]
No memos

I’m very sensitive I think to [pause] aspects of our lives that are spiritual. Don’t ask me why, but I am and I was in Battle near Hastings with a guy called Martin Prentice, who’s since died and my brother and we were just wandering the town just looking at junk shops and whatever. We went into this shop and there was a couple of things that I think Martin bought or something like that, but there was this lamp and I got the distinct feeling that it was talking to me. Now just join me on this story, and the more I picked it up and handled it the more, surprisingly, I knew I had to have this lamp. The price of it was immaterial, I don’t think I knew the price, I think it was a fiver. But I just had to have it because ... I can’t ... I cannot give you answer as to why that was the case but it is the case. And that lamp today is ... if I had to get rid of all of them, other than the sixpenny lamp, and this lamp, I’d never get rid of, and I don’t know why. I have no idea why. I can only put it down to the fact I had a friend called ... again who’s since died actually, Kenneth Pilgrim, who was a sensitive, a medium, and I didn’t show him the lamp because actually at the time I didn’t have it with me but this was my flat in London, and he was ... and I talked to him about it and he said well, items do actually possess a history that is connected with them that some people can read. And I said, can they? He said yeah, yeah, yeah. So with that, because I’d just cleared my foster aunt’s house near Tonbridge, she’d died of dementia, and she didn’t have any family and to cut a long story short I ended up clearing the house, and there were certain pictures and albums and bits and bobs that I kept back and it didn’t go on the fire, because it was absolute crap a lot of it. And my brother had one or two bits. And by and large we just cleared the house, an awful situation really. And I gave him something that belonged to her and he immediately held out in the other hand and he described her, oh this belonged to a lady, she was this high, this tall, she owned this for a very long time, she was very keen on collecting handbags, blah, blah, blah, blah and I won’t bore you with all of it. But he was absolutely 110% right. Now he was either feeding from me in my brain, knowing my aunt or my foster aunt, or he was picking it up from this artefact and he proved to me that that can be the case. And as I say, with this black lamp it just rings somehow.

P 2: R007.rtf - 2:112 [But he bought from Frank (s.l...] (550:554) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

But he bought from Frank (s.l. Jeanlen 01:36:14) in Paris, a picture of a velocipede race [pause], and it’s in the museum now and somebody called Scottford Lawrence, you may have heard of?

Yeah.

Yeah. He wrote a book about it, the painting. But do you know, I saw the painting when I was over there, we had a chat about it, where it had come from and fascinating you know, about this, that

and the other and Scottford then did some research on where it was and whatever, but do you know, what was really fascinating was, that with a bit of research and a bit of going to Grays where the picture was taking place and going back to the scene of the start of this race, you could see the town in the background and whatever, whatever, whatever. Get the book; it's a really fascinating story. So not only did you ... this picture which was painted in 1869, yeah, you got a sense of where the artist was standing to paint this picture, which then gave it a credibility. But also, subsequently Scottford or (s.l. Gurt Janike 01:37:39) found the family who used to own the picture and contacting them and then damn me if there wasn't a picture of two women in a lounge, you know in Victorian dress, with the picture on the wall. This very picture that now had ended up in Holland, yeah and there it was on the wall, dated 1890 or something. In other words, where it had been for the previous 10 years and maybe for the following 10 or whatever. I mean I forget now what the full story was. But that really brought it home, and gave that picture then a whole new credibility and life that anybody just walking past the picture would not have been aware. It represented far more clearly to other people than most people who would just casually look at it and then move on. And I find that absolutely fascinating. And so you know ... so you do ask yourself you know, where things have come from and what their history is.

P 2: R007.rtf - 2:128 [well, for example when as I ha..] (338:338) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

well, for example when as I have, at five o'clock in the morning, driven down the A303 to an event maybe at Brooklands or something, and you've got to start early in the morning, those wafting smells coming in off the fields, the bouquet of the farmyard, gives you that nostalgic appreciation of driving and how pleasurable it was then, compared with the traffic I experienced yesterday in London. And I find that rewarding. And if somebody had popped out of a hedge on my travels north up the A303 when I did that about a year ago now, Ian and I went, and offered me £100,000 for the car, yeah, it would have been a definite no, because you can't buy that experience, you can only create it for yourself.

P 3: R008.rtf - 3:272 [We did the 'Ran du ne du centr..] (345:365) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

We did the 'Ran du ne du centre nair' in 2003 which is the centenary event of the Tour De France you know? And there were 10,000 of us on that, it was sold out as it were in about an hour and a half, but we knew it was likely to happen so every day Ken was watching on the web and as soon as it went up he downloaded a couple of entry forms and I was actually in Brittany at the time, filled them both in, sent them both recorded delivery because he

thought they won’t be in the bag then and we got an entry. But there weren’t that many Brits there but there people from Australia, New Zealand and all manner, god knows what else.

Oh my word.

But they not only had 10,000 of us in yellow jerseys, we filled the Champs Elysees from top to bottom.

My word.

Yeah and we got interviewed going up by a girl on the back of a motorbike and they did 10,000 breakfasts at the end of it!

[Laughs]

You know and the French when they do things… we were about half way along, we must have been about number 5,000 as it were in the throng, and the start, and after the whistle went for the start, it took us 20 minutes to get going and we had the best part of a kilometre of people behind us as well.

Just to cross the line?

Width of the road right up to the Ecole Militaire. So it stretched really from the Arc De Triomphe down the road, round the corner and up to the next main road.

And was everybody on…?

Everybody was in their yellow jersey but there weren’t many people on early bikes, Ken and I were on early Rudge Whitworths, there was a couple we saw on Dursley Pedersens, (s.l. E Glune 0.38.31.7) is the cycle dealer in the centre of Paris was riding a (s.l. Mezzerjeck 0.38.36.9) Penny and we didn’t see anyone else on early bikes – oh there was one chap from Harrogate on a racing trike. But there weren’t that many early bikes, most people were on modern stuff but it was really interesting because at the finish what we did, we grabbed our breakfast and then we went back to where the finish of the tour was going to be and we had Barry Homan rushing up to have a chat with us! [Laughs] But it was quite some do.

P 4: R010.rtf - 4:240 [You've been out on a nice day ..] (208:208) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

You've been out on a nice day and you've got to get back home because you've tired yourself out. You've suffered, as they say. When you get back home you think 'oh my god, I shan't do that again'. You get in, have a bath, settle down, have your tea and think 'oh, that was a lovely day'.

P 4: R010.rtf - 4:241 [I used to cycle to work from h..] (216:220) (Super)

Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

I used to cycle to work from here. It used to be 15 miles in and 15 miles home. Right up until I was 65 I was at Bath Unit with a 400 foot climb when I got into Bath. And I'd go in, I would get into Bath and my beard breathing out it could... my moustache and beard would be ice solid. You'd have to sort thaw it out before you could speak to people sometimes [Laughs].

[Laughs].

And it would... but when you got into work you think 'oh my god, I feel a lot better now'. Get in, warm up, and change.

P13: R105.doc - 13:145 [And eventually as I wrote and ..] (689:705) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

And eventually as I wrote and said 'well, can you tell me how somebody is to get from there to there? From Plympton across to the area of the pub, the hotel, that sort of area?' And they wrote back saying how it could be done and whoever told them got it totally wrong. I wrote back and said 'I'm sorry but you have been told that which is not correct'. All hell broke loose. For the next few months I could not speak, I could not contact anybody in the Department of Transport. I mean, that's local department of transport.

Really?

Yeah, because they said it's sub judice.

It's sub judice?

Yeah, I had said that they had been telling whoppers. And what happened was they said 'okay, we'll put lights in'.

Lights? Oh, traffic lights, yes.

The traffic lights. They went in. All because some idiot [Laughs] at the Department of Transport. I don't know if you know what Cromwell said at the Battle of Dunbar when the mist cleared and he saw what everyone was doing 'the Lord has delivered them into our hands, come on chaps!'

[Laughs].

And when I got that letter I thought [Laughs] this is how Cromwell felt. They'd done it. But, you know, that's another aspect of cycling. So, I mean, it's a great sense of achievement when you do get something done and also it's quite an intellectual exercise.

P14: R009.rtf - 14:135 [There was one not last summer ..] (264:266) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

There was one not last summer but the summer before, I started in Callander. Which, er have you ever been to Callander?
I don't think so, no
Well anyway it's whatever, er 20 miles the other side of Stirling and it's near the Trossachs, the famous trossachs, yes. Anyway I proceeded to Callander and I cycled down the road and over the pass to er um er ah Aberfeldy. And then Aberfeldy is at the bottom of the Dukes pass which is a famous tourist route, it was actually made as such by the famous Duke of wherever it might be. I heard somewhere it was originally a toll road etc. Anyway I cycled over this thing and much to my astonishment because I thought only a looney would cycle over because it's quite steep, then um down to the other side and then up a spur which takes you to Loch Katrin where the famous wee steamer is, and then cycled all the way back along to Callander, and then collapsed in a small genteel heap

P14: R009.rtf - 14:136 [it's a Hercules Windsor, it's ..] (44:50) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

it's a Hercules Windsor, it's 1958 but it's got a Sturmey Archer SW on it which is badged up as a Hercumatic gear. And according to the great and the good these things are supposed not to exist, well they do [laughs]. Well possibly not in vast numbers
So who is the bloke who wrote the book, hadland is it Tony hadland
Well I haven't got so far as to write to Mr Hadland, I believe he is the now be esteemed president of the Moulton club

Yes I'll believe it

Anyway the upshot is that er, well I took this thing on club runs, every time that we had a tin can tour I'd take this damn thing on a run and Alec Lindsay who used to write all the run reports would always write down the wrong damn thing: Sturmey Archer SW. What it's not a Sturmey Archer SW it's a Hercumatic so next time he'd write down Hercumatic AW or whatever they are "no it's not that either" so eventually I took the piece of paper from his grimy mitt and I wrote down what I thought it was. " I'll make sure I put that in", he says. And I expected a reaction from the esteemed membership about this thing that is not meant to exist but nothing's happened so. I was sad

Comment:
Negative payoff & disappointment

P14: R009.rtf - 14:137 [I I I er you have you know one..] (329:348) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

I I I er you have you know one has one's moments, one gets one's photo in News and Views and… I had a photo in , well I'm not quite sure when it was, um of a machine which impressed Mr Lindsay out of all recognition last January, we had a run in January, so that would probably mean it would be in what, the February ah News and Views, the next one after that; April News and Views?
Yup
Anyway this was a wonderful little bicycle which I acquired, it cost me a bloody fortune for a single speed ladies roadster, a hundred and thirty quid, it was a [inaud 1:34:55] green bike in mint condition, still had its original tyres
Oh
Ah you know and you know when it was cleaned up it looks as though you know it was about 3 months old. And even better, you turn it upside down and there was the er the late owner's name and address on a label under the saddle. Which is rather nice.
And what, what type was it?
Well it called itself a Borthwick Cameronian [?]
Borthwick Cameronian
Yup and that's er it's a bought in bike, Borthwicks are the big bike shop in Edinburgh [inaud 1:35:40].
So it's the equivalent of a Carrera or the Evans thing
In what respect?
You said it was a bought in bike a er..
Bought in as in not made by Messrs Borthwick
No. In the same way Carrera isn't made by Halfords
You know well I mean we actually strongly suspect it was made by Elswick Hopper.
1:36:03
Ah yes well that's quite likely, isn't it
So it could be an Elswick Hopper. Hmm we….. this was something that was very very common, you know that any old bike shop, I mean nowadays only someone the size of Evans or halfords can afford to do this sort of thing.
Yes yeah
But in those days anybody would ah you know put in an order for, to Hercules or Elswick Hopper or whoever for say you know a hundred lightweights, well not lightweights, a hundred um things ah you know ladies roadsters and two hundred gents roadsters etc etc etc and they would be you know duly ah the only ah difference is they would come up untransferred. If you want to see the bike it is on page 23 of News and Views number 354

P14: R009.rtf - 14:138 [I feel a bit cheated if I don'..] (220:286) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

I feel a bit cheated if I don't get… because I like to mark up the Ordnance Survey maps where I've cycled. If I don't get something new to mark up I feel a bit cheated, you see.
So what does that look like? How do you mark them up?
Well I just in the case of the Ordnance Survey I just put little dots up the roads that I've been over, sometimes across the fields

I've been over by mistake you know. But I also keep a road atlas I just draw it over the things.. around this part of the world it looks a quite dense
I'm just intrigued, Cally Callomon has a there's one OS map that he lives in, and he colours the roads in black as he does them, so they become denatured, he can no longer see what the road is
[laughs] Yes he he he reckons he's a life's work just with this enormous maze of little third class roads there are in Norfolk and Suffolk, doesn't he.
Yes so did you, I mean with your geography background did you start that separately or was it triggered by what he was doing?
Well I actually when I was a geography undergraduate and for many years I hated the idea of marking an Ordnance Survey map, I don't think you should do it, but um you know so long if I use dots I don't er rather than denature the um the roads on the Ordnance Survey. I'm not particularly bothered if I abuse a road atlas.
Yeah. That's interesting, so a map is not to be marked, but a road atlas is disposable or...
1:06: 30
Yeah, it is disposable yeah. I mean I've got old Ordnance Survey maps in the loft which I and I appreciate when I go they'll go straight into the recycling but er I would have great difficulty persuading myself to trash an Ordnance Survey map.
Can you tell me about that just a little bit
I've no idea [laughs] er, well I've never liked the idea… I mean when I was in the cadets, the school had a cadet force, and er you'd be called upon to you know, to do map reading exercises and you know, draw lines on things and bearings and this sort of thing. And if you were doing your O grade or O level what's it called Geography you might be told well take the country you think is important and draw over it in pencil so you can pick it out and make a sketch map if there's a basis of your sketch map, and I wouldn't do a thing like that, I mean obviously I'd do it in the cadets you'd have to but I wouldn't be terribly keen on doing it you know on a map that I owned.
Is this the older maps or any map?
I suppose any map, er I'm a bit more liberal now than I used to be, I mean I'm not too bothered. You know I realise that maps are tools, they are not pieces of holy parchment.
No, but…is this similar to not writing in a book
Oh I wouldn't write in a book. My mother was a librarian, I'd have my hands amputated without anaesthetic if I wrote in a book [laughs]
Yeah I I I find it difficult myself
Sorry?
I find the same thing difficult, I find
I mean I I I I er I've seen books, I used to cut the grass for an old lady in Dollar. Her late husband who I never knew had been a professor of economics in Stirling University. And he was a great reader and I would get leant books which he had read, and they were covered in annotations. I mean not only had he made his own annotations regarding what the guy had said, he used to you know correct the typos or also if there was a piece of language that offended him there would be a big red underlining under it as if he was marking an undergraduate script, that sort of amused me as much as anything . I mean if it was [inaud 1:09:20] I wouldn't mind too much. He had you know Richard Dawkins, the biologists, he had all

his books, and every time that Dawkins wrote that something was an "elegant solution" there would be a big red underlining "rubbish" [laughs]. Fortunately they were only Penguins and Pelicans, so it wasn't too bad. If that had been in a hardback I would have been probably weeping.
That's Interesting, That's interesting. So just going back to the bikes, do you prefer the ones that haven't that show no signs of people using them, do you prefer the ones that are much better preserved?
1:10:12
Um well I suppose as time goes on and one gets…. those become less attractive ah I mean when I first started I would take anything, damn near it but nowadays I prefer, ah if it's a proper lightweight I'll put up with pretty much anything, I mean I'd take a , now I would just take a frame, but if it's a roadster it had better be pretty well complete otherise I'm not interested, you know I mean you can spend your life looking for parts for chain cases etc and get nowhere
So you wouldn't like incomplete and keeping it incomplete as er.. you wouldn't like er, loads of signs of the life it's led, what people have done to it and adapted it and that kind of thing
Well if it's a roadster it's not likely to have much adaption, I don't mind them being adapted within an inch of its life if it's a lightweight. That's fine, I'm not bothered, I ah I have to say I mean ah I have dad, I mean I have had bikes that have been you know you know worthy lightweights, and I know fine well this bike would be 1960 odd and it's been Shimanoised, and I would probably un-shimano-ise it if I could get my hands on a decent set of you know [inaud 1:11:44] derailleurs or something like that
So you'd return it back you'd put it back on some more sympathetic parts, is that the right word?
Some Sympathetic parts, you bet your life it'll still have a Shimano you know hub on the back end because I like my gears to change… etc. But there are some people, like the lightweight Hampshire bunch of … odd people, and if it isn't all all, ah perfect absolutely appropriate stuff in pristine condition you're a pariah, it seems. Ah ah ah appaling things seem to happen. Because the average age of a VCC member in Scotland is 70 and most of them seem to have bad hearts, bad backs bad hips bad everything, I mean the number of Flying Scots that you see um being dragged out on a [inaud: 1:13:02] with flat handlebars because the troops can't bring themselves to er go down to droops, modern [inaud: 1:13:04] and what have you, so they've turned a Flying Scot into a sit up and beg roadster to all intents and purposes, and that that, that ah vaguely offends me, but I suppose it's better that than not riding anything at all.
Yeah…. So what are the……
I do point out to them you don't if I mean I have lots of bikes with droop handlebars and I can assure you that the tape on the droops are is absolutely mint condition because I never get there
Yes….Yeah….. most of the time's spent sitting on top of the brakes whenever I've ridden..
Yes, well, that's right, um, well I am aware of what the droop handlebars are there for but it would have to be a howling gale or a severe emergency when I didn't think I would get enough pressure on the hoods or whatever for me to get down onto the sort of… is it prostrate position or is it prone, I can never remember

Prone's on your front
It'll be prone then
Prone's on your front, supine's on your back. I think prone's on your front, yes because you'd shoot from a prone position, and you're not going to do that lying on your back, are you.
So anyway though so er on the droops the saddle an inch and a half higher than it was meant to be, then erm that would be getting far too near the prone position for my liking I think. Of course, I might possibly never be able to get out of that position for the rest of my life, need the bike removed surgically from my body or vice versa.
So can you tell me what a good ride would be,, you know from the planning through to the end?
Ah, well most of the rides I do are just er more or less the same old circuit in Clackmannanshire, um oh, there's two or three rides, because there's very few places that I cannot… you know that I can go, in fact there's nowhere that I can go within a day's cycling that I have not cycled I would suspect. So ah but basically it tends to be you know decide whether it's a nice day, um, either just go and cycle 15 or20 miles in the vicinity, or I might or there's a long railway, ex railway track that runs from Alloa to Dunfermline, and you know you might just put a lightweight in the back of the car and go down to that line and just shoot up and down it. That's about 20 miles. Sometimes um normally, if I'm in the mood for a new bit of road, you know shoot off to the other side of Stirling and you know, do some exploring, normally having some regard to the map in advance. But then I'm, you know er I spend quite a lot of time looking at maps. I like looking at maps and it may suddenly strike me you know I have not cycled there, it would not be too difficult for me to cycle there, um you know that might occur to you this time of year and may come to fruition in 6 months time sort of thing. I ah it's not it's not a massive planning affair at all, and I certainly don't do touring per se now.
So and do you ever do any big rides, you don't go to any big.. apart from the Club Camp, and that sort of thing, you wouldn't travel to the other end of the country to do a ride, something like that
No I try to confine myself to wherever I can get to in an hour, I mean the club camp was the first time I've ever gone to something remotely this far away. In Scotland we do quite a lot of weekends over the summer, they're usually up north. I've never been on one of these yet. They're quite expensive. They reckon that by the time you've paid for the hotel and you know a big evening meal and all the rest of it there can be no change out of £300.
Oh
Especially if you were to inadvertently buy a bicycle while you were there.
Which is too often the case.
I had I had fear I was going to come back with two bikes, he says, I was hoping to get rid of the one I was on. Where am I going to put it. That's what Mr Lowrie tends to do.
Yup. So tell me an average ride, let's say can you remember one you've spotted on the map a few months before and gone out to ride it
There was one not last summer but the summer before, I started in Callander. Which, er have you ever been to Callander?
I don't think so, no

Well anyway it's whatever, er 20 miles the other side of Stirling and it's near the Trossachs, the famous trossachs, yes. Anyway I proceeded to Callander and I cycled down the road and over the pass to er um er ah Aberfeldy. And then Aberfeldy is at the bottom of the Dukes pass which is a famous tourist route, it was actually made as such by the famous Duke of wherever it might be. I heard somewhere it was originally a toll road etc. Anyway I cycled over this thing and much to my astonishment because I thought only a looney would cycle over because it's quite steep, then um down to the other side and then up a spur which takes you to Loch Katrin where the famous wee steamer is, and then cycled all the way back along to Callander, and then collapsed in a small genteel heap
Well there's a bit of climbing involved in that route isn't there?
Ooh yes, I was quite knackered, um I mean er that is probably barely 20 odd miles, I mean that is as far as I'd be prepared to go in a day nowadays
Well that's 20 pretty hilly miles
Well I mean it was a reasonably light bike, I was quite pleased how well I got over it to be honest, I could have been walking up the Duke's pass, but um I think it was the Boardman and the Boardman's got reasonably low gears. I think it was a [sl Swan Apex1:20:09] so I got up it without having to walk. Hurraaaay.
Yeah, which is always a good feeling
I cycled over it at lunchtime so I only got overtaken by one tour bus, ah, it was really the height of the tourist season, you know there must be tourist buses going over there every 5 minutes normally. That was a lovely day and that was in the middle of what was a pretty [inaud 1:20:36] summer.
So what does it feel like when you're setting off
What do I feel like?
Yeah, when you're driving there, talk me through it
Well you know, it's highly unlikely I'll be ah you know, ah I won't be driving any roads I've never been on before, shall we say.
Yeah
1:20:57
Um but you know, I'm not I'm not apprehensive or anything like that, I mean I might have a suspicion that possibly um unbeknownst to me there may be roadworks or something I'm not likely to be able to do, but er by and large it's just a matter of go and do it. Um I er I'm not it's highly unlikely as I say I'll be on terrain I haven't been on either in the car or possibly on foot or orienteering or this sort of stuff in years gone by
So is there a pleasure in the familiar?
Um [pause] er [pause] I've never been that bothered about it I mean I you know when I used to do hill walking I've done all the Monroes, and I've hardly taken a photograph. You know. I regret perhaps that I didn't take photographs, but you know I didn't take a lot of photographs when I was hill walking and it was just an exercise, you know you go there you do that, you come back home and you tick it off in the book. Sort of thing, It you know it's sufficiently, it's pretty routine really I think, um. I mean I know there are people who make enormous you know um plans etc etc etc, um just to go, I remember hearing a wonderful story about the old lady who lived next door to me, and when her parents/ bairns were alive and this guy who was a lorry driver happened to come along up the.. driving a lorry back from Fort William or something, and here they were sitting having a picnic in Glencoe, and he, because he'd

been taught by the old guy who was her father he stopped and got out and conversed with him. And er old er the old gent says "how often do you do this" and he says well maybe on a good day I can do two trips a day, and the old boy's astonished and he says "it's taken us a fortnight of planning to be able to come and do this. You know well you just go and you do it. The idea may have come from looking at a map previously, but I mean I don't go out and I analyse it. Ah, I may well look at the Ordnance Survey and say oh there are a few contours there, oh dear, but that's ah, unless there are a very large number of contours that I haven't…. then we'll probably still go and do it.
Yeah, and the so the bagging element to it is about putting those dots on the map.
I would thing so yup yup ah it's very it's very It was it was putting dots on Ordnance Survey maps to show where I had been that persuaded me that it was not sacr… it wasn't heresy to mark maps.

Yeah, OK, the.. so I'm just trying to get to this bit, why not cycle the same route every time if it's not important where you are
Well I do cycle the same route y'know very often. But it's nice from time to time to spread one's net wider. Quite often I will find, you know you go on a VCC run to a part of the world you don't know at all and you've got this little bit of cycling which is all on its own-io. I mean obviously in the case of Ponteland there's a big bit of cycling that's all on its own-io, it's going to sit there for a hell of a long time as far as I can make out, as far as I'm concerned. But by and large I don't like that. And I will I will endeavour um to ah find ways and means of joining up these various ah disparate pieces of cycling so that you know that that the net is complete.

P18: R001.rtf - 18:2 [he would just ask "what was it..] (22:22) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

he would just ask "what was it like working there" of his subjects and they would talk happily into the tape.

P18: R001.rtf - 18:3 [book launch in the museum (?)..] (28:28) (Super)
Codes: [Defining RM] [reference moments]
No memos
book launch in the museum (?) an evening when the people who contributed got together; ex employees etc. Evident pride and feeling. "The wine flowed, and so did the stories". "Can one evening be worth 10 years work?"

P18: R001.rtf - 18:3 [sent a CD to Cyril. Who compla..] (28:28) (Super)
Codes: [Defining RM] [reference moments]
No memos

sent a CD to Cyril. Who complained "you haven't said anything about the bikes" will stop for Nigel it's about the history, the bikes can go in annex to the book.

P18: R001.rtf - 18:5 [there was a Victorian day a Vi..] (50:52)
(Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

there was a Victorian day a Victorian school experience around Samuel Eagleton. He brought his bikes along to it, a penny Farthing Avalos appeared from the 1890s and a fixed wheel tricycle, and in 1897 racer. He was really surprised at the number of people in the questions, there was very little understanding of the early period, 1867 to 1897 between that time the change was between chalk and cheese. Everyone set is about computers and how rapidly they've changed, the bicycle evolution was similarly fast. They were aluminium bikes in the 1890s, it was just that the right alloys weren't available than and are now.
He loves getting to the root of things and challenging the problems of myths.
It was such fun cycling the penny Farthing around (among others) the day was real pleasure. He spent the day talking to people. One thing that was worrying was the lack of enthusiasm for the penny Farthing. Between 11 and 4 PM there were only three kids who sat on the penny Farthing to have their picture taken. They seemed pretty terrified of it.

P18: R001.rtf - 18:6 [It was discovered at a house c..] (70:70)
(Super)
Codes: [Defining RM] [reference moments]
No memos

It was discovered at a house clearance behind a wardrobe in the home of an academic, they were Bunsen burners and apparatus everywhere. Is probably only ever been 2000 miles in its life

P18: R001.rtf - 18:10 [It was discovered at a house c..] (70:70)
(Super)
Codes: [Payoff RM] [reference moments]
No memos

It was discovered at a house clearance behind a wardrobe in the home of an academic, they were Bunsen burners and apparatus everywhere. Is probably only ever been 2000 miles in its life

P19: R002.rtf - 19:1 ["take it where it was ridden"t..] (7:7)
(Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

"take it where it was ridden"the atmosphere of the people there etc "feels like the 1950s", The strada Bianca, the white chalky roads

of L'Eroica, the olive groves, the hills etc [some gestures suggesting it's hard to explain] "it's magic, magic".

P19: R002.rtf - 19:3 [Eroica is the biggest and an I..] (24:24) (Super)
Codes: [Defining RM] [reference moments]
No memos

Eroica is the biggest and an Italian ride. He has an Italian road bike, a Rosignoli he's built up with different parts he's gathered to make the bike that he wanted. The gearing is right for that particular ride. But it's not the nearest. Compare that with LA Ronde, in Belgium which is a very different events all about taking in all the clients which have some history to them

P19: R002.rtf - 19:4 [You will be there on the run a..] (28:28) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

You will be there on the run and thinking about what bike to use next year, how to modify it "this hill into slightly different gearing". For example his current bike, the Rosignolo could do with slightly short of total clips. It's built up it's something he's made, using the best period parts available. "It's my mate my friend". This/these get you to have experiences you wouldn't have otherwise.

P19: R002.rtf - 19:5 [[Question about the Tuscany ri..] (38:39) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

[Question about the Tuscany ride]
there's the anticipation, when he sees a bike that would be suitable he thinks "I'll keep that for L'eroica" but he has to sell otherwise you'd have 600 bikes. He still thinks "that would be a great bike to…" For example he came across bike which turned out to be an 1928 tour de France bike. It wasn't seen as anything special but he uncovered what it was. That will be at the Goodwood tour de France event. He found it, research the history, was contacted by some people in France who flew him over the story linked with a local man stop they cycled up the hills on it, took photographs of different places relevant life, including the grave with flowers. It was very moving

Comment:
Reference forwards?

P19: R002.rtf - 19:6 [He plans the Tuscany event, wi..] (40:40) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

He plans the Tuscany event, with Cally, six months before their booking flights and hotels. Just seeing the bike sparks memories of the road you've written on, names and faces Fausto Coppi and Bartoli. It takes you places mentally and physically.

P19: R002.rtf - 19:7 [he is depressed after the Tusc..] (43:43) (Super)
Codes: [Freedom RM] [reference moments]
No memos

he is depressed after the Tuscany ride, but is still there anyway spirit. Like other people who be sitting there in the office looking out of the window.

P19: R002.rtf - 19:8 [He doesn't clean the bike. He ..] (44:45) (Super)
Codes: [reference moments]
No memos

He doesn't clean the bike. He will leave the dust from the ride on it, and the bike will be left till next year,
After the Belgian ride he cleaned and serviced his bike fairly quickly, and it wasn't the same afterwards

P19: R002.rtf - 19:9 [One time he drove there in his..] (47:50) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

One time he drove there in his Peugeot 107. He spent a week in it with Cally. They set off at 3 AM, and arrived at Lugano at 8 PM. It was 1000 miles. Overall they did 2150 miles 56 to the gallon.
[Why?]
The drive is special, the scenery changes. You start off in Essex, and in the evening during the Italian Lakes, with the sun going down watching people promenade around in that special way they do in Italy.
"Flying is a cheap fix", it's "not doing the journey"and "the journey is part of the experience". The next day was the craziest drive ever through Italy

P19: R002.rtf - 19:10 ["it feels great on Italian bik..] (59:59) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

"it feels great on Italian bike in Italian cafes [slight reverie, prompt]. Write a really nice time, it's difficult to explain.

P19: R002.rtf - 19:11 [It’s as good as counselling, i..] (63:63) (Super)
Codes: [reference moments]
No memos

It’s as good as counselling, it empties your head, you’re not thinking about things you in connection with the road, the environment is good for the soul- it’s fantastic

P19: R002.rtf - 19:12 [on one Tuscany ride, two days ..] (64:64) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

on one Tuscany ride, two days before they wrote to Siena as a preparatory for the main event. They wrote down the lanes stopping of different cafes and coffee. Was a beautiful ride and finally they reach Siena, where you can’t drive, cars aren’t allowed, so they rode into it and load into the huge square with a horse racing takes place, and had nice cream pushing their Italian bikes.

P21: R101.rtf - 21:1 [Hills Didn’t bother me because..] (7:7) (Super)
Codes: [Payoff RM] [reference moments]
No memos

Hills Didn’t bother me because I’d been walking everywhere; he just walked, on the flat was difficult; a 40 min ride would take 40 mins recovery, But DOWNHILL...

P21: R101.rtf - 21:2 [7th July ’77 met in the nova S..] (16:16) (Super)
Codes: [Defining RM] [reference moments]
No memos

7th July ’77 met in the nova Scotia pub 30 people, voted by 1 person to be pure cycling rather than a FoE offshoot.

P21: R101.rtf - 21:3 [after two years they had 2000 ..] (34:34) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

after two years they had 2000 members. It was an institution but JG was frustrated by having nothing on the ground. They bid to rent the Bath to bittern railway and got it for a peppercorn rent. In the summer of 1979 250 members built 6 miles of track in a few weeks

P21: R101.rtf - 21:4 [The idea of propping all 500 b..] (37:37)
(Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

The idea of propping all 500 bicycles in a circle and people sat on each other's knees in a circle inside. Then he would have some games and some events, and of course he had a captive audience because nobody could take away their bicycle.

P21: R101.rtf - 21:5 [n Holland people with the tren..] (56:56)
(Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

n Holland people with the trendiest clothes seem to be gliding around, not in a hurry. It was the pace of life which was set at the speed of bicycle. Everything he wanted was nearby everything was "manageable".

P27: R103.rtf - 27:1 [he needed to be with his son s..] (13:14)
(Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

he needed to be with his son so he manipulated him to love cycling "I know my son will have better outcomes with his chronic condition"… "I've done the right thing, given him something of value for life"… "Done a good job on the brainwashing".
They gave me unicycle for Christmas and within six weeks just using all the time he'd mastered it he'd come home from school have a quick spin this bike then go on the unicycle. He was cycling out and about and could jump of a packing crate on the union cycle. He's broken it now.

P31: R003.rtf - 31:126 [I cycled from here to Dunwich ..] (25:49)
(Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

I cycled from here to Dunwich at the weekend overnight on my Penny Farthing and it was excruciating but it was hugely enjoyable.

So is that... was that excruciating separate to hugely enjoyable?

I think it would have been less excruciating. I probably would have enjoyed it more. There's a pain barrier, it's not pain, that's the wrong word, it's like using the word work. It's a comfort barrier. After that hundred miles I'm thinking, okay that's enough, and there's another twenty ahead and I'm thinking I could really do without that extra twenty but I can't get home because I live out there, you know. So you do the extra twenty. I find it's something that I, when you've done it, it's a really good felling. And I don't, you know I understand about endorphins and people who

are addicted to go to the gym and working out and what that does to your body and sport, what that... you know, you don't need to play football against another team but there is something about that. I understand the chemicals but I think there's more to it. I think there's a cultural social standing thing, an elevation of yourself that is nothing to do with it being a chemical scientific...

You never know when you might need more than chemicals.

Yeah. Yeah, I'd like to think we are.

So can you just talk about that ride then; what was it? A hundred, a hundred miles did you say?

A hundred and twenty over the weekend.

Twenty... The last twenty was most ..?

The last twenty was... yeah, it had to be done but I could have done without them.

So were you cycling on your own?

On my own, yeah.

And you were on a Penny Farthing...

1886, yeah. A bike built in 1886 is in a way in better condition than I am because I would argue that it's in better condition than when it was made. I'm not.

P31: R003.rtf - 31:136 [Because it's like low-level fl..] (73:77) (Super)
Codes: [Defining RM] [Payoff RM] [reference moments]
No memos

Because it's like low-level flying. And at night when you're that high up and you're whizzing through villages, it's exhilarating. There ought to be an exhilarator scale, Cally's scale of exhilaration, you know, a complete formula and I would spend the rest of my life doing a PHD in exhilarator. In a car there ought to be a clutch, a brake an accelerator and then exhilarator and when you press the exhilarator various things stop working in the car and you don't know which so that the car become more dangerous so you don't know what's going to happen next. That would be exhilarating.

Well I read Mark Twain's stuff on the Penny Farthings and he seemed quite exhilarated by it and he explained some of the dangers involved.

Yeah. It's ridiculous. It's absolutely ridiculous - because when you get used to it you don't think twice. I'll tell you what is funny is the perception of a Penny. On certain days I feel I'm on quite a low wheel compared to a 52, 54, so I'm charging along and I can almost feel I can step off. And then on other days I get on

and I think I'm so bloody high up here and I've never really twigged what makes me…

P31: R003.rtf - 31:137 [No, I worked at Island Records..] (455:459) (Super)
Codes: [Defining RM] [Freedom RM] [Payoff RM] [reference moments]
No memos

No, I worked at Island Records which was in Chiswick and we used to have this scam going that you could take any old cds or vinyl up to record and take exchange in Notting Hill Gate and trade that in for either money or other records that you wanted. And I drove passed it, I went in there looking for what the latest records were and they had a Pedersen in there. And I looked... and I'd already done London to Brighton and these two suspension bridges had passed me and they went so... I thought wow, they look great, what are they? And I didn't know what they were and then I saw this Pedersen in Record and Tape Exchange when they used to deal in bikes, £328 and I thought, "Oh, I've got to have that." I drove back to Ireland, filled a box full of U2 albums, took them up there. "How much is that?" "Three hundred and fifty quid". I'll take the bike and the chain and so I had this thing at Ireland not knowing what it was, just thinking this looks amazing. And then cycled it into the West End. And it took me twenty minutes along the... because we were right by the first brewery...

Okay, yeah.

... So onto the Embankment, so it wasn't even a direct line into the West End. It was down, along the Embankment and up to Charing Cross and then up into... And it took me twenty minutes. And I thought, everybody else in the company is hiring a car, taxi, cab, taking forty five minutes to get to London, keeping the cab there, having the meeting and driving back out. And that would cost Island Records £60. And I'd become a director and I had to stop myself becoming this evangelist of "you're all getting bikes" because I've just been up to London, had the meeting, come back and it took me forty minutes travelling time. And that was a revelation. It's just happened to be on a wheeled bike.

P31: R003.rtf - 31:138 [My dad said to me when I was v..] (351:355) (Super)
Codes: [Defining RM] [Freedom RM] [reference moments]
No memos

My dad said to me when I was very young "I probably cycled ever road in Ireland". I didn't realise he was talking kind of metaphorically. He'd done a lot of cycling in Ireland. There's no way he will have cycled every road in Ireland. You don't live long enough to do that. But I did think, okay, that's my way of collecting. What really fascinated me about that roads, is how much colour means in a map. If you photocopy a map and it goes black and white it's quite hard to read. So if you take away the red roads, how our brains work, well okay, where's the A12, where's

the B117? You go red, yellow, brown, white. They're amazing things maps because they mirror what your brain is doing by setting out the hierarchy of information to work out where you are. And as soon as you start colouring all the roads in black you don't have a clue where you are. And yet I look at the map and think, I'm looking for words, of villages that I know, and we've developed, I mean man, finally mirrored what our brain is doing anyway with colour by setting out a hierarchy of information and it's probably a psychological reason why the main roads are red and the next one is yellow or brown or... And some work perhaps... do they work better than others? I'm used to OS maps and I adore them as works of art. Michelin maps I really like, different thing though. It's like when you go to France you have to speak different words. And Michelin maps you have to adjust your...

But a city map is white, the roads are just white. They don't have the same hierarchy in a sense.

No. But when you lack them you elevate them to the status of the A12. [laughs]. So it's just a… it's... every time I play... I mean Mark Bella may have got bored sick of "Let's get it on" because he probably had to perform it a million times. He got it right on the single, every time he performed it after it probably wasn't as good. Every time I hear it it's as good as the first time I ever heard it because I can choose how many times I listen to it. And if I had to play "Get it on" by T-Rex every day I'd probably get a bit bored of it. I manage Nick Drake's estate and I live in fear of Nick Drake's music becoming common place because I know how important, how powerful it is and so far it hasn't happened and I'm very careful about where I listen to it and when I listen to it. So riding a road that's black doesn't make me think, well I'm not interested in the roads that are black because I've done them. Because every time I go down a road it's a different time of the year, it's a different... and I can really, I can really see how people who do the same route on a bicycle there's something new every day. The weather's different, the light's different and what is amazing is how the route is totally different coming back. So what they should have done is done a black line for one direction and a red line next to it for the other direction.

Appendix 3: Quotes relating to Remembering with objects

Report: 60 quotation(s) for 1 code

HU: V3recoveredv3
File: [C:\Users\Dave\Documents\Scientific Software\ATLASti\TextBank\V3recoveredv3.hpr7]
Edited by: Super
Date/Time: 2015-03-19 21:22:22

Mode: quotation content, memos and hyperlinks

Quotation-Filter: All

Genie

P 1: R006.rtf - 1:210 [I think it's one of those, and..] (75:75) (Super)
Codes: [Genie] [Genie active seeking] [genie response to loss]
No memos

I think it's one of those, and Roger and I were very good friends and I thought I'd like to keep one bicycle which was Rogers really. Although I acquired it and Roger pestered, you know, he said, "oh I'd like it, I'd like it", and he had it but when he passed away I said to his wife, "I'd like to buy that back off you", so I did

P 1: R006.rtf - 1:211 [Roger kindly, before he died, ..] (95:95) (Super)
Codes: [Genie] [genie iconic] [Genie pop up] [genie response to loss] [Genie using]
No memos

Roger kindly, before he died, gave me his bunch of bananas helmet, one of those leather helmets. I used to have one myself when I raced years ago but he gave me his one

P 1: R006.rtf - 1:212 [I mean, you get people sending..] (115:115) (Super)
Codes: [Genie] [Genie active seeking]
No memos

I mean, you get people sending you their photographs that they've taken and you'll email your photographs back to them. I also look on the websites now, there are some websites

P 1: R006.rtf - 1:213 [got the t-shirt and I've got m..] (149:149) (Super)
Codes: [Genie] [Genie active seeking] [genie negative]
No memos

got the t-shirt and I've got my bump bag with Anjou International on it or whatever

P 1: R006.rtf - 1:214 [I had a pop at somebody in the..] (223:231) (Super)
Codes: [Genie] [genie indexical] [genie negative]
No memos

I had a pop at somebody in the club a little while ago because a really nice Swiss bike from about 1920 came my way and it had … it was all nickel plated and of course, a [unclear 01:14:09] dated their hubs 10 years before some of the hardship Within 1931…
Right.
…and this machine was nickel plated and it wasn't dated so we knew it was about 1920 just from the style of it and it had a lovely front brake on it and Roger had this machine, obviously, because he had a place in Switzerland and he used to ride the tours when he was younger.
Roger Hook?
Roger Newton.
Oh, sorry. Roger Newton.
Yeah, yeah, the guy died. And so Roger had this machine and eventually, when he died and after that year, his wife said, would you sell his bikes off so one of the first machines we decided to sell was this one, so it was bought by a V-CC member and … who then sold it, in a very short time, to another V-CC member and I noticed. I saw it and I said, where's the front brake gone? He said, what front brake, and it really annoyed me that this bloke had, sort of, taken this really, you know, it had been, sort of, kept from 1920 all as original and then you've got this pillock who bought it and the first thing is, "Oh, that's a nice front brake. I'll have that off" and then he sold it without the front brake at all. No front brake on it at all, which to me is somewhat unsporting.
Yeah.
I think you'd probably agree with that, you know.

P 2: R007.rtf - 2:88 [But when the opportunity arose..] (90:90) (Super)
Codes: [Genie] [Genie comfort] [genie iconic] [Genie pop up] [Payoff RM] [reference moments]
No memos

But when the opportunity arose and the thing was offered to me in recent months, you think that then spurs or is a catalyst to memory from the past, nostalgia images, nostalgic images come to the fore. You remember how good that machine was. The fact that I can probably barely now 30 years later, get on the machine, let alone ride it properly, is neither here nor there, but nevertheless, you know one is then better off 30 years later, one has a little bit of

money in the bank maybe and you think to yourself yeah, yeah actually that would be a nice thing to have, and it almost then [pause] wipes out that loss experience.

P 2: R007.rtf - 2:113 [Prior to my getting married in..] (44:44) (Super)
Codes: [Genie] [Genie Threatened by loss]
No memos

Prior to my getting married in ’76 I bought a bicycle, a Hillman, Herbert & Cooper ordinary that I got an awful lot of pleasure out of. I rode it everywhere; I did several centuries and so on and so forth but when we needed to move house and I needed to find some money I had to sell it because I needed to raise some capital and I … and the moment I sold it, if you will, I much regretted ever doing so.

P 2: R007.rtf - 2:114 [Yeah, by selling the machine I..] (68:68) (Super)
Codes: [Genie] [Genie Accretion] [genie negative] [Genie Threatened by loss]
No memos

Yeah, by selling the machine I had ... one attached so much [pause] value to the machine, that by selling it you got the impression, although it wasn’t strictly true, you got the impression you were then dispensing with five or eight years of pleasure, having used the machine. It had ... it did not ... you know it was not then ... you were not in a position to associate your pleasurable experiences, to include meeting other people and all of the other fruits that that ... the use of that machine gave you, in that eight year period. And while I still have friends that I made through riding that machine that many years ago, nevertheless it was almost like a death in the family.

P 2: R007.rtf - 2:115 [five or eight years of pleasur..] (68:72) (Super)
Codes: [Genie] [genie iconic] [Genie time, familiarity]
No memos

five or eight years of pleasure, having used the machine. It had ... it did not ... you know it was not then ... you were not in a position to associate your pleasurable experiences, to include meeting other people and all of the other fruits that that ... the use of that machine gave you, in that eight year period. And while I still have friends that I made through riding that machine that many years ago, nevertheless it was almost like a death in the family.

Ah okay. Did it taint the memories from the past? Or did it feel -

No, no, no, no it enhanced I think, the fact that by having the machine. I mean this can apply to a motor car, a piece of porcelain, anything, absolutely ... a house.

P 2: R007.rtf - 2:116 [It just happened in my case ....] (76:76) (Super)
Codes: [Genie]
No memos

It just happened in my case ... and because just recently I've been able to replace it, it then ... you know has now obviously brought it all to the fore and then you think back and think about the ... your emotions at the time.

P 2: R007.rtf - 2:117 [I'm willing to bet, yeah, he h..] (138:138) (Super)
Codes: [Genie]
No memos

I'm willing to bet, yeah, he had no idea what he was bidding, he just kept his hand in the air, he was not going to go home without it. He had to have ... and I suspect it was all nostalgia, his father may have had a Patterson picture that was similar, his father may even have owned that picture or it may have resonated for some reason to him, you know there was a passion there for wanting that picture

P 2: R007.rtf - 2:118 [I mean that Ordinary of yours,..] (220:238) (Super)
Codes: [Genie] [Genie Accretion] [Genie goodness] [Genie rubbing]
No memos

I mean that Ordinary of yours, because that's a really interesting one, since you bought it again have you done similar things with it? Have you been out on rides?

No, no, it's true I haven't, no, because I'm now 30 years older and whatever, 30 years ... and I'd kill myself if I got on it now.

So what do you do with it?

Look at it. Enjoy it. Well I'll show you later.

I'd love to, and I would like to know a little bit more about that.

Well -

Tell me more. Do you -

Well you feel lit, you touch it and that sounds very daft for a grown man to say that. But it's true.

No, no, no, please, please tell me.

And let me tell you, when I show it to you, you will be hard pushed not to do the same, because you then start admiring the technology of its build, the appreciation of the fact that it's 140 years old, coming on for now, 130 years old, how the thing has survived in such good condition. Possibly how much better an example it is than the one I used to own. So ... and this is the point you see, David, is that having established all of those parameters of that that I've told you about, very tactile, appreciate the engineering, better than the one that I had, amazing that it's lasted for 130 years in the condition it is and blah, blah, blah. You know slowly but surely, from having brought the thing home and then looked at it, I'm adding to its ... I'm mentally adding to its value all the time, to the point where it might have been that had ... once I'd brought the thing home, and spent £2,000 on this thing, you'd come to the house and said, oh that's nice I like that I'll give you three, yeah and because I needed to pay for the ... my credit card bill or something you know, I said yeah alright okay I'll take it. I might have regretted that afterwards. But as the longer you have something then, in this ... in my case, in this case, you know, so if you offered me now, two or three months later, £5,000 for it, I wouldn't sell it.

P 2: R007.rtf - 2:119 [If we move the market away bec..] (240:270) (Super)
Codes: [Genie] [Genie glimpsing] [genie response to loss] [Genie transport]
No memos

If we move the market away because you've bought it and when you bought it, it expunged a loss, a bereavement before. I think I'm not -

Well one expelled the ghost.

You expelled the ghost.

Of my having to sell the machine okay.

So the [pause] so there's a pleasurable experience there, there's a good experience there.

Yeah.

Expelling the ghost, when you have it. You go and you look at it, you touch it and you enjoy it, in a tactile and visual way, you enjoy the ... what's gone into it.

And if I could ride it I would.

And do you remember ... do you ... does it trigger memories, do you think about the rides?

Yeah, yeah.

And do you think about them in glimpses or do you think about them as -

Well, in glimpses. As years pass you're unable to ... you know, to think in cinegraphic terms but nevertheless I remember having some very pleasurable days out on the machine.

So is it ... and is there a feeling of ... a general feeling of warmth and pleasure with it, rather than the individual cinegraphic memory of it. You don't think ah -

Well it's all combined into one isn't it really. You know you're standing there thinking about it and then the phone rings and then you're brought back to civilisation and the present day.

I would like to think that taking pleasure in something, in memories, is civilised. So it's combined into one, there's a ... it's not something that's individual instances, it's not something ... is it -

Well different people I suspect are ... you know, look at things -

P 2: R007.rtf - 2:120 [it's when we were funnily enou..] (338:338) (Super)
Codes: [Genie] [Genie glimpsing] [genie iconic] [Genie transport] [Genie using]
No memos

it's when we were funnily enough on an event last year really for the local club, our last Sunday, and what really mattered to me was that we were travelling down roads that were obviously tarmaced but you could ... if you squinted you could get the feeling ... so we were going through villages and over humpbacked bridges and whatever, you got the feel yeah, that took you back to the 1920s and perhaps even given after the First World War, a more nostalgic period. And at that moment when ... well, for example when as I have, at five o'clock in the morning, driven down the A303 to an event maybe at Brooklands or something, and you've got to start early in the morning, those wafting smells coming in off the fields, the bouquet of the farmyard, gives you that nostalgic appreciation of driving and how pleasurable it was then, compared with the traffic I experienced yesterday in London. And I find that rewarding. And if somebody had popped out of a hedge on my travels north up the A303 when I did that about a year ago now, Ian and I went, and offered me £100,000 for the car, yeah, it would have been a definite no, because you can't buy that experience, you can only create it for yourself. Whereas when the dynamo goes wrong and I'm having to take the sodding thing apart and screaming blue murder because my knuckles are ruined and whatever, whatever, whatever, yeah, if somebody came round the corner and said, I'll offer you 20 quid, I would have taken the money. So it's all about that really, isn't it and I again come back to this nostalgia thing and one's enjoyment. And the same would apply to a bicycle you know, the same could quite easily apply to a bicycle or any artefact for that matter, it just happens to be transport from my

point of view. But you know, it could be a piece of porcelain or it could be a painting, but the same applies by and large.

P 2: R007.rtf - 2:121 [And he started buying the odd ..] (450:450) (Super)
Codes: [Genie] [Genie Accretion] [Genie goodness] [genie indexical] [Genie transport]
No memos

And he started buying the odd clock or two with my help and you know and we're now talking shillings you know, a good French clock for two and six you know I mean. And he still has today, well the best thing I ever bought and my brother still has it, is a library clock, a full glass library clock of the most superb quality, an absolutely gorgeous thing, for three shillings and that same day I ... because I'd found it, and we ... I went home to get my brother, because I didn't have three shillings on me, to go back to buy it, because the lady said she'd keep it for me. And we balanced the thing ... because it was quite heavy, a big thing, a big solid brass thing, balanced it on our bicycle saddles you know, he walked along with the bicycle and I just held it there because it's a huge ... you couldn't, you know. And I never forget, this is in King's Road in Reading and I could take you back there, this is nostalgia again of course, and a guy came running across the road yeah and he said, oh boys you know, what have you got there then boys, you know blah, blah, blah and he offers us a fiver for it. Now we'd just paid three shillings for it and he offers us a fiver for it. I mean ... and £5 in ... we're now talking 1963, '64, was you know ... and we could quite easily ... we didn't because we weren't interested in the money, we just loved the ability to be able to find this old thing you know. And we took it home and had a row with our foster mother; you're not bringing that rubbish in here.

P 2: R007.rtf - 2:122 [it was the Scouts jumble sale,..] (510:526) (Super)
Codes: [Genie] [Genie Accretion] [Genie goodness] [Genie rubbing] [Genie time, familiarity]
No memos

it was the Scouts jumble sale, that's right, and we happened to be down there, either helping out or something, we were around and Peter Emms, a fellow choir guy bought, at the jumble sale, this bicycle lamp for sixpence, to include its original box. And I can show you the lamp because I do have it now. And I was absolutely fascinated again with this mechanical thing in the way that the spring action on the back worked, the winding mechanism, the fact that it opened up in two or three ways. I just liked the mechanics of it and then added to that the fact that it was nickel plated, nickel plating, the old style nickel plating as opposed to modern nickel plating, has a very attractive feel to it you know. It is terribly tactile. And I thought this was great and then the bonus with the sort of fabulous colourful box that went with it, that obviously came off the shop shelf, and then the added thing about the fact that ... this is an old lamp, it's got to be 100 years old, got to be, got to be, you know, whereas I now know it wasn't.

How on earth has that survived in that condition, until 1964, ’65 or whatever, ’65. You know how ... I just couldn’t get my head round that. And I remember [pause] then it ... then after you look at it, you know and everybody else looked at it as well, oh that’s fabulous isn’t it, then quietly and with some [pause] considerable thinking about it, then you then move onto another stage of appreciation by saying, or confirming that he paid sixpence for it, yes he did. And then you look at it and then you ... the conversion to hard pounds, shillings and pence comes in [pause] and I really do not know how one then adjudged values, but I remember saying to him one day, that’s got to be worth £5. Now £5 then was a lot of money, yeah. But the simple fact is that arguably that was like February 1965. By the summer of 1965 my brother heard through the grapevine in some way or other, that ... he needed some money to spend on something else, and the lamp was for sale.

That one lamp?

That lamp, yeah, was for sale and it was 25 shillings.

So 50 times.

Yeah, £1 five shillings, and my brother bought it and brought it home. I was gobsmacked that he managed to be able to buy it because I didn’t think that was going anywhere, but the disappointing thing was and I’ll never forget how terribly disappointed I was, in fact to the point where [pause] you know you wanted to strangle him really, but he’d lost the box. The box was destroyed, gone, disappeared [pause]. I’ll show you the lamp.

Yeah.

Now, we’re coming back again to this nostalgia thing aren’t we, because actually the lamp today, wearing my auction hat, is probably worth £200 to £300.

So even more than a fiver.

Yeah, today. Okay. I’ll tell you what, if you offered me £5,000 I wouldn’t sell it, because you know it is that nostalgia thing, it represents far more to me than money could ever buy. It represents a story, it represents a period in my life where I started collecting and that collecting, notwithstanding the lovely things that I’ve been able to find, but has given me both a profession because it started me off antique wise, but more importantly the friends that it’s found, the long life, the long-term friendship that I’ve found, the enjoyment that I ... the extraordinary enjoyment I’ve had in researching early lighting, and being able to open up whole caverns of exciting historic possibilities that nobody had researched before. It led me into going to the patents office and really enjoying a good day there and the public record office at Kew, looking at the files of these different companies that made these things, finding ex family members of ... the members of the families that made them. I have found it absolutely fascinating. Well in a way still do.

P 2: R007.rtf - 2:123 [We went into this shop and the..] (546:546) (Super)
Codes: [Genie] [Genie pop up]
No memos

We went into this shop and there was a couple of things that I think Martin bought or something like that, but there was this lamp and I got the distinct feeling that it was talking to me. Now just join me on this story, and the more I picked it up and handled it the more, surprisingly, I knew I had to have this lamp. The price of it was immaterial, I don't think I knew the price, I think it was a fiver. But I just had to have it because ... I can't ... I cannot give you answer as to why that was the case but it is the case. And that lamp today is ... if I had to get rid of all of them, other than the sixpenny lamp, and this lamp, I'd never get rid of, and I don't know why. I have no idea why.

P 2: R007.rtf - 2:124 [But they all have a story to t..] (550:554) (Super)
Codes: [Genie] [Genie transport]
No memos

But they all have a story to tell. You know you look at something and you think, oh my god I ... you know I just wish I knew where this thing had been, whether it be one of the journeys up here or that clock there. You know you just wish you knew what its life story was. Which is why it's quite fascinating, there's a guy called (s.l. Gojan Mode 01:35:50) who has a cycle museum in Holland; you go there - interesting place. The machines unfortunately are grossly over-restored, but nevertheless ... and he's an interesting guy and he speaks broken English, which is always amusing because he gets things wrong. But he bought from Frank (s.l. Jeanlen 01:36:14) in Paris, a picture of a velocipede race [pause], and it's in the museum now and somebody called Scottford Lawrence, you may have heard of?

Yeah.

Yeah. He wrote a book about it, the painting. But do you know, I saw the painting when I was over there, we had a chat about it, where it had come from and fascinating you know, about this, that and the other and Scottford then did some research on where it was and whatever, but do you know, what was really fascinating was, that with a bit of research and a bit of going to Grays where the picture was taking place and going back to the scene of the start of this race, you could see the town in the background and whatever, whatever, whatever. Get the book; it's a really fascinating story. So not only did you ... this picture which was painted in 1869, yeah, you got a sense of where the artist was standing to paint this picture, which then gave it a credibility. But also, subsequently Scottford or (s.l. Gurt Janike 01:37:39) found the family who used to own the picture and contacting them and then damn me if there wasn't a picture of two women in a lounge, you know in Victorian dress, with the picture on the wall. This very picture that now had ended up in Holland, yeah and there it was on the wall, dated 1890 or something. In other words, where

it had been for the previous 10 years and maybe for the following 10 or whatever. I mean I forget now what the full story was. But that really brought it home, and gave that picture then a whole new credibility and life that anybody just walking past the picture would not have been aware. It represented far more clearly to other people than most people who would just casually look at it and then move on. And I find that absolutely fascinating. And so you know ... so you do ask yourself you know, where things have come from and what their history is.

P 2: R007.rtf - 2:125 [Because it's just nice to catc..] (538:538) (Super)
Codes: [Genie] [Genie glimpsing]
No memos

Because it's just nice to catch a sideways glance, it's in the cabinet, I'll show you, you know and think oh, that brings ... you know that's ... that represents a very significant story of my life

P 3: R008.rtf - 3:265 [by that time I had acquired my..] (30:34) (Super)
Codes: [Genie] [Genie pop up] [Genie using]
No memos

by that time I had acquired my 1910 Rudge Whitworth Path Racer which I'd restored and that was my first ride on it which I fell off and damaged my shoulder; tore the cartilage. Oh my word! Yeah, what happened was, I was with John Gills and we were both riding fixed but his fix was lower than my fix and I managed to get tangled up with his back wheel with my front wheel and went over the handle bars, land on my shoulder [laughs] which is not a lot of fun!

Ohh.

Yeah I still suffer from it [laughs].

P 3: R008.rtf - 3:266 [I spotted you know, 1910 Path ..] (70:70) (Super)
Codes: [Genie] [Genie goodness]
No memos

I spotted you know, 1910 Path Racer and they're incredible machines, they're so light and so well built and of course they did all their own thing, the technology appealed to me and of course I'm a bit of a technology freak

P 3: R008.rtf - 3:267 [I knew this tourer that I'd bo..] (453:497) (Super)
Codes: [Genie] [Genie Accretion] [Genie active seeking] [Genie goodness] [Genie power] [Genie time, familiarity]
No memos

I knew this tourer that I'd bought because I'd seen that about 15 years ago at Mont (s.l. Larey 0.50.02.0) and thought well if you're going to have a tourer that's the one to have because it's the deluxe version with all the nice trimming and in really good nick and then I heard it was for sale, the trouble with it was it came with a whole load of spares which was going to be a bit of an embarrassment because I haven't got room for any spares and then I've got a friend in Brittany so we had the car delivered there, did the deal with him for a good chunk of the spares and did a deal with him for a four-speed D-type Sandersen gearbox the new gearboxes they're making, nearly £7,000 each…

I'm not surprised.

I've done myself quite a good favour there! I've had to get one gear made for it which I picked up today funnily enough.

Ah. So is that why you had to go to Redditch?

Yeah. They're made up there and the next thing is to get some bearings, it needs some new bearings from bearings supplier in Cheltenham and I've got a funny nut to make up so I can put a modern oil seal at the front of it and then I can put it together and I'll probably put this one in my GS because it's actually a nicer ratio than the gearbox that's in the GS at the moment, more evenly spaced.

Oh right.

And then this one will go in the four push rod.

Right. There's quite a lot of work in terms of building to car to what you want it to be?

Yeah well the GS you see when it came to me hadn't got a body so I sat down and designed the body in the style of the 1926 skip and it's a three seater with a very light body made of ash 2mm ply and covered in calico and dope.

Oh right ok.

It's actually walnut deck at the back with a mahogany edging, absolutely gorgeous actually.

Very swish, very swish.

It looks very original and of course good aircraft practice because you keep the weight down.

Yeah, simplify and reduce weight and it helps in every direction doesn't it?

It's incredibly strong. I had a BMW run into the back of me and there's a little mark on my fabric on the tail because he ran straight into the tail…

And it didn't crack any of the framing?

It destroyed his bonnet!! [Laughs] And he didn't hit me very fast.

No. So would that one be harder to part with?

Yes, yeah. There's a lot of me in there and I restored that about 23 years ago but you know you can get in that, drive it 300 miles in a day, switch it off get in it the next morning and do another 300 miles.

And the car can do it and it looks after you.

Yeah. The only thing you have problems with occasionally is magneto and I actually had a spring on the point snap - Christ I went across the bars but not a disaster, I've now made a whole load of spare springs.

Ah right so you've got at least one in stock.

(0.53.42.6) with me luckily.

P 3: R008.rtf - 3:268 [Well Dave, his main thing in l..] (745:745)
(Super)
Codes: [Genie] [Genie active seeking]
No memos

Well Dave, his main thing in life when he was a kid was he wanted a big green Raleigh and when all his mates wanted racing bikes he got this lovely great big, green roadster which he's still got.

P 3: R008.rtf - 3:269 [Which would be top of your lis..] (687:725)
(Super)
Codes: [Genie] [Genie goodness] [genie indexical] [Genie using]
No memos

Which would be top of your list, if you had to cut it down to just one or two, which would be the last one you'd keep?

On the bicycle it would be my Higgins El Continenta.

That was the one I saw at Club Camp yeah?

Yeah, it's a 1934 and that is a delight, it really is. And of course it was an incredibly expensive bike at the time, you know it was half as dear again as an Ultralite.

So that's a serious piece of kit?

Oh it is, it's beautiful and I've got a queue of people who want it!

If you're ever getting rid of it…

Hewitt's after it and the previous owner's after it…

Really?

Yeah, the chap who owned it originally and I got it off Geoff Molyneux and that was pure chance because Geoff rang me up about – because he'd got his uncle's Rudge Whitworth and he said were you at Kiddy and I said yeah we always had a store at Kiddy, were you there? And he said yeah, I was on the corner by the door where the punters come in – I said 'not with that really lovely Higgins?' and he said 'yeah that's mine', I said 'what are you selling that for?, I was very tempted but I promised myself I wasn't going to buy any more bikes'. And he said 'well actually I'm only getting rid of it because it's too big for me, what I really want is a 21" Higgins Ultralite'. I said 'I've got a complete bike in my garage, would that interest you, I'll do you a swap?' that's what happened, he swapped me the frame for the complete bike. So I was thrilled to bits and he was thrilled to bits.

Yeah absolutely. So what is it about that one, is it just that it's a nice bike or is it the ride?

It's an absolute delight to ride, it really is.

It's not because of the rides you've been on or…?

No. But I always swear that Higgins, because I've got two Higgins trikes as well, I always reckon Higgins will coast uphill, it's got the geometry spot on. It's like a wheel barrow, if you get a wheel barrow in the right position it will wheel itself, these trikes are like that and that bike is as well.

Yeah and if you get a wheel barrow in the wrong position it's just a misery, you're fighting it all the way.

Yeah. But no I think that's probably my favourite machine and on the trikes I think the Swift because it is such fun to ride.

It's the pleasure of the ride, it's not what it'll do in the future, it's not the fact that you've had great rides in it or you've had it for so long or anything like that?

Oh no, no, because I've only had the Swift for a short period really – only had it for just over a year but every ride I've done on it has been great fun and the Higgins I've had quite a few years now but they're all nice to ride you know?

Yeah.

And the Colnago is a delight – I've got two Colnagos actually, they're both equally nice and one's I think the Mexico the one that did the tour and the other one's a Master, you get on them and you can feel they want to go, they're real thoroughbreds and I think that's the thing if you get a really well-built lightweight, they do want to go. They can be fast even with me on them!

Comment:
He says it's not about the memories or the future, but what menmories & the desire by the others.

P 3: R008.rtf - 3:270 [And then I'd had my geared fro..] (513:517) (Super)
Codes: [Genie] [Genie pop up]
No memos

And then I'd had my geared front driver for donkey's years and Pinky never knew what it was, and that's a Swift as well. At Coventry Machines they did a kind of little booklet on Coventry Machines the other year and there's a picture of it and the interesting thing is that some twit said to me once on the (0.56.24.1) 'oh it's not a geared front driver' – not it's not a geared ordinary it's a geared front driver because I'd actually got crypto transfers on it because they were the only ones available at the time and I said 'well it's got a crypto gear and it's a front driver, so it's crypto' and I said 'I don't think you're right about this, it's got to be a – if it's a small, if it's a 36" wheel it's a geared front driver rather than a geared ordinary'. Of course in the Swift catalogue it's quite clearly called the Swift Geared Ordinary [laughs].

Which is a reasonable…

Yeah, so the experts aren't always right.

P 4: R010.rtf - 4:232 [being in an engineering factor..] (112:116) (Super)
Codes: [Genie] [Genie active seeking] [Genie transport]
No memos

being in an engineering factory, you know, there's always somebody there to give you a hand with bits. And I was only there about a year and I wanted to do something that I'd wanted to do since I was about 8 or 9 years of age and that was own a unicycle.

Ah?

Because I'd picked that up during the war at a circus... well, a man and a woman came to the school and did a little display on a sort of raised table about 8ft in diameter on roller skates and then the bloke picked somebody out from the audience, which was me, and put me on his shoulders and whatnot. Then he got this unicycle and rode around on this table with me on his shoulders on a unicycle. And ever since that day I wanted to build a unicycle. And I built my first one, first one that was rideable in 1956.

P 4: R010.rtf - 4:233 [Yeah, yeah. Oh yeah. Yeah. And..] (128:132) (Super)
Codes: [Genie] [Genie Accretion] [Genie using]
No memos

Yeah, yeah. Oh yeah. Yeah. And when I came back in 59 I built this one that I ride now, the big 27 inch wheel one, yeah.

It's got 27 inch wheels?

Yeah. I built that back in 1959.

P 4: R010.rtf - 4:234 [I went to Australia with my fa..] (144:144) (Super)
Codes: [Genie] [Genie time, familiarity]
No memos

I went to Australia with my family in 1969. Then I got rid of all my bikes except the unicycle which I took to Australia with me.

P 4: R010.rtf - 4:235 [Because of unicycle balancing ..] (596:596) (Super)
Codes: [Genie] [Genie using]
No memos

Because of unicycle balancing I've got a really good sense of balance.

P 4: R010.rtf - 4:236 [I've got my Dawes Galaxy which..] (684:688) (Super)
Codes: [Genie] [Genie comfort] [Genie goodness] [genie response to loss] [Genie rubbing] [Genie Threatened by loss] [Genie time, familiarity]
No memos

I've got my Dawes Galaxy which my wife bought me back in 97 and everything was worn out on it and I was going to buy a new bike.

So it was worn out when you got it?

No, no, no, no. It was brand new. But I've redone the transmission a couple of times. The wheels were getting a bit wobbly, I had some bent spokes and whatnot. The chain sprockets and the chain wheels was all worn and I was going to have to replace it, which I've done twice before but also there was other things, like the handlebar tape was frayed. The brake cables really should have been renewed probably, you know... I only replace them when they break because I always carry spares with me. I needed some new brake blokes in. And I thought I'll get a new bike. I went and enquired and the chap said 'well the same as what you've got will be 1,300' and he said it wouldn't be as good as the frame you've got there because that was when they were working on their best for the Dawes. I said 'well, how much is it for all the lot and he said about 400 quid. It cost me 440 something quid, 450 near enough, to have everything new except the frame, the handlebars and the saddle. Well, the saddle pinner and handlebar stem as well. But completely new wheels, completely new transmission, new bottom bracket and all the rest of it. And I got a brand new bike. It feels like a brand new bike. I bought a new saddlebag and all to go with it. And that's my best bike, and I feel comfortable. Because I kept my same pedals but different cranks and all the rest of it so it feels just like the bike was before [Laughs].

P 4: R010.rtf - 4:237 [the one you were talking about..] (694:704) (Super)
Codes: [Genie] [Genie goodness] [Genie Threatened by loss] [Genie time, familiarity] [Genie transport]
No memos

the one you were talking about, the Dawes...

Yeah, Dawes Galaxy.

When you were thinking of replacing it would you have been happy to replace it, would you not have been losing something if you replaced it or what would have happened?

Yeah I would have done. I don't think I could have got rid of the old one which would have been because my wife bought it for me as a Christmas present one year, you know, and now she's gone on it's sort of... it's got a little bit of... I didn't realise it at the time, it wasn't until afterwards that I'd be like yeah, I didn't really want to get rid of it in the first place.

Yeah.

So it's got memories, you know, and it's given me some damn good rides. It's... you know, the couple of bikes I had, you know, frames cracked and things like this when I was riding into work so regularly. I used to wear frames out as well, they'd crack or break and things would go on them, yeah. The old bit was most of the tubes on it were too brittle because I found that going over some speed humps at high speed [Laughs] tends to put a fair bit of strain on a bike and also descending the steep hills from the university and then braking hard when you got to the bottom did put a lot of strain on the forks and things like that and I had a couple of frames that would cracks on them and bits break off and things like that so the Galaxy was one that nothing happened, it was really good. It lasted me 97 to 2001 when I retired, every day to the university which was really good. That's why I stuck with that one.

P 4: R010.rtf - 4:238 [Then I've got my three unicycl..] (748:780) (Super)
Codes: [Genie] [Genie future] [Genie using]
No memos

Then I've got my three unicycles [Laughs].

Three unicycles?

Yeah, ones I've made. I've got my big one with the 27 inch wheel and then I've got a 20 inch wheel, yeah. And I think the other is 18 inch something like that. The little 18 inch one was made out of a BMX wheel, it's a plastic wheel. And I've got a little short

one for the little kids to ride. But just ones I've made over the years.

So do you still ride those?

Well, the two I do, yeah. The little small one for my grandchildren to have a go on.

Yeah.

The other two... I ride the 20 inch one quite often but... yeah, last year and the year before I dressed up as Father Christmas and rode it round the car park down the pit there.

[Laughs].

Yeah. And I've got the pictures of me on my 70th birthday riding the 27 inch one round the car park of a pub where we'd had lunch and the pub is called the folly. And there's me under this sign 'The Folly' riding this unicycle with a massive great beard on because I let it grow that year [Laughs].

[Laughs].

2½ years and I shall be 80 and I'd still want to be able to ride it then.

Ah.

I don't think there's many 80 year old unicyclists around.

No.

[Laughs].

No, I wouldn't have thought there's many at all.

No, that's right, possibly not. But you'd be surprised. Some people come out of the woodwork. You don't realise that they're there, you know

P 4: R010.rtf - 4:239 [I mean, I look at what I used ..] (848:884) (Super)
Codes: [Genie] [Genie future] [Genie transport] [Genie using]
No memos

I mean, I look at what I used to do on a unicycle and everybody does it easy now. You know, they get on and they do it straight away which is... when I was doing it like catching hold of the saddle with one hand and going sideways, jerking the bike and going up steps.

Yeah?

And then riding straight down over the steps as well and keeping your balance. They do that natural, you know, you see them go bom-

bom-bom-bom and I think god, that was a state of the art that no other people seem to be able to do because there were very few on unicycles back in the 60s.

Yeah.

You know, if I rode it through town, which I had done with an umbrella [Laughs]...

[Laughs].

...all the traffic stops. It just stopped. Even a policeman on one of the roundabouts, because they used to have policemen on the roundabouts in those days to control the traffic rather than the lights or the give way, and I remember him looking at me and thinking 'come on, come on, come on, hurry up, come on, come on through'. He stopped the traffic and let me through. I thought yeah, that was going to work up at Bristol university that was, yeah. Yeah. I rode in the Mag Parade for about 3 or 4 years when I was there as well. You ride up... well, you know Park Street don't you? In the middle of Bristol.

Right.

Leads up to the university, yeah. I ride up there on the unicycle and ride down in the parade. People say 'how do you manage that?' I said 'well it's a 27 inch gear, it's so low you can ride it down easy'.

Ah, of course. Yeah.

Yeah. The hardest job is keeping control coming down, pedalling back, but it's not that bad because the gear's so low it's easy to press back on.

Yeah.

Yeah. It isn't until you get all these people riding them now and they realise that they're not that difficult to control and whatnot they get doing fantastic things.

Yeah. So do you ride a 27 inch one anymore or do you...?

Yeah. Yeah, occasionally. Yeah, at the moment I've got a little backbone on it and a small back wheel for my grandson to ride as a little miniature Penny.

Ah, okay.

Yeah. But I... yeah, it just works out in minutes, and I should be, when I do go to Castle Combe next year, I'll take it up there as a unicycle next year and have a ride around the track up there. Because it's like going round on my little one and it was so tiring I thought 'god!' [Laughs]...

[Laughs].

...I didn't go all the way round.

P 5: R104.rtf - 5:110 [So yeah, I can go back through..] (243:245) (Super)
Codes: [Genie] [Genie goodness]
No memos

So yeah, I can go back through my bikes pretty well.
You couldn't identify a model or…
Well, I can certainly remember that my favourite bike when I was younger, when I was about 15/16, I suppose, was a Dawes road bike, I can't remember the model, but it was a black and yellow Dawes road bike with a leather saddle. A great bike, really. It had a five, three, one frame and I can't remember what it was. Anyway, it was a great bike. It looked fantastic. Mainly black with just bits of yellow here and there.

Comment:
Not Genie really, but the memory of the things

P14: R009.rtf - 14:64 [I like to do novelty, I feel a..] (220:222) (Dave)
Codes: [Genie] [Genie Accretion] [Genie active seeking] [Genie marking] [Genie using] [Hidden vice of remembering with an object/ episode]
No memos

I like to do novelty, I feel a bit cheated if I don't get… because I like to mark up the Ordnance Survey maps where I've cycled. If I don't get something new to mark up I feel a bit cheated, you see.
So what does that look like? How do you mark them up?
Well I just in the case of the Ordnance Survey I just put little dots up the roads that I've been over, sometimes across the fields I've been over by mistake you know. But I also keep a road atlas I just draw it over the things.. around this part of the world it looks a quite dense

Comment:
here's his genie

P14: R009.rtf - 14:129 [Um my first bike when I learn ..] (95:95) (Super)
Codes: [Genie] [genie iconic] [Genie time, familiarity]
No memos

Um my first bike when I learn to ride a bike whenever it was 1960 it was a trent tourist, well I've got a trent tourist now and it's a woman's Trent tourist, ah because women's, a fresh good condition women's Trent tourist was what was available, you know. In that respect it's not particularly surprising. I'm quite happy with it it's just a Trent tourist as far as I am concerned.

P14: R009.rtf - 14:131 [Yeah, er, so I… can you still ..] (313:319) (Super)
Codes: [Genie] [Genie transport]

No memos

Yeah, er, so I… can you still pick out pretty much each ride you've been on, can youremember each one can you separate each one?
Oh yes, I don't I don't keep a log, I don't write down each one, I used to write down all my hill walking stuff, but I don't write um…. Like er, I might very well say I have, I have cycled this but I wouldn't be able to distinguish you know the er the whatever it is 17 mile run that I try and do in under an hour around Clackmannanshire. Ah you know had a go last week and averaged 15 miles an hour, had a go next week, you know this week and I actually was down to 14.9 and you know they're all much of a muchness. But if I'm going over fresh ground I'll I'll most certainly remember it.
And do you ever go back and reminisce about them, do you ever go back and remember them?
Ah, well I probably would, I mean if I was looking at the map I'd probably you know reminisce to my little self that I etc etc, I might discuss the effort with Mr Carrick if I see him or Don Riley or whatever, but probably… possibly… probably not, I suspect. The main thing is if we ended up on the same terrain.
1: 30:03
So only if you were sharing the same terrain together you would bring it up
Aye, I might not even do that, for instance after we er we did or this summer past, we did a reconnaissance for Bob Lowrie's run, ah now I had not actually been over.. I actually went over the thing the week before we went over it, I went over it twice, and then I went out on the run in October, so I went over it three times, ah although I hardly mentioned I think I mentioned to Don "I happen to know the pub that you're intending to use for lunch is shut" [laughs] um but that's as far as it went…..

Comment:
Not sharing the genie

P14: R009.rtf - 14:132 [I I er you have you know one h..] (329:392) (Super)
Codes: [Genie] [Genie goodness] [Genie one off] [Genie Threatened by loss] [Genie transport]
No memos

I I er you have you know one has one's moments, one gets one's photo in News and Views and… I had a photo in , well I'm not quite sure when it was, um of a machine which impressed Mr Lindsay out of all recognition last January, we had a run in January, so that would probably mean it would be in what, the February ah News and Views, the next one after that; April News and Views?
Yup
Anyway this was a wonderful little bicycle which I acquired, it cost me a bloody fortune for a single speed ladies roadster, a hundred and thirty quid, it was a [inaud 1:34:55] green bike in mint condition, still had its original tyres
Oh
Ah you know and you know when it was cleaned up it looks as though you know it was about 3 months old. And even better, you turn it

upside down and there was the er the late owner's name and address on a label under the saddle. Which is rather nice.
And what, what type was it?
Well it called itself a Borthwick Cameronian [?]
Borthwick Cameronian
Yup and that's er it's a bought in bike, Borthwicks are the big bike shop in Edinburgh [inaud 1:35:40].
So it's the equivalent of a Carrera or the Evans thing
In what respect?
You said it was a bought in bike a er..
Bought in as in not made by Messrs Borthwick
No. In the same way Carrera isn't made by Halfords
You know well I mean we actually strongly suspect it was made by Elswick Hopper.
1:36:03
Ah yes well that's quite likely, isn't it
So it could be an Elswick Hopper. Hmm we….. this was something that was very very common, you know that any old bike shop, I mean nowadays only someone the size of Evans or halfords can afford to do this sort of thing.
Yes yeah
But in those days anybody would ah you know put in an order for, to Hercules or Elswick Hopper or whoever for say you know a hundred lightweights, well not lightweights, a hundred um things ah you know ladies roadsters and two hundred gents roadsters etc etc etc and they would be you know duly ah the only ah difference is they would come up untransferred. If you want to see the bike it is on page 23 of News and Views number 354
Aha
With my grubby mitts holding it up
Ah, then I wil I will er er dig that one out because that's very easy to get to, very easy to get to. So that one was quite an impressive bike, people enjoyed that
It's not an impressive bike I mean y'know it [laughs] it's impress… I mean it's impressive it's rarity is that it's a war grade bike that's in mint almost mint condition but it's not, it's not a stunning thing in the same way as ah ah mint 1958 Flying Scot would be
No. But it has er it has er a something special in in its condition and its preservation above er…
Yup that's right. I mean it still has its war grade tyres, it did that run on its war grade tyres
Which is pretty good, pretty amazing going
Yeah and they weren't even cracked, I mean I'm astonished. I mean it's not it's not they are war grade tyres, it says war grade on them [laughs]
So the must have been from near the war if not in the war.
Well it's a 1942
It's a 1942 is it. Yeah, so the tyres must be from…. Yeah. Very impressive considering there are a lot of Michelin tyres I've got from the 2000s which are cracking already. So er that's not bad going
It says 1943, I [inaud 1:38:30] it has wooden pedals
Ah, yep.
I don't know how they decided it was 1943 but it seems highly likely. There must be something that can try to date it back. Anyway. I mean that that that this was I was a hero etc on this

particular run. I must have been, I got me photy taken. I try and avoid think I try to avoid having Mr Lindsay actually take, you know my hand in the photo is quite enough. I don't want any other portions of my anatomy in the photo.
So have you, have you ever taken any interest in the history of this bike, in who owned it and that sort of thing?
Um I'm not bothered in that respect I mean in the same way as I don't do genealogy, it's not something that sparks any vast enthusiasm. I mean as soon as I announced to Mr Carrick who is a very hyper gentleman that this er address was on the underside its somewhere in south in south side of Edinburgh, he says "oh oh, take it back there take it back there, show them that show them it" I said "David, it'll probably be only six months since they heaved it out, they won't exactly thank me for bringing back Auntie Jessie's bike to show" "ohooooh oh" he's incorrigible, but it's still not going back to show them.
Yeah. So it sounds as though…
I might be tempted to have a a a have a go at me as ah it's not terribly far off the beaten track I'd be vaguely tempted to go as far as to go and park it on the kerb outside the address and then take a photy. That's as far as I would go
Ah
And I probably wouldn't do that either.
And I presume, I guess it, where did you get it from?
I got it from, um the Bike Station in Perth. The Bike Station is a recycling operation that works out of Edinburgh but they have a branch in Perth
Ah so this isn't the one in Stirling you normally go to, this is a separate one.
It's a very similar sort of operation, but ah Stirling's 10 miles nearer
Yeah…yeah ok... So
I mean if I go to Stirling I could go on the bus, I could buy a bike and I could cycle it back. I tried that once from the Bike Station and it nearly killed me. There's a big hole called Glen Farr between me and it. But er that was ah, that was ah good find, I thought
Absolutely, yeah. A very good find. It's interest is in, there's a g.. well I don't know, what is its interest, don't let me tell you, what do you think is interesting about it?
Well I think it's originality, I think the fact its got this label stuck under the saddle I think is truly wonderful. Etc etc, it's quite a pleasant wee bike to ride, it's, it could do with a set of gears. But under the circumstances I'm disinclined to actually you know I could insert a 3 speed into it but I won't.
No, it seems it seems unfair seeing as its survived so happily er as it is to…
The only thing I've had to do was ah the back brake blocks were knackered, and um I just put on I happened to have an equal pattern pile of new old stock roadster brake blocks and I put two on it and I I painted over the er chrome on the er block holders so as it doesn't look too offensive. I still have a few so I should actually try to knock the old ones out and anyway, no matter. But anyway that's all that that that's all I have done, apart from you know, I dismantled it and um put it together again but that's as far as it went.
….Yeah…. So it's

And I will and fair and I will sometime this week I will tone up I will phone up Mr Etheridge who appears to be on holiday at the moment. You know Mr Etheridge?
Tony Etheridge is it?
Tony Etheridge isn't it?
Yup
Well I I I'll phone him up when I eventually get my hands on him I'll order a set of 26 by 1 1/2s against the day when these things don't decide they're not going to pump up or whatever
Ah, so you'd only put those into bat when the other ones finally give up,you wouldn't replace them, you wouldn't put these aside or anything like that.
Um I'm in two minds, ah I mean I could quite easily take the old tyres off. I didn't I didn't take them off. I move I moved them off the rims just enough so I could see what state the um the inside of the er wheels was, you know underneath the er tyre. And it was excellent I'd have to say [laughs]. Normally Roadster rims can be you know appalling rust traps
Yeah
But this was in splendid condition so I just looked, that's fine and just popped them back and just pumped up the tyre
Yeah
But I also fear that if I'd put er ah er tyre lever er anywhere near them, they may just go ping and that will be that.
Yeah the bead will separate or something horrible will happen.
Something something disastrous might occur but they did the 20 odd miles run …um… last January… you know um including whatever you know about 4 or 5 miles of towpath and nothing untoward occurred.

Comment:
So what is this genie for? the high day of getting in N&V?

P14: R009.rtf - 14:133 [Fwoah, well that's a that's a ..] (443:445) (Super)
Codes: [Genie] [genie indexical] [Genie one off] [Genie Threatened by loss]
No memos

Fwoah, well that's a that's a very, erm, that's a question, that. I mean the the the bike that the favourite bike tends to be the bike you're on at the time
Yep
I mean I I'm quite ah taken with this you know this little war time roadster but I'm blowed if I'm going to ride it anywhere. Um you know it's too small for me and it's um I wouldn't want to I wouldn't want to waste it, you know

P14: R009.rtf - 14:134 [so the bagging element to it i..] (282:283) (Super)
Codes: [Genie] [Genie future] [genie indexical] [Genie marking]
No memos

so the bagging element to it is about putting those dots on the map.

I would thing so yup yup ah it’s very it’s very It was it was putting dots on Ordnance Survey maps to show where I had been that persuaded me that it was not sacr… it wasn’t heresy to mark maps.

P18: R001.rtf - 18:7 [On to writing the book on Elsw..] (23:23) (Super)
Codes: [Genie] [Genie Accretion] [genie iconic] [Genie time, familiarity] [Genie transport]
No memos

On to writing the book on Elswick Hopper.

Comment:
The book is the genie, one copy of it is not; a strange item

P18: R001.rtf - 18:8 [The book is for local people, ..] (35:35) (Super)
Codes: [Genie] [Genie goodness] [Genie transport]
No memos

The book is for local people, it’s a local resource celebrating the achievements of thousands of local people who built and exported Elswick Hopper bicycles. Bicycles went around the world. One of Elswick hoppers images was of a boat in whole loading up with bicycles for export.

P18: R001.rtf - 18:9 [is an 1958 Jack Taylor tourer ..] (70:70) (Super)
Codes: [Genie] [Genie active seeking] [Genie goodness]
No memos

is an 1958 Jack Taylor tourer he’s been trying to prise off Tony Huntingdon for four years. Tony Huntingdon had just bought a new house and had to clear out some bikes and called him recently. It was discovered at a house clearance behind a wardrobe in the home of an academic, they were Bunsen burners and apparatus everywhere. Is probably only ever been 2000 miles in its life

P19: R002.rtf - 19:14 [“take it where it was ridden”] (7:7) (Super)
Codes: [Genie] [genie iconic] [Genie using]
No memos

“take it where it was ridden”

P19: R002.rtf - 19:15 [You will be there on the run a..] (28:28) (Super)
Codes: [Genie] [Genie comfort] [Genie future] [Genie power] [Genie rubbing] [Genie using]
No memos

You will be there on the run and thinking about what bike to use next year, how to modify it "this hill into slightly different gearing". For example his current bike, the Rosignolo could do with slightly short of total clips. It's built up it's something he's made, using the best period parts available. "It's my mate my friend". This/these get you to have experiences you wouldn't have otherwise.

P19: R002.rtf - 19:16 [For example he cycled his penn..] (29:29) (Super)
Codes: [Genie] [genie iconic] [Genie power] [Genie transport] [Genie using]
No memos

For example he cycled his penny Farthing from Essex to Prescott. He took three days, and a lot of people said your mad, why do it on his answer is "because you can". His grandfather road to Chipping Norton from Essex in the day. And all the way while you're travelling people interact with you.

P19: R002.rtf - 19:17 [when he sees a bike that would..] (39:39) (Super)
Codes: [Genie] [Genie future] [Genie one off] [Genie transport]
No memos

when he sees a bike that would be suitable he thinks "I'll keep that for L'eroica" but he has to sell otherwise you'd have 600 bikes. He still thinks "that would be a great bike to…" For example he came across bike which turned out to be an 1928 tour de France bike. It wasn't seen as anything special but he uncovered what it was. That will be at the Goodwood tour de France event. He found it, research the history, was contacted by some people in France who flew him over the story linked with a local man stop they cycled up the hills on it, took photographs of different places relevant life, including the grave with flowers. It was very moving

P19: R002.rtf - 19:18 [He doesn't clean the bike. He ..] (44:44) (Super)
Codes: [Genie] [Genie Accretion] [Genie glimpsing] [genie indexical] [Genie transport]
No memos

He doesn't clean the bike. He will leave the dust from the ride on it, and the bike will be left till next year,

P19: R002.rtf - 19:19 [After the Belgian ride he clea..] (45:45) (Super)
Codes: [Genie] [Genie Accretion] [genie negative]
No memos

After the Belgian ride he cleaned and serviced his bike fairly quickly, and it wasn't the same afterwards

P23: R102b.rtf - 23:1 [The one he’s had the longest i..] (26:26) (Super)
Codes: [Genie] [Genie Threatened by loss] [Genie time, familiarity]
No memos

The one he’s had the longest is an 1992 Joe Breeze mountain bike. He never rides it but he can’t get rid of it.

P26: R0045.rtf - 26:91 [we had a 1930s tent as well an..] (443:475) (Super)
Codes: [Genie] [Genie future] [Genie goodness] [Genie transport] [Genie using]
No memos

we had a 1930s tent as well and that…

Ben: You want to make vintage tents don’t you?

Sorrel: Yeah I want to make them because it’s really nicely made. It’s only about…. it’s a two man tent and it’s quite a large two man tent but it’s only sort of about that big.

Ben: Yeah, it folds up really small, it’s unbelievable. It’s lighter than our modern camping tents.

So what’s it made of?

Ben: Just very light canvass isn’t it? yeah.

Sorrel: Yeah, basically. It seems waterproof.

Ben: I reckon it’s a ten ounce canvas. It’s very very light isn’t it? And it all folds up. All…. Uniform brand isn’t it?

Sorrel: Yeah.

Ben: And as I say, it’s lighter than our modern tents because the poles are a lot lighter. Modern tents have got, I find, very heavy poles.

Sorrel: It’s just got little wooden….

Ben: No this has just got very light wood isn’t it?

Two wooden…

Ben: Yeah, two wooden. And they fold up to about this big don’t they in kind of three sections.

Sorrel: Yeah. And it’s really well made and it’s a nice size. It’s one of the biggest two man tents I’ve slept in and it’s just…. yeah.

Ben: And we have loads of fun don't we when we take it along. And we're going to do that for Boulogne next year aren't' we?

Sorrel: Are we? Oh, okay. [laughs] Well we haven't been camping on the tandem yet because that was… we had separate bikes that time which will be fun.

P31: R003.rtf - 31:58 [I've got quite a few steel fra..] (193:193) (Dave)
Codes: [Genie] [Genie pop up] [Genie Threatened by loss] [History with a thing] [Very interesting]
No memos

I've got quite a few steel frames at home, lightweight steel frames which, some of them I would hate for even the paintwork to be touched. I would... I don't need them. I'm not going to make them into bikes. They're just frames... I like to pick up frames.

P31: R003.rtf - 31:127 [1886, yeah. A bike built in 18..] (49:49) (Super)
Codes: [Genie] [Genie Accretion] [Genie goodness] [Genie power] [Genie time, familiarity] [Genie using]
No memos

1886, yeah. A bike built in 1886 is in a way in better condition than I am because I would argue that it's in better condition than when it was made. I'm not.

P31: R003.rtf - 31:128 [My 1910 Royal Enfield which I ..] (111:111) (Super)
Codes: [Genie] [Genie goodness] [Genie transport]
No memos

My 1910 Royal Enfield which I absolutely love. Sloping top tube, sports model. It came to me as a Roadster because whoever had it originally put different handlebars on it, big fat mudguards and it was a wreck when it came to me. And when I looked at it I noticed that the tope tube was sloping and it wasn't because the front tyre didn't have any air in it. And when I stripped the thing apart, took everything off... I don't restore bikes I just clean them, it cleaned up beautifully. And so with me just getting a few of the right bits on it, it's a really lovely... it rides so beautifully you can see why they raced them. It's really smooth, you know, straight line around the track. It's as good as your legs can give. And that was given to me. That was a guy just saying, "I've got this old bike in the shed. We're going to take it to the dump, would you like it?" And I took it looking at it thinking "No, not really but I'll find someone who wants it." And within the VCC there's a Marque enthusiast for just about every Marque but I wrote down the serial number, sent it to him and said "Can you tell me what year this bike was?" And he came straight back saying a latter 1910, you know, it's a... he called it a sports model or something. When I did the work on it it really has rewarded me greatly.

P31: R003.rtf - 31:129 [, I’ve got a 1901 Peirce from ..] (219:219) (Super)
Codes: [Genie] [Genie active seeking] [Genie goodness] [genie indexical] [Genie Threatened by loss]
No memos

, I’ve got a 1901 Peirce from America and as soon as I saw it I thought, it’s a remarkable beautiful thing. And my friend Tim Dawson was riding it. He owned it. He was the third British owner. It had come over as a box of bits and engineering wise it’s just... full rear suspension, full front suspension, adjustable handlebars, just a work of art. So I said to him “If you ever sell it, I’d love to buy it.” And it had been fully restored, repainted, green nickel everything. And I think that sort of added to it because it’s quite an odd looking machine. And he phoned me up two years later and said “You can buy it for what I paid for it.” He’s a friend, you know, I bought it from him and I’ve kept it. And that’s never going anywhere.

Comment:
Some of the memories are someone else's

P31: R003.rtf - 31:130 [It’s an emotional attachment o..] (223:227) (Super)
Codes: [Genie] [Genie Accretion] [Genie time, familiarity] [Genie using] [Hidden vice of remembering with an object/ episode]
No memos

It’s an emotional attachment only. They’re the ones that I’ve done the most miles on by virtue of the fact that I’m attached to them. So I’ve got a repro Pedersen from 1980. That’s a Dursley Pedersen.

Is that a Copenhagen?

It’s a Copenhagen Pedersen. It’s nothing special. It fits me perfectly. It’s the first so called vintage bike I really got into and I’ve done so many miles on it. I’ve replaced everything and I’m really attached to it. My daughter has ridden it a lot so it’s a family thing. And you know, compared to a real Pedersen it’s monetary value has probably dropped since it was bought but it’s emotional value, the value I attach to it, is higher than just about any other bike I’ve got. And I’ve got a few like that. I’ve got a few... Like when I get on them I just think why am I not cycling this every day. The problem with Penny’s is they’re addictive like the cocaine issue. It’s stupid but my sort of decision is, if I’m not riding the Penny today, what else will I ride. [laughs] And someone once said to me before I started riding Pennys, “Once you get on one you’ll never get off” and it’s quite true. I did the Retro Rhonda on it the last couple of years and that’s on cobbles in Flanders; no one had done it on a Penny before for very good reasons, it’s on cobbles. But the year before I did it on a Penny I worked out, oh, there’s a little track here and you can go to the side here and there’s a gutter there and I could probably do most of this without walking too much. So the last two

years I've done it on a Penny and it's a ridiculous machine to do. You know, the Retro Run which started a hundred years ago, exactly a hundred years ago this year, was designed for flat out well cushioned safety bicycle, so it's completely irrelevant or … so [pause] doing it on a Penny Farthing is no re-creation or anything, the wrong didn't exist before. It's like doing the Tour de France on a Penny, you know, it's inappropriate.

P31: R003.rtf - 31:131 [And is your Pedersen Prog Rock..] (281:287) (Super)
Codes: [Genie] [Genie goodness]
No memos

And is your Pedersen Prog Rock too?

Yeah. It is. It's sort of Camel compared to Yes. The band Camel; Camel were never as big as Yes. They wanted to be. They were a few runs down on the ladder. [Laughter] Because, you know, they soldered the bloody things; they weren't brazing frames. There were two tubes for every one. I mean, come on, everything about it was wrong - but beautiful, absolutely beautiful and unnecessary. So culturally it was everything you didn't need. You could buy a bicycle. You could buy a perfectly good safety bicycle from Sunbeam, Singer, one of the big manufacturers. But the rival was just ludicrous, non-diamond cantilever expensive bicycle. So yeah, maybe it was a bit bigger than Camel, maybe it was the King Crimson of the cycle. Yeah, that's what they were. [laughs]

King Crimson of the cycle world. [Laughs]

Yeah. Idiosyncratic and bombastic.

P31: R003.rtf - 31:132 [So with this bit you're talkin..] (337:355) (Super)
Codes: [Genie] [Genie Accretion] [Genie active seeking] [Genie comfort] [Genie future] [Genie glimpsing] [genie indexical] [Genie marking] [Genie transport] [Genie using]
No memos

So with this bit you're talking about [1:16:55.0] you mentioned in your slow post motion thing …

Oh yeah. Oh yeah.

When you talk about Mark Bolan turning up the same thing again and again.

Yeah.

And you said that when you finish the ride you colour in the roads so it's the same.

Yeah.

It becomes the bike route. What is it? What are you doing?

Oh I'm a Virgo [laughter] so I'm a collector, you know. I can't do something normal without making a record of it or ticking a box that I've done it. So that's all... really if I'm going to cycle these roads I would like to be able to say Suffolk, seat 156, done the lot. Done it all. [laughs] My dad said to me when I was very young "I probably cycled ever road in Ireland". I didn't realise he was talking kind of metaphorically. He'd done a lot of cycling in Ireland. There's no way he will have cycled every road in Ireland. You don't live long enough to do that. But I did think, okay, that's my way of collecting. What really fascinated me about that roads, is how much colour means in a map. If you photocopy a map and it goes black and white it's quite hard to read. So if you take away the red roads, how our brains work, well okay, where's the A12, where's the B117? You go red, yellow, brown, white. They're amazing things maps because they mirror what your brain is doing by setting out the hierarchy of information to work out where you are. And as soon as you start colouring all the roads in black you don't have a clue where you are. And yet I look at the map and think, I'm looking for words, of villages that I know, and we've developed, I mean man, finally mirrored what our brain is doing anyway with colour by setting out a hierarchy of information and it's probably a psychological reason why the main roads are red and the next one is yellow or brown or... And some work perhaps... do they work better than others? I'm used to OS maps and I adore them as works of art. Michelin maps I really like, different thing though. It's like when you go to France you have to speak different words. And Michelin maps you have to adjust your...

But a city map is white, the roads are just white. They don't have the same hierarchy in a sense.

No. But when you lack them you elevate them to the status of the A12. [laughs]. So it's just a… it's... every time I play... I mean Mark Bella may have got bored sick of "Let's get it on" because he probably had to perform it a million times. He got it right on the single, every time he performed it after it probably wasn't as good. Every time I hear it it's as good as the first time I ever heard it because I can choose how many times I listen to it. And if I had to play "Get it on" by T-Rex every day I'd probably get a bit bored of it. I manage Nick Drake's estate and I live in fear of Nick Drake's music becoming common place because I know how important, how powerful it is and so far it hasn't happened and I'm very careful about where I listen to it and when I listen to it. So riding a road that's black doesn't make me think, well I'm not interested in the roads that are black because I've done them. Because every time I go down a road it's a different time of the year, it's a different... and I can really, I can really see how people who do the same route on a bicycle there's something new every day. The weather's different, the light's different and what is amazing is how the route is totally different coming back. So what they should have done is done a black line for one direction and a red line next to it for the other direction.

P31: R003.rtf - 31:133 [I went in there looking for wh..] (455:459) (Super)
Codes: [Genie] [Genie goodness] [Genie pop up] [Genie power]
No memos

I went in there looking for what the latest records were and they had a Pedersen in there. And I looked... and I'd already done London to Brighton and these two suspension bridges had passed me and they went so... I thought wow, they look great, what are they? And I didn't know what they were and then I saw this Pedersen in Record and Tape Exchange when they used to deal in bikes, £328 and I thought, "Oh, I've got to have that." I drove back to Ireland, filled a box full of U2 albums, took them up there. "How much is that?" "Three hundred and fifty quid". I'll take the bike and the chain and so I had this thing at Ireland not knowing what it was, just thinking this looks amazing. And then cycled it into the West End. And it took me twenty minutes along the... because we were right by the first brewery...

Okay, yeah.

... So onto the Embankment, so it wasn't even a direct line into the West End. It was down, along the Embankment and up to Charing Cross and then up into... And it took me twenty minutes. And I thought, everybody else in the company is hiring a car, taxi, cab, taking forty five minutes to get to London, keeping the cab there, having the meeting and driving back out. And that would cost Island Records £60. And I'd become a director and I had to stop myself becoming this evangelist of "you're all getting bikes" because I've just been up to London, had the meeting, come back and it took me forty minutes travelling time. And that was a revelation. It's just happened to be on a wheeled bike. And there was a guy called Bob Workman who worked there who came up to me and said "Oh, you've got a Pedersen." I said "Oh, is that what it is?" He said "Yeah, yeah, these are… these are great these." And he said "But you've got the wrong gears on it. Take it down to my dad's shop in Kingston and we'll get it sorted out for you." So I went down with him and his dad... I've never known what the shop was but it was one of those big racing cycle shops. And he said "I'll put derailers on the back. It makes it go much better." So he did all of that and I was really grateful. And Bob said "oh, if you like this we'll have you on Pennys" and I said "You'll never catch me on one of them". And about six months later I was riding a Penny. So I've always got him to thank.

P31: R003.rtf - 31:134 [I've got three but one's a Tad..] (563:563) (Super)
Codes: [Genie] [Genie Accretion] [Genie power] [Genie using]
No memos

I've got three but one's a Tadpole Trike, two wheels at the front and one at the back and it's made by Jack Taylor and it's fantastic. It's like a Morgan. And I did L'Eroica on that and it was so rewarding. There's one wheel at the back which is just the engine which is pushing you up. It's just great great fun.

References

Aaker, J.L., Rudd, M. and Mogilner, C., 2011. If money does not make you happy, consider time. *Journal of Consumer Psychology*, 21(2), pp.126–130.

Addis, D.R., Wong, A.T. and Schacter, D.L., 2008. Age-Related Changes in the Episodic Simulation of Future Events. *Psychological Science*, 19(1), pp.33–41.

Aguiar, M., Hurst, E. and Karabarbounis, L., 2012. Recent Developments in the Economics of Time Use. *Annual Review of Economics*, 4(1), pp.373–397.

Ainsworth, M.S. and Bowlby, J., 1991. An ethological approach to personality development. *American psychologist*, 46(4), p.333.

Albinsson, P.A. and Perera, B.Y., 2009. From trash to treasure and beyond: the meaning of voluntary disposition. *Journal of Consumer Behaviour*, 8(6), pp.340–353.

Alvesson, M., 2010. *Interpreting Interviews*. London ; Los Angeles: SAGE Publications Ltd.

Alvesson, M. and Sköldberg, K., 2009. *Reflexive Methodology: New Vistas for Qualitative Research*. SAGE Publications Ltd.

Alvesson, M. and Willmott, H., 1996. *Making Sense of Management: A Critical Introduction*. Sage Publications Ltd.

American Marketing Association, 2004. *Definition of Marketing*. [online] Available at: <http://www.marketingpower.com/aboutama/pages/definitionofmarketing.aspx> [Accessed 21 Jan. 2013].

Aristotle, 2002. *Politics*. [text] Translated by B. Jowett. Available at: <http://ebooks.adelaide.edu.au/a/aristotle/a8po/> [Accessed 17 Aug. 2015].

Arndt, A., Arnold, T.J. and Landry, T.D., 2006. The effects of polychronic-orientation upon retail employee satisfaction and turnover. *Journal of Retailing*, 82(4), pp.319–330.

Arnould, E., 2005. Animating the big middle. *Journal of Retailing*, 81(2), pp.89–96.

Arnould, E.J. and Cayla, J., 2015. Consumer Fetish: Commercial Ethnography and the Sovereign Consumer. *Organization Studies*, 36(10), pp.1361–1386.

Arnould, E.J. and Thompson, C.J., 2005. Consumer Culture Theory (CCT): Twenty Years of Research. *Journal of Consumer Research*, 31(4), pp.868–882.

Askegaard, S. and Linnet, J.T., 2011. Towards an epistemology of consumer culture theory Phenomenology and the context of context. *Marketing Theory*, 11(4), pp.381–404.

Atance, C.M. and O'Neill, D.K., 2001. Episodic future thinking. *Trends in Cognitive Sciences*, 5(12), pp.533–539.

Atkinson, R., 1998. *The Life Story Interview*. SAGE.

Augustine of Hippo, 398AD. *The Confessions of Saint Augustine*. Translated by E.B. Pusey. Forgotten Books.

Azzi, C. and Ehrenberg, R., 1975. Household Allocation of Time and Church Attendance. *Journal of Political Economy*, 83(1), pp.27–56.

Babin, B.J., Darden, W.R. and Griffin, M., 1994. Work and/or Fun: Measuring Hedonic and Utilitarian Shopping Value. *Journal of Consumer Research*, 20(4), pp.644–656.

Bagozzi, R.P., 1975. Marketing as Exchange. *Journal of Marketing*, 39(4), p.32.

Bagozzi, R.P., Gopinath, M. and Nyer, P.U., 1999. The Role of Emotions in Marketing. *Journal of the Academy of Marketing Science*, 27(2), pp.184–206.

Baker, S.M. and Kennedy, P.F., 1994. Death By Nostalgia: a Diagnosis of Context-Specific Cases. *NA - Advances in Consumer Research Volume 21*. [online] Available at: <http://acrwebsite.org/volumes/7580/volumes/v21/NA-21> [Accessed 1 Jul. 2016].

Ball, A.D. and Tasaki, L.H., 1992. The Role and Measurement of Attachment in Consumer Behavior. *Journal of Consumer Psychology*, 1(2), pp.155–172.

Barbon, N., 1690. *A discourse of Trade*.

Barbour, J., 2001. *The End of Time: The Next Revolution in Physics*. Oxford University Press.

Bardhi, F., Eckhardt, G.M. and Arnould, E.J., 2012. Liquid Relationship to Possessions. *Journal of Consumer Research*, 39(3), pp.510–529.

Baron, S. and Harris, K., 2010. Toward an understanding of consumer perspectives on experiences. *Journal of Services Marketing*, 24(7), pp.518–531.

Batra, R. and Ahtola, O.T., 1991. Measuring the hedonic and utilitarian sources of consumer attitudes. *Marketing Letters*, 2(2), pp.159–170.

Bayus, B.L., 1991. The consumer durable replacement buyer. *The Journal of Marketing*, pp.42–51.

Beaujean, M., Davidson, J. and Madge, S., 2006. The ‘moment of truth’ in customer service | McKinsey & Company. *McKinsey Quarterly*. [online] Feb. Available at: <http://www.mckinsey.com/insights/organization/the_moment_of_truth_in_customer_service> [Accessed 16 May 2014].

Becker, G.S., 1965. A Theory of the Allocation of Time. *The economic journal*, 75(299), pp.493–517.

Becker, G.S., 1974. A Theory of Social Interactions. *Journal of Political Economy*, 82(6), pp.1063–1093.

Becker, G.S. and Murphy, K.M., 1988. A theory of rational addiction. *The journal of political economy*, pp.675–700.

Belk, R., Wallendorf, M., Sherry, J.F. and Holbrook, M.B., 1991. Collecting in a Consumer Culture by Russell W. Belk, Melanie Wallendorf, John F. Sherry, Jr., and Morris B. Holbrook,. In: R.W. Belk, ed., *Highways and Buyways: Naturalistic Research from the Consumer Behavior Odyssey,*. Association for Consumer Research.

Belk, R.W., 1988. Possessions and the extended self. *Journal of Consumer research*, pp.139–168.

Belk, R.W., 1990. The Role of Possessions in Constructing and Maintaining a Sense of Past. In: M.E. Goldberg, G. Gorn and R.W. Pollay, eds., *Advances in Consumer Research Volume 17*. Provo UT: Association for Consumer Research, pp.669–676.

Belk, R.W., 1991. The ineluctable mysteries of possessions. *Journal of Social Behavior & Personality*, 6(6), pp.17–55.

Belk, R.W., 1995. *Collecting in a Consumer Society*. Psychology Press.

Belk, R.W., 2013. Ownership and Collecting. In: R.O. Frost and G. Steketee, eds., *The Oxford Handbook of Hoarding and Acquiring*. Oxford University Press.

Belk, R.W., Ger, G. and Askegaard, S., 2003. The Fire of Desire: A Multisited Inquiry into Consumer Passion. *SSRN Electronic Journal*. [online] Available at: <<http://www.ssrn.com/abstract=354640>>.

Belk, R.W., Sherry Jr, J.F. and Wallendorf, M., 1988. A naturalistic inquiry into buyer and seller behavior at a swap meet. *Journal of Consumer Research*, pp.449–470.

Belk, R.W., Wallendorf, M. and Sherry, J.F., 1989. The Sacred and the Profane in Consumer Behavior: Theodicy on the Odyssey. *Journal of Consumer Research*, 16(1), pp.1–38.

Bell, G.D., 1967. The Automobile Buyer after the Purchase. *Journal of Marketing*, 31(3), p.12.

Bellone, J.A., Navarick, D.J. and Mendoza, R., 2012. Participant Withdrawal as a Function of Hedonic Value of Task and Time of Semester. *Psychological Record*, 62(3), p.395.

Ben-Akiva, M.E. and Lerman, S.R., 1985. *Discrete Choice Analysis: Theory and Application to Travel Demand*. MIT Press.

Bentham, J., 1789. *An Introduction to the Principles of Morals and Legislation*. Forgotten Books.

Bergadaa, M.M., 1990. The Role of Time in the Action of the Consumer. *Journal of consumer research*, pp.289–302.

Bergson, H.L., 1911. *Matter and Memory*. Translated by N.M. Paul. and Translated by W.S. Palmer. Digireads.com.

Berntsen, D. and Bohn, A., 2010. Remembering and forecasting: The relation between autobiographical memory and episodic future thinking. *Memory & Cognition*, 38(3), pp.265–278.

Berry, L.L., Seiders, K. and Grewal, D., 2002. Understanding Service Convenience. *Journal of Marketing*, 66(3), pp.1–17.

Bianchi, M., 1997. Collecting as a Paradigm of Consumption. *Journal of Cultural Economics*, 21(4), pp.275–289.

Bilgin, B. and LeBoeuf, R.A., 2010. Looming Losses in Future Time Perception. *Journal of Marketing Research (JMR)*, 47(3), pp.520–530.

Blackshaw, P., 2006. *The Third Moment of Truth*. [online] ClickZ. Available at: <http://www.clickz.com/clickz/column/1708238/the-third-moment-truth> [Accessed 15 May 2014].

Blount, S. and Leroy, S., 2007. Individual Temporality in the Workplace: How Individuals Perceive and Value Time at Work. *Research in the Sociology of Work*, 17, pp.147–177.

Bluedorn, A.C., 2002. *The Human Organization of Time: Temporal Realities and Experience*. Stanford University Press.

Bluedorn, A.C., Kalliath, T.J., Strube, M.J. and Martin, G.D., 1999. Polychronicity and the Inventory of Polychronic Values (IPV): The development of an instrument to measure a fundamental dimension of organizational culture. *Journal of Managerial Psychology*, 14(3/4), pp.205–231.

Bluedorn, A.C., Kaufman, C.F. and Lane, P.M., 1992. How Many Things Do You like to Do at Once? An Introduction to Monochronic and Polychronic Time. *The Executive*, 6(4), pp.17–26.

Bonderup Dohn, N., 2009. Affordances revisited: Articulating a Merleau-Pontian view. *International Journal of Computer-Supported Collaborative Learning*, 4(2), pp.151–170.

Bradford, T.W., 2009. Intergenerationally Gifted Asset Dispositions. *Journal of Consumer Research*, 36(1), pp.93–111.

Breckenridge, J., Jones, D., Elliott, I. and Nicol, M., 2012. Choosing a methodological path: Reflections on the constructivist turn. *Grounded Theory Review*, 11(1), pp.64–71.

Brenneis, D.L. and Myers, F.R., 1991. Introduction. In: *Dangerous Words: Language and Politics in the Pacific*. Prospect Heights: Waveland Pr Inc.

Bretherton, I., 1992. The origins of attachment theory: John Bowlby and Mary Ainsworth. *Developmental Psychology*, 28(5), pp.759–775.

Brodie, R.J., Ilic, A., Juric, B. and Hollebeek, L., 2013. Consumer engagement in a virtual brand community: An exploratory analysis. *Journal of Business Research*, 66(1), pp.105–114.

Brodowsky, G., Granitz, N. and Anderson, B., 2008. The Best of Times is Now A study of the gay subculture's attitudes toward time. *Time & Society*, 17(2–3), pp.233–260.

Brown, L.G., 1990. Convenience in Services Marketing. *Journal of Services Marketing*, 4(1), pp.53–59.

Brown, S., Kozinets, R.V. and Sherry Jr, J.F., 2003. Teaching old brands new tricks: Retro branding and the revival of brand meaning. *Journal of Marketing*, 67(3), pp.19–33.

Buehler, R., Griffin, D. and Ross, M., 1994. Exploring the 'planning fallacy': Why people underestimate their task completion times. *Journal of Personality and Social Psychology*, 67(3), pp.366–381.

Carlzon, J., 1987. *Moments of Truth*. Addison-Wesley Longman, Limited.

Chandler, J.D. and Lusch, R.F., 2015. Service Systems: A Broadened Framework and Research Agenda on Value Propositions, Engagement, and Service Experience. *Journal of Service Research*, 18(1), pp.6–22.

Chang, L. and Arkin, R.M., 2002. Materialism as an attempt to cope with uncertainty. *Psychology & Marketing*, 19(5), pp.389–406.

Charmaz, K., 2006. *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*. London ; Thousand Oaks, Calif: SAGE Publications Ltd.

Chase, R.B., Aquilano, N.J. and Jacobs, F.R., 1998. *Production and Operations Management: Manufacturing and Services*. Irwin/McGraw-Hill.

Cheetham, F., 2009. Out of control? An ethnographic analysis of the disposal of collectable objects through auction. *Journal of Consumer Behaviour*, 8(6), pp.316–326.

Cherlow, J.R., 1981. Measuring Values of Travel Time Savings. *Journal of Consumer Research*, 7(4), pp.360–371.

Cherrier, H., 2009. Disposal and simple living: exploring the circulation of goods and the development of sacred consumption. *Journal of Consumer Behaviour*, 8(6), pp.327–339.

Cherrier, H. and Murray, J.B., 2007. Reflexive dispossession and the self: constructing a processual theory of identity. *Consumption Markets & Culture*, 10(1), pp.1–29.

Cherrier, H. and Ponnor, T., 2010. A study of hoarding behavior and attachment to material possessions. *Qualitative Market Research: An International Journal*, 13(1), pp.8–23.

Cheung, W.-Y., Wildschut, T., Sedikides, C., Hepper, E.G., Arndt, J. and Vingerhoets, A.J., 2013. Back to the Future Nostalgia Increases Optimism. *Personality and Social Psychology Bulletin*, 39(11), pp.1484–1496.

Chiappori, P.-A. and Lewbel, A., 2015. Gary Becker's A Theory of the Allocation of Time. *The Economic Journal*, 125(583), pp.410–442.

Cho, Y.K. and Menor, L.J., 2010. Toward a Provider-Based View on the Design and Delivery of Quality E-Service Encounters. *Journal of Service Research*, 13(1), pp.83–95.

Chun, S., Gentry, J.W. and McGinnis, L.P., 2005. Ritual Aspects of Sports Consumption: How Do Sports Fans Become Ritualized? *AP - Asia Pacific Advances in Consumer Research Volume 6*. [online] Available at: <http://acrwebsite.org/volumes/11930/volumes/ap06/AP-06> [Accessed 1 Jul. 2016].

Cluley, R., 2014. Sexual fetishism in organizations: The case of journal list fetishism. *Organization*, 21(3), pp.314–328.

Cluley, R. and Dunne, S., 2012. From commodity fetishism to commodity narcissism. *Marketing Theory*, 12(3), pp.251–265.

Collins, A., Kavanagh, E., Cronin, J. and George, R., 2014. Money, mavens, time, and price search: Modelling the joint creation of utilitarian and hedonic value in grocery shopping. *Journal of Marketing Management*, 30(7–8), pp.719–746.

Collopy, F., 1996. Biases in Retrospective Self-Reports of Time Use: An Empirical Study of Computer Users. *Management Science*, 42(5), pp.758–767.

Colquitt, J.A. and Zapata-Phelan, C.P., 2007. Trends in theory building and theory testing: A five-decade study of the Academy of Management Journal. *Academy of Management Journal*, 50(6), pp.1281–1303.

Cooperrider, D.L. and Srivastva, S., 1987. Appreciative inquiry in organizational life. *Research in organizational change and development*, 1(1), pp.129–169.

Coskuner, G. and Sandikci, O., 2004. New Clothing: Meanings and Practices. *NA - Advances in Consumer Research Volume 31*. [online] Available at: <http://acrwebsite.org/volumes/8898/volumes/v31/NA-31> [Accessed 5 Jul. 2016].

Cotte, J., Chowdhury, T.G., Ratneshwar, S. and Ricci, L.M., 2006. Pleasure or utility? Time planning style and Web usage behaviors. *Journal of Interactive Marketing*, 20(1), pp.45–57.

Cotte, J., Ratneshwar, S. and Mick, D.G., 2004. The Times of Their Lives: Phenomenological and Metaphorical Characteristics of Consumer Timestyles. *Journal of Consumer Research*, 31(2), pp.333–345.

Cova, B., 1997. Community and consumption: Towards a definition of the 'linking value' of product or services. *European journal of marketing*, 31(3/4), pp.297–316.

Creed, D.W.E., Hudson, B.A., Okhuysen, G.A. and Smith-Crowe, K., 2014. Swimming in a Sea of Shame: Incorporating Emotion into Explanations of Institutional Reproduction and Change. *Academy of Management Review*, 39(3), pp.275–301.

Crowley, A.E., Spangenberg, E.R. and Hughes, K.R., 1992. Measuring the Hedonic and Utilitarian Dimensions of Attitudes toward Product Categories. *Marketing Letters*, 3(3), pp.239–249.

Csikszentmihalyi, M., 1988. The flow experience and its significance for human psychology. In: M. Csikszentmihalyi and I.S. Csikszentmihalyi, eds., *Optimal experience: Psychological studies of flow in consciousness*. New York, NY, US: Cambridge University Press, pp.15–35.

Csikszentmihalyi, M., 1997. *Creativity: Flow and the Psychology of Discovery and Invention*. 4 TRA ed. Harper Perennial.

Cummings, R., 1922. *The Girl in the Golden Atom*. [online] Available at: <http://www.gutenberg.org/ebooks/21094> [Accessed 17 Aug. 2015].

Curasi, C.F., Price, L.L. and Arnould, E.J., 2004. How Individuals' Cherished Possessions Become Families' Inalienable Wealth. *Journal of Consumer Research*, 31(3), pp.609–622.

Czarniawska, B., 2008. *Shadowing: And Other Techniques for Doing Fieldwork in Modern Societies*. Copenhagen Business School Pr.

Davies, G., 1994. What Should Time Be? *European Journal of Marketing*, 28(8/9), pp.100–113.

Davies, G. and Omer, O., 1996. Time Allocation and Marketing. *Time & Society*, 5(2), pp.253–268.

Davis, F., 1979. *Yearning for Yesterday: A Sociology of Nostalgia*. Free Press.

Day, G.S., Deighton, J., Narayandas, D., Gummesson, E., Shelby D. Hunt, Prahalad, C.K., Roland T. Rust and Shugan, S.M., 2004. Invited Commentaries on 'Evolving to a New Dominant Logic for Marketing'. *The Journal of Marketing*, 68(1), pp.18–27.

Denison, D.R., 1996. What is the Difference Between Organizational Culture and Organizational Climate? A Native's Point of View on a Decade of Paradigm Wars. *Academy of Management Review*, 21(3), pp.619–654.

DeSerpa, A.C., 1971. A Theory of the Economics of Time. *The Economic Journal*, 81(324), pp.828–846.

Desmet, P. and Hekkert, P., 2007. Framework of product experience. *International journal of design*, [online] 1(1). Available at: <http://search.proquest.com/openview/9183ebb0dfe8adf938b034ecc119cd01/1?pq-origsite=gscholar> [Accessed 29 Jun. 2016].

DeVoe, S.E. and Pfeffer, J., 2007. When time is money: The effect of hourly payment on the evaluation of time. *Organizational Behavior and Human Decision Processes*, 104(1), pp.1–13.

Dey, I., 1999. *Grounding Grounded Theory: Guidelines for Qualitative Inquiry*. Academic Press.

Diogenes Laërtius and Hicks, R.D., 1925. *Lives of the Eminent Philosophers*. Loeb Classical Library Edition ed. Loeb Classical Library Edition.

Dixon, D.F., 1990. Marketing as production: The development of a concept. *Journal of the Academy of Marketing Science*, 18(4), pp.337–343.

Dolan, P. and White, M., 2006. Dynamic Well-Being: Connecting Indicators of what People Anticipate with Indicators of what they Experience. *Social Indicators Research*, 75(2), pp.303–333.

Domegan, C., Haase, M., Harris, K., Heuvel, W.-J. van den, Kelleher, C., Maglio, P.P., Meynhardt, T., Ordanini, A. and Peñaloza, L., 2012. Value, values, symbols and outcomes. *Marketing Theory*, 12(2), pp.207–211.

Dreyfus, H. and Hall, H. eds., 1992. *Heidegger: A Critical Reader*. Oxford, UK ; Cambridge, USA: Blackwell.

Durkheim, E., 2001. *The Elementary Forms of Religious Life*. Oxford University Press.

Durrande-Moreau, A., 1999. Waiting for service: ten years of empirical research. *International Journal of Service Industry Management*, 10(2), pp.171–194.

Easterby-Smith, M., Thorpe, R. and Lowe, A., 2002. *Management Research: An Introduction*. SAGE.

Edvardsson, B. and Strandvik, T., 2000. Is a critical incident critical for a customer relationship? *Managing service quality*, 10(2), pp.82–91.

Ellen, R., 1988. Fetishism. *Man*, 23(2), p.213.

Ellen, R., 1990. Nuaulu Sacred Shields: The Reproduction of Things or the Reproduction of Images? *Etnofoor*, 3(1), pp.5–25.

Ellen, R., 2005. *The Categorical Impulse: Essays on the Anthropology of Classifying Behavior*. Berghahn Books.

Ellen, R.F., 2006. *The Categorical Impulse: Essays in the Anthropology of Classifying Behaviour*. Berghahn Books.

Ellis, C., Adams, T.E. and Bochner, A.P., 2011. Autoethnography: An Overview. *Historical Social Research / Historische Sozialforschung*, 36(4 (138)), pp.273–290.

Epp, A.M. and Price, L.L., 2010. The storied life of singularized objects: Forces of agency and network transformation. *Journal of Consumer Research*, 36(5), pp.820–837.

Ershov, M., 2009. The Crisis of 2008: A Moment of Truth for the Global Economy and New Opportunities for Russia. *Problems of Economic Transition*, 51(10), pp.3–34.

Evans, K.R. and Beltramini, R.F., 1987. A Theoretical Model of Consumer Negotiated Pricing: An Orientation Perspective. *Journal of Marketing*, 51(2), pp.58–73.

Ewer, C., 2014. *Declutter 101: How To Cut Clutter At Home | Organized Home*. [online] Available at: <http://organizedhome.com/cut-clutter/declutter-101-cut-clutter-at-home> [Accessed 11 Dec. 2014].

Ewing, K.P., 2008. *Being and Belonging: Muslims in the United States since 9/11*. Russell Sage Foundation.

Featherstone, M., 2007. *Consumer culture and postmodernism*. 2nd ed ed. Theory, culture & society. Los Angeles: SAGE Publications.

Feldman, L.P. and Hornik, J., 1981. The use of time: An integrated conceptual model. *Journal of Consumer Research*, pp.407–419.

Fernandez, K.V. and Lastovicka, J.L., 2011. Making Magic: Fetishes in Contemporary Consumption. *Journal of Consumer Research*, 38(2), pp.278–299.

Fitzsimmons, J. and Fitzsimmons, M., 2013. *Service Management: Operations, Strategy, Information Technology*. McGraw-Hill Higher Education.

Fitzsimmons, J.A. and Fitzsimmons, M.J., 2010. *Service Management: Operations, Strategy, Information Technology*. 7 edition ed. New York: McGraw-Hill Higher Education.

Floro, M.S. and Miles, M., 2003. Time use, work and overlapping activities: evidence from Australia. *Cambridge Journal of Economics*, 27(6), pp.881–904.

Fournier, S., 1998. Consumers and their brands: Developing relationship theory in consumer research. *Journal of consumer research*, 24(4), pp.343–373.

Fraisse, P., 1964. *The Psychology of Time*. Eyre & Spottiswoode.

Fraisse, P., 1984. Perception and estimation of time. *Annual review of psychology*, 35(1), pp.1–37.

Frankena, W.K., 1988. *Ethics*. 2nd ed. Prentice Hall.

Frazier, B., Gelman, S., Hood, B. and Wilson, A., 2009. Picasso Paintings, Moon Rocks, and Hand-Written Beatles Lyrics: Adults' Evaluations of Authentic Objects. *Journal of Cognition and Culture*, 9(1), pp.1–14.

Frederick, S., Loewenstein, G. and O'Donoghue, T., 2002. Time Discounting and Time Preference: A Critical Review. *Journal of Economic Literature*, 40(2), pp.351–401.

Freud, S., 1905. *Three Essays on the Theory of Sexuality*. Martino Publishing.

Frost, R.O. and Hartl, T.L., 1996. A cognitive-behavioral model of compulsive hoarding. *Behaviour Research and Therapy*, 34(4), pp.341–350.

Frost, R.O., Hartl, T.L., Christian, R. and Williams, N., 1995. The value of possessions in compulsive hoarding: patterns of use and attachment. *Behaviour Research and Therapy*, 33(8), pp.897–902.

Frost, R.O. and Steketee, G., 2013. *The Oxford Handbook of Hoarding and Acquiring*. Oxford University Press.

Gage, N.L., 1989. The Paradigm Wars and Their Aftermath A 'Historical' Sketch of Research on Teaching Since 1989. *Educational Researcher*, 18(7), pp.4–10.

Gainer, B., 1995. Interpersonal buyer behavior in marketingRitual and relationships: Interpersonal influences on shared consumption. *Journal of Business Research*, 32(3), pp.253–260.

Gell, A., 2001. *The Anthropology of Time: Cultural Constructions of Temporal Maps and Images*. Reprint edition ed. Oxford ; Providence: Berg 3PL.

Gentina, E., Palan, K.M. and Fosse-Gomez, M.-H., 2012. The practice of using makeup: A consumption ritual of adolescent girls. *Journal of Consumer Behaviour*, 11(2), pp.115–123.

George, H., 1898. *The Science of Political Economy*. Cosimo, Inc.

Gibbs, P.T., 1998. Time, temporality and consumer behaviour: A review of the literature and implications for certain financial services. *European Journal of Marketing*, 32(11/12), pp.993–1007.

Gibson, J.J., 1966. *The Senses Considered As Perceptual Systems*. CENGAGE Learning.

Glaser, B.G., 1965. The Constant Comparative Method of Qualitative Analysis. *Social Problems*, 12(4), pp.436–445.

Glaser, B.G., 1978. *Theoretical Sensitivity: Advances in the Methodology of Grounded Theory*. Sociology Press.

Glaser, B.G., 2002. Constructivist Grounded Theory? *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, [online] 3(3). Available at: <http://www.qualitative-research.net/index.php/fqs/article/view/825> [Accessed 20 Mar. 2015].

Glaser, B.G. and Strauss, A.L., 1967. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Transaction Publishers.

Glaser, B.G. and Strauss, A.L., 2009. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Transaction Publishers.

Glenn, J. and Hayes, C., 2007. *Taking Things Seriously: 75 Objects with Unexpected Significance*. 1 edition ed. New York: Princeton Architectural Press.

Glenn, J. and Walker, R., 2012. *Significant Objects*. Fantagraphics Books.

Gold, R.L., 1958. Roles in Sociological Field Observations. *Social Forces*, 36(3), pp.217–223.

Google, 2011. *Zero Moment of Truth (ZMOT) – Think Insights – Google*. [online] Available at: <http://www.thinkwithgoogle.com/collections/zero-moment-truth.html> [Accessed 15 May 2014].

Gosling, J., 2015. *Discussion on object relations & shame [email] (Personal communication, 27th March 2015)*.

Graeber, D., 2001. *Toward An Anthropological Theory of Value: The False Coin of Our Own Dreams*. Palgrave Macmillan.

Graham, R.J., 1981. The role of perception of time in consumer research. *Journal of consumer research*, pp.335–342.

Granovetter, M., 1985. Economic Action and Social Structure: The Problem of Embeddedness. *American Journal of Sociology*, 91(3), pp.481–510.

Grayson, K. and Shulman, D., 2000. Indexicality and the Verification Function of Irreplaceable Possessions: A Semiotic Analysis. *Journal of Consumer Research*, 27(1), pp.17–30.

Grisham, J.R., Frost, R.O., Steketee, G., Kim, H.-J., Tarkoff, A. and Hood, S., 2009. Formation of attachment to possessions in compulsive hoarding. *Journal of Anxiety Disorders*, 23(3), pp.357–361.

Gronau, R., 1973. The Intrafamily Allocation of Time: The Value of the Housewives' Time. *The American Economic Review*, 63(4), pp.634–651.

Gronau, R., 1976. *Leisure, Home Production and Work–The Theory of The Allocation of Time Revisited*. [Working Paper] National Bureau of Economic Research. Available at: <http://www.nber.org/papers/w0137> [Accessed 23 Jun. 2014].

Grönroos, C., 1990a. Relationship approach to marketing in service contexts: The marketing and organizational behavior interface. *Journal of Business Research*, 20(1), pp.3–11.

Grönroos, C., 1990b. *Service management and marketing: managing the moments of truth in service competition*. Lexington Books.

Groth, J.C., 1994. The Exclusive Value Principle – A Concept for Marketing. *Journal of Product & Brand Management*, 3(3), pp.08–18.

Groth, J.C. and McDaniel, S.W., 1993. The exclusive value principle: the basis for prestige racing. *Journal of Consumer Marketing*, 10(1), pp.10–16.

Groth, M. and Gilliland, S.W., 2001. The role of procedural justice in the delivery of services: A study of customers' reactions to waiting. *Journal of Quality Management*, 6(1), pp.77–97.

Guba, E.G., Lincoln, Y.S. and others, 1994. Competing paradigms in qualitative research. *Handbook of qualitative research*, 2, pp.163–194.

Gutman, J., 1982. A Means-End Chain Model Based on Consumer Categorization Processes. *The Journal of Marketing*, 46(2), pp.60–72.

Hall, E.T., 1959. *The silent language*. Greenwood Press.

Hammond, C., 2012. *Time Warped*. Canongate Books Ltd.

Han, D., Duhachek, A. and Agrawal, N., 2014. Emotions Shape Decisions through Construal Level: The Case of Guilt and Shame. *Journal of Consumer Research*, 41(4), pp.1047–1064.

Hanson, J.W., 1980. A Proposed Paradigm for Consumer Product Disposition Processes. *Journal of Consumer Affairs*, 14(1), pp.49–67.

Hartman, R.S., 1967. *The structure of value: foundations of scientific axiology*. Southern Illinois University Press.

Hassard, J., 2001. Commodification, construction and compression: a review of time metaphors in organizational analysis. *International Journal of Management Reviews*, 3(2), pp.131–140.

Hawking, S., 2010. *A Brief History Of Time: From Big Bang To Black Holes*. Random House.

Haws, K.L., Naylor, R.W., Coulter, R.A. and Bearden, W.O., 2012. Keeping it all without being buried alive: Understanding product retention tendency. *Journal of Consumer Psychology*, 22(2), pp.224–236.

Heidegger, M., 1927. *Being and Time*. Translated by J. Stambaugh.. Translated by D.J. Schmidt. and Translated by J. Stambaugh. State University of New York Press.

Heidegger, M., 1950. The Thing. Translated by A. Hofstadter. In: *Poetry, Language, Thought*, New edition edition. New York: HarperPerennial.

Heinonen, K., Strandvik, T. and Voima, P., 2013. Customer dominant value formation in service. *European Business Review*, 25(2), pp.104–123.

Hepper, E.G., Ritchie, T.D., Sedikides, C. and Wildschut, T., 2012. Odyssey's end: lay conceptions of nostalgia reflect its original Homeric meaning. *Emotion*, 12(1), p.102.

Herrmann, G.M., 1995. His and Hers: Gender and Garage Sales. *The Journal of Popular Culture*, 29(1), pp.127–145.

Hirschman, E.C. and Labarbera, P.A., 1990. Dimensions of possession importance. *Psychology and Marketing*, 7(3), pp.215–233.

Holak, S.L. and Havlena, W.J., 1992. Nostalgia: An Exploratory Study of Themes and Emotions in the Nostalgic Experience. *Advances in Consumer Research*, 19(1), pp.380–387.

Holbrook, M., 1999. *Consumer Value: A Framework for Analysis and Research*. 1st ed. Routledge.

Holbrook, M., 2006. ROSEPEKICECIVECI versus CCV. In: R.F. Lusch and S.L. Vargo, eds., *The Service-dominant Logic of Marketing: Dialog, Debate, And Directions*. M.E. Sharpe.

Holbrook, M.B., 1993. Nostalgia and consumption preferences: Some emerging patterns of consumer tastes. *Journal of Consumer research*, pp.245–256.

Holbrook, M.B., 1996. Customer Value -- A Framework For Analysis and Research. *Advances in Consumer Research*, 23(1), pp.138–142.

Holbrook, M.B. and Gardner, M.P., 1998. How motivation moderates the effects of emotions on the duration of consumption. *Journal of Business Research*, 42(3), pp.241–252.

Holbrook, M.B. and Schindler, R.M., 1991. Echoes of the dear departed past: Some work in progress on nostalgia. *NA-Advances in Consumer Research Volume 18*. [online] Available at: <http://www.acrwebsite.org/volumes/7181/volumes/v18/NA-18>.

Holbrook, M.B. and Schindler, R.M., 1994. Age, Sex, and Attitude toward the past as Predictors of Consumers' Aesthetic Tastes for Cultural Products. *Journal of Marketing Research*, 31(3), p.412.

Holbrook, M.B. and Schindler, R.M., 2003. Nostalgic bonding: Exploring the role of nostalgia in the consumption experience. *Journal of Consumer Behaviour*, 3(2), pp.107–127.

Holt, D.B., 1995. How consumers consume: A typology of consumption practices. *Journal of consumer research*, 22(1), pp.1–16.

Holt, D.B., 2004. *How Brands Become Icons: The Principles of Cultural Branding*. Harvard Business Press.

Holt, D.B. and Thompson, C.J., 2004. Man-of-action heroes: The pursuit of heroic masculinity in everyday consumption. *Journal of Consumer research*, 31(2), pp.425–440.

Hornik, J., 1982. Situational Effects on the Consumption of Time. *Journal of Marketing*, 46(4), pp.44–55.

Hornik, J., 1988. Diurnal variation in consumer response. *Journal of Consumer Research*, pp.588–591.

Hornik, J., 1992. Time estimation and orientation mediated by transient mood. *Journal of Socio-Economics*, 21(3), pp.209–227.

Hornik, J. and Zakay, D., 1996. Psychological Time: The Case of Time and Consumer Behaviour. *Time & Society*, 5(3), pp.385–397.

Howe, K.R., 1988. Against the Quantitative-Qualitative Incompatibility Thesis or Dogmas Die Hard. *Educational Researcher*, 17(8), pp.10–16.

Hui, M.K. and Tse, D.K., 1996. What to Tell Consumers in Waits of Different Lengths: An Integrative Model of Service Evaluation. *Journal of Marketing*, 60(2), pp.81–90.

Husserl, E. and Brough, J.B., 1905. *On the Phenomenology of the Consciousness of Internal Time (1893-1917)*. Kluwer Academic Publishers.

Husserl, E. and Churchill, J.S., 1966. *The phenomenology of internal time-consciousness*. Indiana University Press.

Hutcheson, F., 1755. *A System of Moral Philosophy V1: In Three Books*. Kessinger Publishing.

Internet Encyclopedia of Philosophy, n.d. Time | Internet Encyclopedia of Philosophy. Available at: <http://www.iep.utm.edu/time/> [Accessed 17 Aug. 2015].

Izard, C.E., 1977. *Human Emotions*. Springer.

Jacoby, J., 1976. Consumer Psychology: An Octennium. *Annual Review of Psychology*, 27(1), pp.331–358.

Jacoby, J., Berning, C.K. and Dietvorst, T.F., 1977. What about Disposition? *Journal of Marketing*, 41(2), p.22.

Jacoby, J., Szybillo, G.J. and Berning, C.K., 1976. Time and Consumer Behavior: An Interdisciplinary Overview. *Journal of Consumer Research*, 2(4), p.320.

James, G., 2014. *The Big Declutter: 20 Things In Your Home You Need To Get Rid Of Now*. [online] Available at: <http://www.huffingtonpost.co.uk/2014/04/03/declutter-things-in-your-home-to-get-rid_n_5087130.html> [Accessed 11 Dec. 2014].

James, W., 1890. *The principles of psychology*. H. Holt and Company.

Johannisson, B. and Olaison, L., 2007. The moment of truth—Reconstructing entrepreneurship and social capital in the eye of the storm. *Review of Social Economy*, 65(1), pp.55–78.

Jump, P., 2013. Ethics rethink for social sciences. *Times Higher Education*. [online] Available at: <http://www.timeshighereducation.co.uk/news/ethics-rethink-for-social-sciences/2002499.article> [Accessed 27 Aug. 2014].

Kahneman, D., 2012. *Thinking, Fast and Slow*. Penguin UK.

Kahneman, D., Fredrickson, B.L., Schreiber, C.A. and Redelmeier, D.A., 1993. When More Pain Is Preferred to Less: Adding a Better End. *Psychological Science*, 4(6), pp.401–405.

Kahneman, D., Wakker, P.P. and Sarin, R., 1997. Back to Bentham? Explorations of Experienced Utility. *The Quarterly Journal of Economics*, 112(2), pp.375–406.

Karababa, E. and Kjeldgaard, D., 2013. Value in marketing: Toward sociocultural perspectives. *Marketing Theory*, p.1470593113500385.

Kaufman, C.F., Lane, P.M. and Lindquist, J.D., 1991. Exploring More than 24 Hours a Day: A Preliminary Investigation of Polychronic Time Use. *Journal of Consumer Research*, 18(3), pp.392–401.

Keefer, L.A., Landau, M.J., Rothschild, Z.K. and Sullivan, D., 2012. Attachment to objects as compensation for close others' perceived unreliability. *Journal of Experimental Social Psychology*, 48(4), pp.912–917.

Kellaris, J.J. and Kent, R.J., 1992. The Influence of Music on Consumer's Temporal Perceptions: Does Time Fly When You're Having Fun? *Journal of Consumer Psychology (Lawrence Erlbaum Associates)*, 1(4), p.365.

Khalifa, A.S., 2004. Customer value: a review of recent literature and an integrative configuration. *Management decision*, 42(5), pp.645–666.

Kipling, R., 1910. *Rewards and Fairies*. Doubleday, Page.

Kirkland, J., 2014. *10 Watches Your Son Will (Want to) Own Some Day*. [Magazine] Esquire. Available at: <http://www.esquire.com/heirloom-watches-2012> [Accessed 11 Feb. 2015].

Kleemeier, R.W. ed., 1961. *Aging and leisure: a research perspective into the meaningful use of time*. Oxford University Press.

Kopytoff, I., 1986. The Cultural Biography of Things: Commoditization as Process. In: A. Appadurai, ed., *The Social Life of Things: Commodities in Cultural Perspective*, 1 edition. Cambridge University Press.

Korosec-Serfaty, P., 1984. The home from attic to cellar. *Journal of Environmental Psychology*, 4(4), pp.303–321.

Kotler, P., 1991. *Marketing Management: Analysis, Planning, Implementation, & Control 7th Edition (Seventh Edition) 1991 Publication*. Prentice Hall.

Kotler, P. and Armstrong, G., 2009. *Principles of Marketing*. Pearson Education.

Kotler, P., Keller, K., Brady, D.M., Goodman, M. and Hansen, M.T., 2009. *Marketing Management*. 1st ed. Prentice Hall.

Kravets, O., 2012. On things and comrades. *ephemera: theory & politics in organization*, 13(2), pp.421–436.

Laros, F.J.M. and Steenkamp, J.-B.E.M., 2005. Emotions in consumer behavior: a hierarchical approach. *Journal of Business Research*, 58(10), pp.1437–1445.

Lastovicka, J.L. and Fernandez, K.V., 2005. Three Paths to Disposition: The Movement of Meaningful Possessions to Strangers. *Journal of Consumer Research*, 31(4), pp.813–823.

Leach, J.W. and Leach, E.R., 1983. *The Kula: New Perspectives on Massim Exchange*. CUP Archive.

Leclerc, F. and Schmitt, B.H., 1999. The Value of Time in the Context of Waiting and Delays. In: M. Holbrook, ed., *Consumer Value: A Framework for Analysis and Research*, 1st ed. Routledge.

Leclerc, F., Schmitt, B.H. and Dube, L., 1995. Waiting time and decision making: Is time like money? *Journal of Consumer Research*, pp.110–119.

Lederman, S. and Klatzky, R., 1990. Haptic exploration and object representation. In: M. Goodale, ed., *Vision and action: The control of grasping*. New Jersey: Ablex.

Leuthold, J.H., 1981. Taxation and the Consumption of Household Time. *Journal of Consumer Research*, 7(4), pp.388–394.

Levitt, T., 1960. Marketing Myopia. *Harvard Business Review*, 38(Jul-Aug), pp.24–47.

Levy, S., 1959. Symbols For Sale. *HArvard Business Review*, 37(4), pp.117–124.

Lewis, J.D. and Weigert, A.J., 1981. The Structures and Meanings of Social Time. *Social Forces*, 60(2), p.432.

Liljander, V. and Strandvik, T., 1997. Emotions in service satisfaction. *International Journal of Service Industry Management*, 8(2), pp.148–169.

Lindquist, J.D. and Kaufman-Scarborough, C., 2007. The Polychronic—Monochronic Tendency Model PMTS scale development and validation. *Time & Society*, 16(2–3), pp.253–285.

Litt, C.J., 1986. Theories of Transitional Object Attachment: An Overview. *International Journal of Behavioral Development*, 9(3), pp.383–399.

Liu, W. and Aaker, J., 2008. The Happiness of Giving: The Time-Ask Effect. *Journal of Consumer Research*, 35(3), pp.543–557.

Löfgren, M., 2005. Winning at the first and second moments of truth: an exploratory study. *Managing Service Quality*, 15(1), pp.102–115.

Lusch, R.F. and Vargo, S.L., 2006. *The Service-dominant Logic of Marketing: Dialog, Debate, And Directions*. M.E. Sharpe.

Lusch, R.F. and Vargo, S.L., 2014. *The Service-dominant Logic of Marketing: Dialog, Debate, and Directions*. Routledge.

Lynn Barber's Celebrity Masterclass, 2014/2015, 2014. *The Culture Show*. BBC Two. 24 Jul.

MacDonald, A.M., 1981. *Chambers Twentieth Century Dictionary*. Chambers.

Macdonald, E.K., Wilson, H., Martinez, V. and Toossi, A., 2011. Assessing value-in-use: A conceptual framework and exploratory study. *Industrial Marketing Management*, 40(5), pp.671–682.

Maclean, M., Harvey, C. and Stringfellow, L., 2014. Coming to Terms with the Past? Narrative, Metaphor and the Subjective Understanding of Transition. In: *Reimagining, Rethinking, Reshaping: Organizational Scholarship in Unsettled Times*. EGOS 2014. Rotterdam.

Mankiw, N., 2008. *Principles of Economics*. Cengage Learning.

March, J.G., 1978. Bounded Rationality, Ambiguity, and the Engineering of Choice. *The Bell Journal of Economics*, 9(2), pp.587–608.

Marmorstein, H., Grewal, D. and Fishe, R.P.H., 1992. The Value of Time Spent in Price-Comparison Shopping: Survey and Experimental Evidence. *Journal of Consumer Research*, 19(1), pp.52–61.

Marshall, D., 2005. Food as ritual, routine or convention. *Consumption Markets & Culture*, 8(1), pp.69–85.

Marx, K., 1859. *A Contribution to the Critique of Political Economy*. Progress Publishers, Moscow.

Marx, K., 1867. *Capital: v. 1: A Critique of Political Economy*. Dover Publications Inc.

Marx, K., 1930. *Capital: (a Critique of Political Economy)*. J.M. Dent & sons, Limited.

Mattila, A.S. and Wirtz, J., 2004. Consumer complaining to firms: the determinants of channel choice. *Journal of Services Marketing*, 18(2), pp.147–155.

Mattsson, J., 1991. *Better Business by the ABC of Values*. Studentlitteratur.

Maugham, W.S., 1944. *The razor's edge: a novel*. Doubleday, Doran & Co., Inc.

McCracken, G., 1986. Culture and consumption: A theoretical account of the structure and movement of the cultural meaning of consumer goods. *Journal of consumer research*, 13(1), pp.71–84.

McCracken, G., 1988a. *Culture and Consumption: New Approaches to the Symbolic Character of Consumer Goods and Activities*. 1st Edition edition ed. Bloomington: John Wiley & Sons.

McCracken, G., 1988b. *The Long Interview*. Sage Publications, Inc.

McCracken, G.D., 1990. *Culture and Consumption: New Approaches to the Symbolic Character of Consumer Goods and Activities*. Indiana University Press.

McDonald, W.J., 1994. Time use in shopping: The role of personal characteristics. *Journal of Retailing*, 70(4), pp.345–365.

McGrath, M.A., 2004. The Evolution, Transformation, and Demise of a Ritual: The Case of May Day. In: C.C. Otnes and T.M. Lowrey, eds., *Contemporary Consumption Rituals: A Research Anthology*. Taylor & Francis, pp.83–98.

McGuire, A., Henderson, J. and Mooney, G.H., 1988. *The economics of health care an introductory text*. London; New York: Routledge & Kegan Paul.

McIntosh, W.D. and Schmeichel, B., 2004. Collectors and Collecting: A Social Psychological Perspective. *Leisure Sciences*, 26(1), pp.85–97.

McKechnie, S. and Tynan, C., 2006. Social meanings in Christmas consumption: an exploratory study of UK celebrants' consumption rituals. *Journal of Consumer Behaviour*, 5(2), pp.130–144.

Mctaggart, J.E., 1908. I.—The Unreality of Time. *Mind*, XVII(4), pp.457–474.

Menefee, J.A., 1982. The Demand for Consumption Time: A Longitudinal Perspective. *Journal of Consumer Research*, 8(4), pp.391–397.

Meyers-Levy, J. and Maheswaran, D., 1992. When Timing Matters: The Influence of Temporal Distance on Consumers' Affective and Persuasive Responses. *Journal of Consumer Research*, 19(3), pp.424–433.

Miller, D., 2009. *The Comfort of Things*. Reprint edition ed. Cambridge, UK ; Malden, MA: Polity Press.

Miron-Shatz, T., 2009. Evaluating multiepisode events: Boundary conditions for the peak-end rule. *Emotion*, 9(2), pp.206–213.

Mitchell, R.C. and Carson, R.T., 1989. *Using Surveys to Value Public Goods: The Contingent Valuation Method*. Resources for the Future.

Moghimi, Y., 2013. The Objects of Desire: A Cultural Case Study in Hoarding. *Anthropology*, [online] 1(3). Available at: <http://www.omicsonline.org/the-objects-of-desire-a-cultural-case-study-in-hoarding-2332-0915.1000109.php?aid=20450> [Accessed 1 Jul. 2016].

Mogilner, C. and Aaker, J., 2009. 'The Time vs. Money Effect': Shifting Product Attitudes and Decisions through Personal Connection. *Journal of Consumer Research*, 36(2), pp.277–291.

Monga, A. and Saini, R., 2009. Currency of Search: How Spending Time on Search is Not the Same as Spending Money. *Journal of Retailing*, 85(3), pp.245–257.

Montgomery, N.V. and Unnava, H.R., 2009. Temporal Sequence Effects: A Memory Framework. *Journal of Consumer Research*, 36(1), pp.83–92.

Moore, G.E., 1993. *Principia Ethica*. 2nd ed. Cambridge University Press.

Moore, W.E., 1963. *Man, time, and society*. Wiley.

Morse, J.M., Stern, P.N., Corbin, J.M., Charmaz, K.C., Bowers, B. and Clarke, A.E., 2008. *Developing Grounded Theory: The Second Generation*. 1 edition ed. Walnut Creek, Calif: Left Coast Press.

Muehling, D.D., Sprott, D.E. and Sprott, D.E., 2004. THE POWER OF REFLECTION: An Empirical Examination of Nostalgia Advertising Effects. *Journal of Advertising*, 33(3), pp.25–35.

Murphy, P.E. and Enis, B.M., 1986. Classifying Products Strategically. *Journal of Marketing*, 50(3), pp.24–42.

Murray, S.B., 2003. A spy, a shill, a go-between1, or a sociologist: unveiling the 'observer'in participant observer. *Qualitative Research*, 3(3), pp.377–395.

Musson, G., 2004. Life Histories. In: C. Cassell and G. Symon, eds., *Essential Guide to Qualitative Methods in Organizational Research*. SAGE, pp.34–44.

Myrdal, K.G. and Wicksell, K., 1962. *Monetary Equilibrium*. Kelley.

Nagel, T., 1989. *The View From Nowhere*. Oxford University Press.

Nonis, S.A., Teng, J.K. and Ford, C.W., 2005. A cross-cultural investigation of time management practices and job outcomes. *International Journal of Intercultural Relations*, 29(4), pp.409–428.

Normann, R., 1984. *Service Management: Strategy and Leadership in Service Businesses*. Wiley.

Novak, T.P., Hoffman, D.L. and Yung, Y.-F., 2000. Measuring the Customer Experience in Online Environments: A Structural Modeling Approach. *Marketing Science*, 19(1), pp.22–42.

Nowlis, S.M., Mandel, N. and McCabe, D.B., 2004. The Effect of a Delay between Choice and Consumption on Consumption Enjoyment. *Journal of Consumer Research*, 31(3), pp.502–510.

Nuttle, M., 2008. *Moment Of Truth*. Charisma Media.

Oakley, A., 1999. Paradigm wars: some thoughts on a personal and public trajectory. *International Journal of Social Research Methodology*, 2(3), pp.247–254.

Okada, E.M., 2005. Justification Effects on Consumer Choice of Hedonic and Utilitarian Goods. *Journal of Marketing Research (JMR)*, 42(1), pp.43–53.

Okada, E.M. and Hoch, S.J., 2004. Spending Time versus Spending Money. *Journal of Consumer Research*, 31(2), pp.313–323.

Oliver, R.L., 1993. Cognitive, affective, and attribute bases of the satisfaction response. *Journal of consumer research*, pp.418–430.

Otnes, C. and Lowrey, T.M. eds., 2004. *Contemporary consumption rituals: a research anthology*. Marketing and consumer psychology series. Mahwah, N.J: Lawrence Erlbaum Associates.

Oxford dictionary, 2015. *time - definition of time in English from the Oxford dictionary*. [online] Available at: <http://www.oxforddictionaries.com/definition/english/time> [Accessed 17 Aug. 2015].

Parsons, L., 2008. Thompson's Rubbish Theory: exploring the practices of value creation. *European Advances in Consumer Research*, 8(390), p.3.

Passman, R.H. and Weisberg, P., 1975. Mothers and blankets as agents for promoting play and exploration by young children in a novel environment: The effects of social and nonsocial attachment objects. *Developmental Psychology*, 11(2), pp.170–177.

Pearce, P.S. and Pearce, S.M., 1997. *Collecting in Contemporary Practice*. SAGE.

Peasnell, K.V., 1978. Statement of Accounting Theory and Theory Acceptance. *Accounting and Business Research*, 8(31), pp.217–225.

Peñaloza, L., 2001. Consuming the American West: Animating Cultural Meaning and Memory at a Stock Show and Rodeo. *Journal of Consumer Research*, 28(3), pp.369–398.

Peñaloza, L. and Mish, J., 2011. The nature and processes of market co-creation in triple bottom line firms: Leveraging insights from consumer culture theory and service dominant logic. *Marketing Theory*, 11(1), pp.9–34.

Pentland, W.E., Harvey, A.S., Lawton, M.P. and McColl, M.A., 2011. *Time use research in the social sciences*. New York; London: Springer.

Pfeffer, J. and DeVoe, S.E., 2009. Economic evaluation: The effect of money and economics on attitudes about volunteering. *Journal of Economic Psychology*, 30(3), pp.500–508.

Pieters, R.G., 1991. Changing Garbage Disposal Patterns of Consumers: Motivation, Ability, and Performance. *Journal of Public Policy & Marketing*, 10(2).

Pine, I. and Gilmore, J.H., 1998. Welcome To The Experience Economy. *Harvard Business Review*, 76(4), pp.97–105.

Piron, F., 2006. China's changing culture: rural and urban consumers' favorite things. *Journal of Consumer Marketing*, 23(6), pp.327–334.

Plato, 2008a. *Protagoras*. [online] Translated by B. Jowett. Project Gutenberg. Available at: <http://www.gutenberg.org/ebooks/1591>.

Plato, 2008b. *Timaeus*. [online] Translated by B. Jowett. Project Gutenberg. Available at: <http://www.gutenberg.org/ebooks/1591>.

Posner, R.A., 1973. An Economic Approach to Legal Procedure and Judicial Administration. *The Journal of Legal Studies*, 2(2), pp.399–458.

Potter, J. and Hepburn, A., 2007. Life is out there: a comment on Griffin. *Discourse Studies*, 9(2), pp.276–282.

Price, L.L., Arnould, E.J. and Folkman Curasi, C., 2000. Older Consumers' Disposition of Special Possessions. *Journal of Consumer Research*, 27(2), pp.179–201.

Proctor & Gamble plc, 2006. *Proctor & Gamble Annual Report 2006*. [online] Available at: <http://www.pg.com/en_US/downloads/investors/annual_reports/2006/pg2006annualreport.pdf> [Accessed 15 May 2014].

Proust, M., 1913. *Remembrance of Things Past: Volume. 1*. New Ed edition ed. Hertfordshire: Wordsworth Editions Ltd.

Pufendorf, S., Adams, J. and Boston Public Library (John Adams Library) BRL, 1672. *Samuelis Pufendorfij De jure naturae et gentium libri octo*. [online] Londini Scanorum : Sumtibus Adami Junghans iprimebat Vitus Haberegger ... Available at: <http://archive.org/details/samuelispufendor1672pufe> [Accessed 8 Aug. 2012].

Rajagopal, P. and Rha, J.-Y., 2009. The mental accounting of time. *Journal of Economic Psychology*, 30(5), pp.772–781.

Ramachandran, V.S. and Blakeslee, S., 1999. *Phantoms in the Brain: Human Nature and the Architecture of the Mind*. New Ed edition ed. London: Fourth Estate.

Rapley, T.J., 2001. The art(fulness) of open-ended interviewing: some considerations on analysing interviews. *Qualitative Research*, 1(3), pp.303–323.

Reardon, J. and McCorkle, D.E., 2002. A consumer model for channel switching behavior. *International Journal of Retail & Distribution Management*, 30(4), pp.179–185.

Ricardo, D., 1817. *On the principles of political economy, and taxation*. J. Murray.

Rick, S. and Loewenstein, G., 2008. Intangibility in intertemporal choice. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 363(1511), pp.3813–3824.

Rick, S.I., Cryder, C.E. and Loewenstein, G., 2008. Tightwads and Spendthrifts. *Journal of Consumer Research*, 34(6), pp.767–782.

Robinson, J.P., 1997. *Time for Life: The Surprising Ways Americans Use Their Time*. Penn State Press.

Rokeach, M., 1973. *The Nature of Human Values*. The Free Press.

Rokeach, M., 1979. *Understanding Human Values: Individual and Societal*. Simon & Schuster.

Rook, D.W., 1984. Ritual Behavior and Consumer Symbolism. *NA - Advances in Consumer Research Volume 11*.

Rook, D.W., 1985. The ritual dimension of consumer behavior. *Journal of Consumer Research*, pp.251–264.

Rook, D.W., 1987. Modern Hex Signs and Symbols of Security. In: J. Umiker-Sebeok, ed., *Marketing and Semiotics: New Directions in the Study of Signs for Sale*. Walter de Gruyter.

Roseman, I.J., 1996. Appraisal Determinants of Emotions: Constructing a More Accurate and Comprehensive Theory. *Cognition & Emotion*, 10(3), pp.241–278.

Roster, C.A., 2001. Letting Go: the Process and Meaning of Dispossession in the Lives of Consumers. *NA - Advances in Consumer Research Volume 28*. [online] Available at: <http://acrwebsite.org/volumes/8537/volumes/v28/NA-28> [Accessed 1 Jul. 2016].

Roth, A.V. and Menor, L.J., 2003. Insights into service operations management: a research agenda. *Production and Operations management*, 12(2), pp.145–164.

Rust, R., 1999. Automating Service. *Journal of Service Research*, 2(1), pp.3–3.

Saini, R. and Monga, A., 2008. How I Decide Depends on What I Spend: Use of Heuristics Is Greater for Time than for Money. *Journal of Consumer Research*, 34(6), pp.914–922.

Saldaña, J., 2012. *The Coding Manual for Qualitative Researchers*. 2 edition ed. Los Angeles: SAGE Publications Ltd.

Sampson, S.E., 2015. Value Paradoxes and the Time Value of Value. *Service Science*, 7(3), pp.149–162.

Sanchez-Fernandez, R. and Iniesta-Bonillo, M.A., 2007. The concept of perceived value: a systematic review of the research. *Marketing Theory*, 7(4), pp.427–451.

Sánchez-Fernández, R., Iniesta-Bonillo, M.Á. and Holbrook, M.B., 2009. The conceptualisation and measurement of consumer value in services. *International Journal of Market Research*, 51(1), pp.93–113.

Saunders, M., Lewis, P. and Thornhill, A., 2009. *Research Methods for Business Students*. Pearson Education.

Schank, R.C., 1999. *Dynamic Memory Revisited*. 2 edition ed. Cambridge ; New York: Cambridge University Press.

Schepers, D.H. and Rosen, H., 2004. Moment of Truth: A Whistleblower's Dilemma in the Financial Services Industry. *Journal of Behavioral & Applied Management*, 6(1), pp.82–87.

Schindler, R.M. and Holbrook, M.B., 2003. Nostalgia for Early Experience as a Determinant of Consumer Preferences. *Psychology & Marketing*, 20(4), pp.275–302.

Schouten, J.W. and McAlexander, J.H., 1995. Subcultures of Consumption: An Ethnography of the New Bikers. *Journal of Consumer Research*, 22(1), pp.43–61.

Schouten, J.W., McAlexander, J.H. and Koenig, H.F., 2007. Transcendent customer experience and brand community. *Journal of the Academy of Marketing Science*, 35(3), pp.357–368.

Schroeder, J.E., 2005. *Visual Consumption*. Psychology Press.

Schroeder, J.E. and Borgerson, J.L., 2003. Dark desires: Fetishism, ontology and representation in contemporary advertising. *Sex in advertising: Perspectives on the erotic appeal*, pp.65–89.

Sedikides, C., Wildschut, T., Routledge, C., Arndt, J., Hepper, E.G. and Zhou, X., 2015. To Nostalgize. In: *Advances in Experimental Social Psychology*. Elsevier, pp.189–273.

Self Storage Association (US), 2013. *SSA | 2013 SSA Fact Sheet*. [online] Available at: <http://www.selfstorage.org/ssa/content/navigationmenu/aboutssa/factsheet/> [Accessed 9 Apr. 2014].

Shankar, A., Elliott, R. and Fitchett, J.A., 2009. Identity, consumption and narratives of socialization. *Marketing Theory*, 9(1), pp.75–94.

Shankar, A., Elliott, R. and Goulding, C., 2001. Understanding consumption: contributions from a narrative perspective. *Journal of Marketing Management*, 17(3–4), pp.429–453.

Shaw, E.H., 2005. A history of schools of marketing thought. *Marketing Theory*, 5(3), pp.239–281.

Sherman, E. and Newman, E.S., 1977. The Meaning of Cherished Personal Possessions for the Elderly. *The International Journal of Aging and Human Development*, 8(2), pp.181–192.

Sheth, J.N., Gardner, D.M. and Garrett, D.E., 1988. *Marketing Theory: Evolution and Evaluation*. 1 edition ed. New York: Wiley.

Sheth, J.N., Newman, B.I. and Gross, B.L., 1991. Why we buy what we buy: a theory of consumption values. *Journal of business research*, 22(2), pp.159–170.

Shores, K. and Scott, D., 2007. The relationship of individual time perspective and recreation experience preferences. *Journal of Leisure Research*, 39(1), pp.28–59.

Shove, E., Trentmann, F. and Wilk, R., 2009. *Time, Consumption and Everyday Life: Practice, Materiality and Culture*. Berg.

Shukaitis, S., 2014. Can the object be a comrade? *ephemera: theory & politics in organization*, 13(2), pp.437–444.

Siggelkow, N., 2007. Persuasion with case studies. *Academy of Management Journal*, 50(1), pp.20–24.

Silverman, D., 2007. *A Very Short, Fairly Interesting and Reasonably Cheap Book about Qualitative Research*. Sage Publications Ltd.

Smith, A., 1776. *An Inquiry Into the Nature and Causes of the Wealth of Nations*. G. Bell and Sons.

Smith, J. and Colgate, M., 2007. Customer Value Creation: A Practical Framework. *The Journal of Marketing Theory and Practice*, 15(1), pp.7–23.

Sobh, R., Belk, R.W. and Wilson, J.A.J., 2013. Islamic Arab hospitality and multiculturalism. *Marketing Theory*, 13(4), pp.443–463.

Soman, D., 1998. The Illusion of Delayed Incentives: Evaluating Future Effort-Money Transactions. *Journal of Marketing Research*, 35(4), pp.427–437.

Soman, D., 2001. The mental accounting of sunk time costs: why time is not like money. *Journal of Behavioral Decision Making*, 14(3), pp.169–185.

Soman, D., Ainslie, G., Frederick, S., Li, X., Lynch, J., Moreau, P., Mitchell, A., Read, D., Sawyer, A., Trope, Y., Wertenbroch, K. and Zauberman, G., 2005. The Psychology of Intertemporal Discounting: Why are Distant Events Valued Differently from Proximal Ones? *Marketing Letters*, 16(3), pp.347–360.

Sorokin, P.A., 1964. *Sociocultural Causality, Space, Time: A Study of Referential Principles of Sociology and Social Science*. Russell & Russell.

Stanovich, K., 1990. A call for an end to the paradigm wars in reading research. *Journal of Literacy Research*, 22(3), pp.221–231.

Stephan, E., Sedikides, C. and Wildschut, T., 2012. Mental travel into the past: Differentiating recollections of nostalgic, ordinary, and positive events. *European Journal of Social Psychology*, 42(3), pp.290–298.

Stephenson, M.A., 1972. The Paradox of Value: A Suggested Interpretation. *History of Political Economy*, 4(1), pp.127–139.

Storm, C. and Storm, T., 1987. A taxonomic study of the vocabulary of emotions. *Journal of Personality and Social Psychology*, 53(4), p.805.

Strauss, A. and Corbin, J.M., 1990. *Basics of qualitative research: Grounded theory procedures and techniques*. Thousand Oaks, CA, US: Sage Publications, Inc.

Suddendorf, T. and Corballis, M.C., 2007. The Evolution of Foresight: What Is Mental Time Travel, and Is It Unique to Humans? *Behavioral and Brain Sciences*, 30(3), pp.299–313.

Sweeney, J.C. and Soutar, G.N., 2001. Consumer perceived value: The development of a multiple item scale. *Journal of Retailing*, 77(2), pp.203–220.

Szalai, A., 1972. *The use of time: daily activities of urban and suburban populations in twelve countries.* Mouton.

Tangney, J.P., 1990. Assessing individual differences in proneness to shame and guilt: development of the Self-Conscious Affect and Attribution Inventory. *Journal of personality and social psychology*, 59(1), p.102.

Tangney, J.P., 1999. The self-conscious emotions: Shame, guilt, embarrassment and pride. *Handbook of cognition and emotion*, pp.541–568.

Taylor, C., 1992. *Sources of the Self: The Making of the Modern Identity*. Cambridge University Press.

Tense Watches, 2013. Family Traditions: Watches As Treasured Family Heirlooms. *Tense Wooden Watches*. Available at: <https://tensewatch.com/family-traditions-watches-treasured-family-heirlooms/> [Accessed 11 Feb. 2015].

Tetreault, M.A.S. and Iii, R.E.K., 1990. Ritual, Ritualized Behavior, and Habit: Refinements and Extensions of the Consumption Ritual Construct. *NA - Advances in Consumer Research Volume 17*. [online] Available at: <http://acrwebsite.org/volumes/6991/volumes/v17/NA-17>.

The Freecycle Network, 2015. *The Freecycle Network*. [online] Available at: <https://www.freecycle.org/> [Accessed 4 Feb. 2015].

Thompson, M., 1979. *Rubbish Theory: The Creation and Destruction of Value*. Oxford ; New York: Oxford University Press.

Turkle, S. ed., 2011. *Evocative Objects: Things We Think With*. Reprint edition ed. Cambridge, Mass.: MIT Press.

Umesh, U.N., Pettit, K.L. and Bozman, C.S., 1989. Shopping model of the time-sensitive consumer. *Decision Sciences*, 20(4), pp.715–729.

University of Exeter, 2013. *University of Exeter Ethics Policy*.

Unruh, D.R., 1976. The Funeralization Process: Toward a model of social time. *Mid-American Review of Sociology*, pp.9–25.

Urquhart, C., 2012. *Grounded Theory for Qualitative Research: A Practical Guide*. SAGE.

Urry, J., 1993. *Before Social Anthropology: Essays on the History of British Anthropology*. Psychology Press.

Ustuner, T., Ger, G. and Holt, D.B., 2000. Consuming Ritual: Reframing the Turkish Henna-Night Ceremony. *NA - Advances in Consumer Research Volume 27*. [online] Available at: <http://acrwebsite.org/volumes/8389/volumes/v27/NA-27>.

Usunier, J.-C. and Valette-Florence, P., 2007. The Time Styles Scale: A review of developments and replications over 15 years. *Time & Society*, 16(2–3), pp.333–366.

Usunier, J.-C.G. and Valette-Florence, P., 1994. Perceptual Time Patterns (`Time-Styles') A Psychometric Scale. *Time & Society*, 3(2), pp.219–241.

van Bruggen, G.H., Antia, K.D., Jap, S.D., Reinartz, W.J. and Pallas, F., 2010. Managing Marketing Channel Multiplicity. *Journal of Service Research*, 13(3), pp.331–340.

Vargo and Lusch, R., 2011. Stepping aside and moving on: a rejoinder to a rejoinder. *European Journal of Marketing - EUR J MARK*, 45(7/8), pp.1319–1321.

Vargo, S.L., 2011. On marketing theory and service-dominant logic: Connecting some dots. *Marketing Theory*, 11(1), pp.3–8.

Vargo, S.L., 2015. *From Axioms to Business Models: Foundations and Extensions Of Service-Dominant Logic*. [online] Available at: <http://www.sdlogic.net/uploads/2/7/3/5/2735531/turku_forum_on_sdl_2015.pdf> [Accessed 23 Jul. 2015].

Vargo, S.L. and Akaka, M.A., 2009. Service-Dominant Logic as a Foundation for Service Science: Clarifications. *Service Science*, 1(1), pp.32–41.

Vargo, S.L. and Akaka, M.A., 2012. Value Cocreation and Service Systems (Re)Formation: A Service Ecosystems View. *Service Science*, 4(3), pp.207–217.

Vargo, S.L. and Lusch, R.F., 2004. Evolving to a New Dominant Logic for Marketing. *Journal of Marketing*, 68(1), pp.1–17.

Vargo, S.L. and Lusch, R.F., 2008. Service-dominant logic: continuing the evolution. *Journal of the Academy of Marketing Science*, 36(1), pp.1–10.

Vargo, S.L., Maglio, P.P. and Akaka, M.A., 2008. On value and value co-creation: A service systems and service logic perspective. *European Management Journal*, 26(3), pp.145–152.

Vargo, S.L., Wieland, H. and Akaka, M.A., 2015. Innovation through institutionalization: A service ecosystems perspective. *Industrial Marketing Management*, 44, pp.63–72.

Veblen, T., 1899. *The Theory of the Leisure Class*. Editions Artisan Devereaux.

Venkatesan, M. and Anderson, B.B., 1985. Time and Consumer Behavior: A Historical Perspective. In: J.N. Sheth and C.T. Tan, eds., *Historical Perspective in Consumer Research -- National and International Perspectives: Proceedings of the Association for Consumer Research International Meeting in Singapore, July 18-20 1985*. School of Management, National University of Singapore.

Venkatesh, A. and Penaloza, L., 2014. The value of value in CCT. *Marketing Theory*, 14(1), pp.135–138.

Verhoef, P.C., Antonides, G. and Hoog, A.N. de, 2004. Service Encounters as a Sequence of Events The Importance of Peak Experiences. *Journal of Service Research*, 7(1), pp.53–64.

von Neumann, J. and Morgenstern, O., 1947. *Theory of games and economic behavior (2d rev. ed.)*. Princeton, NJ, US: Princeton University Press.

Walker, D. and Myrick, F., 2006. Grounded theory: an exploration of process and procedure. *Qualitative Health Research*, 16(4), pp.547–559.

Wallendorf, M. and Arnould, E.J., 1988. ‘My Favorite Things’: A Cross-Cultural Inquiry into Object Attachment, Possessiveness, and Social Linkage. *Journal of Consumer Research*, 14(4), pp.531–547.

Walter, D. and Franks, M., 2002. *The Life Laundry: How to De-junk Your Life*. 1st Paperback Edition edition ed. London: BBC Books.

Walz, M., Hingston, S. and Andéhn, M., 2014. The magic of ethical brands: Interpassivity and the thievish joy of delegated consumption. *Ephemera: Theory and Politics in Organization*, 14(1), pp.57–80.

Wang, Y., Lo, H.P., Chi, R. and Yang, Y., 2004. An integrated framework for customer value and customer-relationship-management performance: a customer-based perspective from China. *Managing Service Quality: An International Journal*, 14(2/3), pp.169–182.

Warde, A., 2005. Consumption and Theories of Practice. *Journal of Consumer Culture*, 5(2), pp.131–153.

Watters, M., 2007. *Moment of Truth*. Lulu.com.

Weiner, A.B., 1985. inalienable wealth. *American Ethnologist*, 12(2), pp.210–227.

Weiner, A.B., 1994. cultural difference and the density of objects. *American Ethnologist*, 21(2), pp.391–403.

Westbrook, R.A. and Oliver, R.L., 1991. The dimensionality of consumption emotion patterns and consumer satisfaction. *Journal of consumer research*, pp.84–91.

Wildschut, T., Sedikides, C., Arndt, J. and Routledge, C., 2006. Nostalgia: Content, Triggers, Functions. *Journal of Personality and Social Psychology*, 91(5), pp.975–993.

Winnicott, D.W., 1953. Transitional Objects and Transitional Phenomena—A Study of the First Not-Me Possession1. *International Journal of Psycho-Analysis*, 34, pp.89–97.

Winnicott, D.W., 1969. Transitional objects and transitional phenomena. A study of the first not-me possession. *Psyche*, 23(9), pp.666–682.

Wittmann, M., 2009. The Inner Experience of Time. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 364(1525), pp.1955–1967.

Woodall, T., 2003. Conceptualising ‘value for the customer’: an attributional, structural and dispositional analysis. *Academy of marketing science review*, 12(1), pp.1–42.

Woodruff, R.B., 1997. Customer Value: The Next Source for Competitive Advantage. *Journal of the Academy of Marketing Science*, 25(2), p.139.

Woodruff, R.B. and Flint, D.J., 2006. Marketing’s service-dominant logic and customer value. In: *The ServiceDominant Logic of Marketing Dialog Debate and Directions*. ME Sharp Inc, pp.189–195.

Woodward, M.N. and Holbrook, M.B., 2013. Dialogue on some concepts, definitions and issues pertaining to ‘consumption experiences’. *Marketing Theory*, 13(3), pp.323–344.

Yale, L. and Venkatesh, A., 1986. Toward the Construct Convenience in Consumer Research. *Advances in Consumer Research*, 13(1), pp.403–408.

Young, M.M., 1991. Disposition of possessions during role transitions. *Advances in consumer research*, 18(1), pp.33–39.

Young, M.M. and Wallendorf, M., 1989. Ashes to ashes, dust to dust: Conceptualizing consumer disposition of possessions. In: *Proceedings of the AMA winter educator's conference*. pp.33–39.

Zauberman, G., Kim, B.K., Malkoc, S.A. and Bettman, J.R., 2009. Discounting time and time discounting: Subjective time perception and intertemporal preferences. *Journal of Marketing Research*, 46(4), pp.543–556.

Zeithaml, V.A., 1988. Consumer Perceptions of Price, Quality, and Value: A Means-End Model and Synthesis of Evidence. *The Journal of Marketing*, 52(3), pp.2–22.

Zerubavel, 1979. *Patterns of Time in Hospital Life*. Chicago: University of Chicago Press.

Zerubavel, E., 1982. The standardization of time: a sociohistorical perspective. *American Journal of Sociology*, pp.1–23.

Zimbardo, P. and Boyd, J., 2009. *The Time Paradox: The New Psychology of Time That Will Change Your Life*. Free Press.

Zimbardo, P.G. and Boyd, J.N., 1999. Putting time in perspective: A valid, reliable individual-differences metric. *Journal of Personality and Social Psychology*, 77(6), pp.1271–1288.