

The Ordinary Management and its practices: the case of the Will Coffee Shop

A Gestão Ordinária e suas práticas: o caso da Cafeteria Will Coffee

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Abstract

This paper aims to contribute to the understanding of the concept of ordinary management (Carrieri, Perdigão & Aguiar, 2014) through the study of a small family organization, Will Coffee Shop. Ordinary management is not presented as an alternative management “model” or a formal research method, but as a criticism of mainstream managerial models and postulates that seek to simplify the complex reality of the socio-organizational environment. In using as a case study a coffee shop opened in a working-class neighborhood of Contagem (MG), whose peculiarities have brought its story to the public eye, reported in several specialized media outlets, the paper seeks to highlight and emphasize aspects routinely repressed, despised or erased from complex narratives that do not fit into the usual models, such as spontaneity, non-planning and improvisation. It is concluded that ordinary management contributes to the area of Organizational Studies by enabling the recovery of other management experiences, giving voice to common “subjects” and taking an interest in their stories, discourses and practices, reclaiming their right to be viewed as managers and producers of knowledge.

Resumo

O presente artigo tem por objetivo contribuir para o entendimento do conceito de gestão ordinária (Carrieri, Perdigão & Aguiar, 2014), por meio do estudo de uma pequena organização familiar; a Cafeteria Will Coffee. A gestão ordinária não é apresentada como um ‘modelo’ alternativo de gestão, tampouco como um método formal de pesquisa, mas como uma crítica aos modelos e postulados gerenciais dominantes, que buscam simplificar a realidade complexa do ambiente sócio-organizacional. Ao tomar como caso de estudo uma cafeteria aberta em um bairro operário de Contagem (MG), cujas peculiaridades tornaram sua história pública, noticiada em diversos veículos da mídia jornalística e especializada, buscou-se evidenciar e ressaltar aspectos rotineiramente silenciados, desprezados, ou apagados das complexas narrativas que não cabem nos modelos habituais, como a espontaneidade, o não planejamento e a improvisação. Conclui-se que a gestão ordinária colabora com a área de Estudos Organizacionais ao possibilitar a recuperação de outras experiências de gestão, visibilizando aos ‘sujeitos’ comuns e se interessando por suas histórias, discursos, e práticas, recuperando o direito de eles serem vistos como gestores e produtores de conhecimento.

Practical Implications

The work of accountants, analysts, experts and consultants is stigmatized in roles defined as adequate by mainstream management models. This paper starts out from a critical view aimed at deconstructing such assumptions with an in-depth analysis of the concept of “ordinary management” to reveal the daily life of the organization and its professionals. In doing so, it destigmatizes the roles of super decision makers and suggests that common individuals, responsible for the organization’s daily routine, should be observed.

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1 INTRODUCTION

Ordinary management refers to management carried out “in the routine of ordinary, small businesses, and is a social and cultural practice composed of multiple codes, reference points and personal and relational interests” (Carrieri, Perdigão & Aguiar, 2014, p. 700).

Such management is carried out by ordinary people, “people with no history” as defined by Martins (2008), with their various ways of practice and knowledge that sometimes go against pre-established models, supposedly “universal” for any subject and reality (Carrieri, Perdigão & Aguiar, 2014). As an example we can mention authors such as Philip Kotler in marketing, Michael Porter in organizational strategy or Peter Drucker in business management, who conceive so-called universal models that often do not fit the reality of common business managers (Micklethwait & Wooldridge, 1998).

In this sense, ordinary management is a possible criticism of managerial models institutionalized by mainstream Business Administration and Accounting Sciences, of what Wood Jr. and Paula (2002a, 2002b) called pop-management. The discourses of such models defend knowledge that is considered pure, neutral, absolute and universal (Mattos, 2009; Bertero et al., 2013). It criticizes the mainstream perpetuated by editors and authors, gurus and analysts, called “major literature” (Deleuze & Guattari, 1978) in management, which spreads forms of thinking that conceal and suppress a complex routine comprising combinations of non-rational actions (Foucault, 1987; Didi-Huberman, 2011) or subversive ways of thinking.

Moreover, ordinary management criticizes the functionalist view of organizations, in which procedures must be standardized and conform to rules, sometimes far from the concrete reality of the executors. Such a view does not consider that standardization may be incompatible with the diversity of existing organizations, which differ in form, structure, people, context and history (Carrieri, Perdigão & Aguiar, 2014; Carneiro & Barros, 2017; Barros et al., 2011).

The search for standardization follows the logic of the adoption and implementation of similar kinds of knowledge (Corbett-Etchevers & Mounoud, 2011). However, the “management” discourse is not consumed as its producers conceive it (Micklethwait & Wooldridge, 1998; Corbett-Etchevers & Mounoud, 2011). Just as readers of a book may interpret the author’s work in multiple ways according to their cultural and social repertoire, individuals in organizations internalize and decode conveyed messages in different ways, interacting differently with discourses, techniques and practices adopted by the senior management, expanding the possibilities of the work routine. With this argument, we do not intend to disregard the influence that structures exert on the social construction of reality (Berger & Luckmann, 2011), but rather to emphasize that, even with such influence, there is a range of ways of thinking, interpreting and doing, of submitting and resisting, rendering the organizational routine more dynamic and opening a diversity of options in its forms of practice.

Therefore, we do not agree with the determinist perspective of structuralism, although we do recognize that these structures, created by the actual social body, exert influence in society as much as they are influenced and modified by it over time. Individuals in organizations use, transform and give new meanings to (old) ideas and create their own managerial practices.

Reality is built by and results from historical and social processes. An individual’s reality stems from discursive regimes that build propositions by means of a set of rules (Foucault, 1987). Such discursive regimes change over time and are multiple, with specific historically and culturally constructed rules” (Pinheiro, Carrieri & Joaquim, 2013). Therefore, the study of management requires recognizing a historical character of concepts and categories and accepting the transience of knowledge (Carneiro & Barros, 2017; Wanderley, Barros, Costa & Carrieri, 2017; Barros & Carrieri, 2015), since “truths” are located in space and time and “assertions of truth” are not universal.

The management of organizations would then be a multiple phenomenon, which includes as participants of these organizations the “least remembered” individuals (Carvalho, 2006), those we call here common subjects. These individuals generate and use so-called popular knowledge, with their own practices of organizing activities in their small business ventures. However, compared to the procedures described as “adequate” in the functionalist view, they are stigmatized and labeled as amateur, improvised, unprofessional and lacking in credibility (Carvalho, 2006, Xavier, Barros, Cruz & Carrieri, 2012; Barros & Carrieri). Despite the functionalist pressure, some of these individuals manage their business by preserving practices and traditions (Carvalho, 2006), while others create their own alternatives to innovate everyday practices. Neither of these possibilities may have links with the mainstream functionalist management model (Carvalho, 2006; Carrieri, Perdigão & Aguiar, 2014).

The instrumental rationality of fields such as Business Administration, Accounting, Economics and Law dominates other forms constructed in society (Ramos, 1981; Benjamin, 2006). We start out from the concept of ordinary management, performed by common subjects and their daily survival strategies and tactics (De Certeau, 1994; De Certeau, Giardi & Mayol, 1996), to present a new perspective to analyze management practices. To this end, we present in this paper the real case of a small family organization and study it from the perspective of ordinary management, evidencing its points of non-identification with functionalist postulates.

2 INTRODUCTION TO ORDINARY MANAGEMENT OF DAILY LIFE

The everyday aspect of life has been used as a theoretical, methodological and even epistemological background in several fields of study. In a way, its use in history as of the 20th century brought to light various possibilities for reflection and appropriation in several areas. Within history, for example, we see the replacement of a single, contemplative and universal history, which in a way reflected particular histories of certain privileged segments, by a history that seeks to appreciate the subjective wealth of the various circumstances of life (Del Priore, 1997; Guarinello, 2004).

The study of daily life as a “minor literature” is opposed to the so-called mainstream, or “major literature,” and therefore assumes a critical posture according to the post-structuralist approach that guides the authors of this work. In this approach, the focus is on the routine of people who do not occupy important positions or wield special power, or who do not belong to privileged social classes and segments. It addresses the everyday life of the common man rather than grand issues such as the strategies of leaders and executives. It should be emphasized that the intention here is not to universalize the management of daily life, but to investigate how this management works, what it can do, what it produces in knowledge and practices that enable the survival of businesses and families.

Understanding everyday management brings to light the actions, gestures and words of common or ordinary subjects (Martins, 2008). Rather than great narratives and histories outlined as universal, or rather than typified models of “Man,” what is observed is the common subject. This makes it possible to understand how this common subject manages his own ventures and projects, which are readily connected to other important social dimensions of his life, such as the family itself. Instead of assuming a single rationality of impoverishing and limited homogenization, the everyday world is observed as boundless rationalities of various concurrent time frames (Levigard & Barbosa, 2010).

Ordinary management affords a better understanding of the organization of small family businesses and the interaction between family and business (Carrieri, Perdigão & Aguiar, 2014). This does not merely relate to studying the habits and routines of everyday life, but also the movement of practices created by people, marked by plurality and its ambiguities, by multiple interpretations and experiences, as well as resistance to the processes to which they are subjected (Matos, 2002). Daily life should not be studied as “a mechanical and immutable repetition of gestures, traditions or customs, in fact it is continuously reinvented with every change in the attitudes of men and women in life in society” (Duran, 2007, p. 118). But it must be seen as a bearer of “. . . voices for various historical subjects, elaborating the construction and deconstruction of history, from new sources and new objects” (Duran, 2007, 118).

Daily life is a space of struggle. The consumption of ideas, values and products by people does not happen by means of passive and uniform practices, in accordance with dominant institutions. Daily life is understood here as a socially constructed “territory” in which individuals and groups interact in building identities to transform “space” into a “symbolic place” (De Certeau 1994, De Certeau, Giardi & Mayol, 1996). In contact with the “fissures” of existing structures, heterotrophic spaces according to Foucault (2013, p.28), individuals in daily life use (micro) exercises, opposition tactics and affront to face imposed and dominant concepts.

Among them, we highlight the opposition to official discourses and the use of strengthening and subversive tactics and practices, also present in the articulation, reaction and emotion of the narratives of ordinary subjects (Duran, 2007). Such breaches open up possibilities for free practices (Hjorth, 2005; Foucault, 2013) by enabling the displacement of what is imposed as the standard, as the traditional management model, allowing experimentation of different relationships. Thus, experimentation of previously unimagined opportunities recreates what had been established as standard and reformulates the concept of management (Hjorth, 2005).

As a practice (action and discursive) in daily life, resistance drives ways of organizing and managing business, the family and even ourselves. In an unintentional way, such practices would even alter the functioning of the system, which operates according to functionalist rationality, but which is misrepresented and receives new meanings (Sousa Filho, 2002).

The researcher's challenge in investigating daily life lies in exploring stories of "people without history" (Matos, 2002). "People without history," ordinary subjects, are usually excluded from the managerial narrative for not having a Homeric background. Learning about ordinary management undertaken by common subjects means interpreting, in the countless scattered discourses, the daily survival and resistance strategies and tactics of those considered as small businessmen (Carrieri, Perdigão & Aguiar, 2014), though no less important.

An interesting example of the possibility of changing organizational concepts is reported by Hjorth (2005). The author analyzed the intervention of a group of artists in the daily life of a company, in which employees created a suspended space in the workplace courtyard to rest, play, exchange information and operate a local radio. The initiative solved the communication problem identified by the team. This kind of perspective opposes the dominant economic rationality in the work environment, making room for other daily practices hitherto repressed and erased from the discourse (Hjorth, 2005).

Under the apparent banality of everyday practices lies extraordinary creativity (Hjorth, 2005; Corbett-Etchevers & Mounoud, 2011). But the unique spaces and times for creativity do not emerge from nowhere, as claimed by certain entrepreneurship theories; nor can they be copied or modeled. Creative freedom (in a given space and time) is necessary for the reinvention of daily practices (Hjorth, 2005). Routine behaviors present both submission to functionalism and certain experimentation with resistance and creativity.

Such creativity can also be observed in the daily practice of accounting (Jeacle, 2009; Ahrens, 2009). For these authors, the study of everyday accounting involves calculation technologies and resistance to standards and benchmarking of companies. Daily accounting transforms organizational activities into routines, but creativity is essential to update practices (Ahrens, 2009).

Finally, for us, daily life can only be thought of as a space where numerous social power relations are developed (De Certeau, 1994; De Certeau, Giardi & Mayol, 1996). Daily life as a field of study cannot be understood as something naturalized a priori, but must be interpreted as a production of human action expressing existing social relations. People, the subjects of research, build their organizational practices from experiences in daily work, from the exercise of their daily activities, learning from mistakes and successes (Holland, 2011). Daily life trajectories are products of human interventions, the materialization of projects designed by historical and social subjects.

3 THE CASE OF THE WILL COFFEE SHOP

As ordinary management does not conform to a management model, with preset parameters, procedures and guidelines to be followed to achieve organizational goals, but is rather a way of "viewing," perceiving, analyzing and recognizing other ways of managing small family businesses, making use of intuition, creativity, survival instinct, emotions and feelings closer to substantive rationality, we introduce readers to a case that allows us to demonstrate the practice of ordinary management, that of Will Coffee Shop, opened in 2012 in a working-class neighborhood of the city of Contagem, in Minas Gerais. The specific characteristics involving the emergence, operation and economic success of this small family business have brought its story to the public eye, reported in several media outlets and specialized publications.

Based on the account given by Marcos and Michele (owners of the venture) in an interview with the authors, we present the relevant points of the case from the perspective of ordinary management. And for better contrast with the managerial perspective, we organized those points according to the Business Model Canvas, a template used for evaluating the feasibility of new businesses and which will be better described and detailed below.

Regarding the methodology, we adopted narrative as a source for analyzing the data presented here. The intention is therefore to analyze the mobilizing function of organizational narratives, highlighting their strength as bearers of intrinsic authority, which invites us to investigate their argumentative capacity and communication function (Santos, 2014). This approach was introduced in communication studies in the 1990s, stemming from a process of reinterpretation of organizations, which gave rise to a number of alternative theories, among them the so-called postmodern narrative theory, in which history plays the main role (Santos, 2014).

Consistent with the theoretical reflections of this work, narratives contribute to the emergence of more creative, intuitive and distinct theoretical and methodological approaches to research, since there are no concerns with universe and sampling from the statistical point of view. We do not intend, therefore, to make any kind of generalization of the analyzed case. On the contrary, we seek to highlight "particularities perceived in the light of specific events that developed throughout the process" (Saraiva, 2007, p. 122).

Fischer et al. (2007) highlight biography, case studies and ethnographic studies as non-fictional narratives, which are, for the authors, a field of research already well developed in organizations. Narratives take on the form of stories, texts, discourses and narrative acts, such as speech and writing, which make it possible to work with objectivist and subjectivist approaches and with triangulations and meta-triangulations between both.

Narratives allow one to theorize from the trajectories of individuals and their respective memory constructions, since they constitute a source of reality (Saraiva, 2007). As an example, Fischer et al. (2007) cite the study by Carvalho and Fischer (2006) of the São Bento Monastery in Bahia. It was possible to study the trajectory of the monastery, founder of the modernist organization, from the testimonies of abbots and monks, collected directly or through writings dispersed in time, enabling the deconstruction and reconstruction of the discourses of subjects cloistered in the monastery. Following this perspective, we listened to Marcos's and Michele's stories about the origins and establishment of the coffee shop, as well as about the daily routine, the success factors and challenges they face.

4 WILL COFFEE SHOP: Between the ordinary and the mainstream

To better understand and visualize what we mean by ordinary management, we chose a case that we consider emblematic and analyzed it according to the categories of a managerial tool belonging to the mainstream, which we criticize. We believe that this will allow us to indicate more precisely the main points, to which we call attention. We combined the Business Model Canvas categories, our analyses and the statements collected in interviews with Marcos and Michele in an attempt to dialogue with the three dimensions of the research. However, those categories serve only for comparison purposes, since it would be impossible to adjust the case to the template, which is the main reflection we intend to encourage.

We chose to use the Business Model Canvas, presented in Figure 1, to support our investigation because it is currently one of the tools used by the Brazilian Micro and Small Business Support Service (SEBRAE) to evaluate the feasibility of a business venture. Therefore we adopted the 9 (nine) categories and questions of this method to guide our reflections on the specific case.

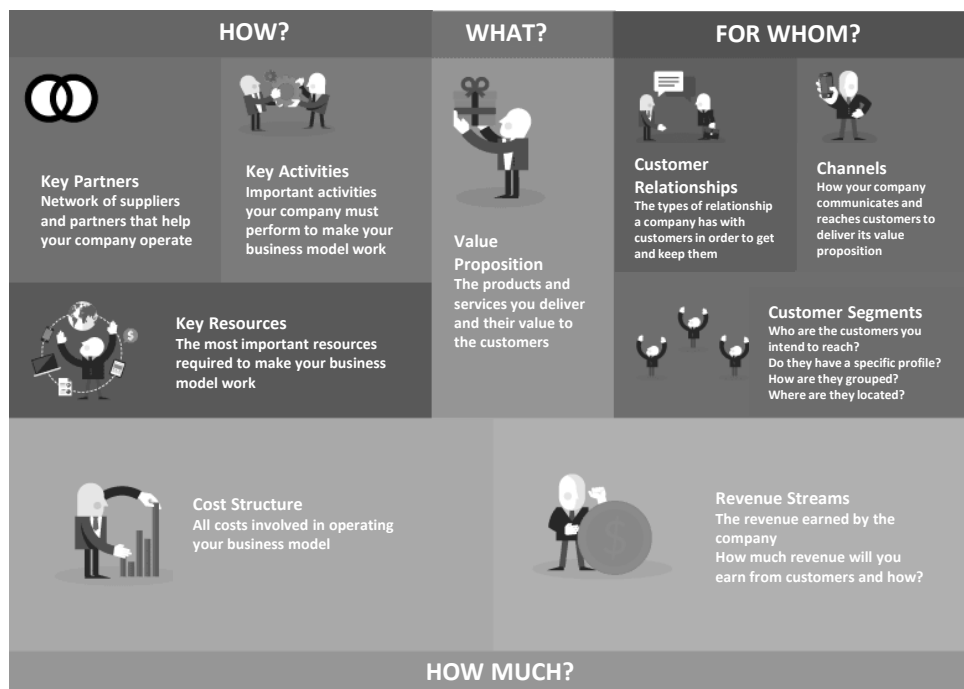


Figure 1. Business Model Canvas

Source: Franklin, 2016. Translated by the authors.

The Business Model Canvas comprises a chart with 9 (nine) questions to be answered. Entrepreneurs must follow it step by step, answering the questions and noting the coherence of each one with the previous question. When completed, the chart must be viewed as a whole in which all responses are coherent and meaningful when analyzed together.

The Business Model Canvas is a tool for planning, controlling and prospecting investments, to find out whether the initial idea is profitable, provides return to shareholders and is consistent with the target market. Planning, evaluation and control, the three pillars of organizational structure about which we have reservations.

Below we present each one of the planning categories of the Business Model Canvas and compare them with data collected in the Will Coffee Shop case, demonstrating how they diverge from the mainstream proposal and are better understood from the viewpoint of ordinary management.

4.1 Value proposition: What will your company offer the market that will truly have value for customers?

The managerial mainstream advocates that entrepreneurs should prepare a prior study of their future ventures in order to assess their viability, thus mitigating risks and avoiding financial losses. In the Business Model Canvas, the first analysis allows entrepreneurs to rationally reflect on the adequacy of the future business to their target market. This is not the case of Will Coffee Shop, since the decision to open the new venture was driven by two aspects that are hardly reasonable or controllable: chance and passion.

Marcos Willian's passion for coffee began in childhood when he learned to enjoy the drink. That stirred his curiosity to study this product and learn more about its history and economic and cultural influence. Passion is emphasized in Mark's statement with the information that he took Michelle to a coffee shop on their first date. He also reports that the first object he took home was a coffee machine and the first thing they did together as a couple was prepare a cappuccino.

The decision to open a coffee shop is not preceded by any technical study. Will (Marcos's nickname and the coffee shop's name) and Michele were not happy with their respective professional activities and experienced a period of financial difficulties. In the early hours of April 10, 2012, they were discussing the situation when Michele, recalling her husband's passion for coffee, suggested opening a coffee shop in the house itself. Despite his passion for coffee, Will had never worked professionally with the product. Coffee was a hobby he liked to share with friends and family. Buying coffee-related utensils and equipment was part of this hobby.

The coffee shop could be set up in the couple's bedroom, since, due to a construction quirk, it had direct access to the street by means of a small staircase. The suggestion stirred in Will the "Eureka effect." He, who had never thought of opening a coffee shop, was immediately consumed by the idea and wanted that very night to start reorganizing the room, taking measurements, dismantling his wardrobe and making other arrangements. Michele convinced him to wait until daybreak.

This account shows the couple's emotional involvement, Will's in particular, in the decision to open their small family business, as well as the role played by chance. There is no planning, no study, no instrumental rationality typical of the functionalist paradigm. What we see in this report is improvisation, reaction, struggle for survival, background, emotions and feelings. There is no concern about a value proposition aimed at the interests of customers, but rather of value to the actual entrepreneurs.

4.2 Customer segments: Which customer segments will your company focus on?

Three aspects call the attention in this topic. The first is that there was no planning to adjust the business to prospective customers, since they did not know what kind of customers would frequent the place. They did not plan the business, they did not think of a previous structure. Will says that in the first week after opening he handed out a business card on the street, which he had made himself, to anyone passing by. He says: "*Then I started handing out the card. I went out on the street and started handing it out.*" He did not select anyone in particular, just advertised the business in the working-class neighborhood where he lived.

Will did do a little research with friends, relatives and neighbors, people closest to him at that moment, seeking their opinion on the business he was about to open. All opinions were negative. They advised him not to open the venture, either because the location was inadequate, there was no public for that type of service or they did not believe he was prepared for it.

Michele's family even suggested they sell skewers, a product more suited to the neighborhood's working-class profile. He reports: "*Everybody said that this was an outskirts neighborhood. I'm going to tear up this survey and follow my heart and intuition.*"

The second is that the couple reports a wide variety of customers, from various sectors and styles, investing in a fairly varied range of customers. They do not restrict and choose a target audience. As they say: *“I encouraged and attracted culture, music, business, celebration, debate, scholars, professors and students. Musicians. We play themed music here. I attract pub customers. But I can’t say whether it’s strategic. I wanted what I wanted for myself.”*

Finally, the third issue is that they view their customers as friends. Will says: *“I don’t sell coffee. Coffee is a lame excuse to make friends.”* They think of the business as an extension of their home, and indeed, the business operates from the house where they live and the people they receive are people with whom they would like to be on close terms. *“We ended up attracting what I would like for myself. It was not done intentionally, with a commercial purpose...”*. We therefore highlight the non-planning, the non-market segmentation, the focus on intuition and affection as a link with potential clients.

4.3 Channels: How do customers purchase and receive your products and services?

The sales and distribution channel for the business’s products is the actual coffee shop, in this case the site where the service is provided. What is unusual in this aspect is the fact that the shop is the couple’s home. Will and Michele made their house into the workplace where the sell and provide the service.

They report how they gradually transformed each environment, starting with their own bedroom. Will couldn’t afford to invest much and had to improvise. He had a sink installed in the old bedroom and had to borrow money for the stone surface, since his funds were scarce. He bought bricks, cement, paint and sand and started building himself the counter where he would serve future customers. He bought some small, second-hand wooden tables and chairs, which needed a little repairing. This he did himself, renewing their appearance. They decorated the inside with objects already available in the house, creating a cozy environment. Will, who is also an amateur artist, drew and painted some bricks on the entrance wall, giving the new business a different and inviting façade.

The coffee shop would later expand to other rooms inside the property. With no money to invest, Will decorated them with his art. He had the intuition to paint the inner walls with espresso, which gave them a sophisticated, aging shade. He also had the idea of covering the walls of the little bathroom with comic book pages, providing it with a fun and aesthetically interesting air. On the large tilting windows he used adhesive tape and black paper which, carefully cut out, created a panoramic view of a large city, inspired by Gotham City from the Batman comic books.

As they could not afford the costs of a commercial property better suited their business profile, they improvised with what they had, according to their means.

4.4 Customer relationships: What relationship does your company have with each customer segment?

As previously mentioned, Will Coffee Shop caters to a fairly wide range of customers. Will reports that he receives teenagers who like music, scholars looking for good coffee or even experts wanting to learn production techniques and processes. Add to this people who are interested in frequenting a different place from the typical establishments in the region. However, they do not prioritize strategies by groups or segments. They stress the importance of individual service, treating each customer as if he or she were unique. Will talks about ritual. A ritual in which he has the pleasure of *“preparing coffee for you as if it were the only coffee of my life and you were the only customer”*.

What stands out, therefore, is Will and Michele’s attention to individual welcoming, service and hospitality. For them, this attention is the business’s most distinctive feature. The secret of their success up to then. They speak of heart, feeling, courtship and charm. They speak of involvement, caring and affection. They speak of pleasure in serving that goes beyond economic and commercial interest. They speak of the importance of recognition as the greatest reward the work can give them. Concepts that cannot be measured as instrumental aspects. Concepts that relate to the order of affection. Will explains his business in the following words: *“I speak of heart, feeling, almost a courtship”*.

The couple points out that technique cannot exist without feeling. They explain that they do everything there themselves: welcoming, service, beverage preparation, cashier and seeing customers out. They take care of everything. And stress: *“Technique is important, but not without feeling. Technique and feeling”*.

On hearing the couple's report we realize there is different connection between work and life for them. There is resistance to traditional work, to work with fixed schedules and duties; instead, they emphasize a daily process of caring, involvement and learning. Work for them encompasses other dimensions of life. There is no strict, defined division. A time to start and a time to finish. And this is due to the business owners' emotional involvement, very common among entrepreneurs.

We could develop a critical reflection on the comprehensive integration of life and work, but it would also be interesting to realize to what extent the use of instrumental and functionalist rationality is limited and castrating in understanding such cases. The reasons for this level of involvement with the business are unlimited and very difficult to fit into behavioral patterns.

4.5 Key activities: What activities are essential to deliver your value proposition?

Will highlights three key points for delivering his value proposition. In his words: *"Approach, service and departure, in that order of importance"*.

He speaks of the importance of making customers feel welcome from the moment they arrive to the moment they leave. Receiving, listening, welcoming, teaching about the product and seeing customers out. Regarding the product, he emphasizes the importance of bean quality and preparation technique. But he stresses that without approach and service, such quality is in vain.

Once again Will links relationship and technique. He emphasizes that one does not exist without the other. However, relationships in his establishment are of greater value. In the interview, he says: *"First, approach. Second, service. In any other place the relationship ends when you pay. Then you disappear, become invisible. Not here. When you leave, I see you out. I chat with you at the door. Almost a magnet. Approach, service and departure. And the service involves many aspects. The product. But it's these three things. In some places you have the product, but no service. Approach, but no departure. You hardly ever leave alone. So many friends that we have"*. Will and Michele add value to the business intuitively and spontaneously by welcoming their customers like house guests. And they actually are house guests, since the couple lives in the actual property where the coffee shop operates.

4.6 Key resources: What resources are needed to carry out the key activities?

Will says he sells coffee, moments and knowledge. He says that to deliver services to his customers he studies hard. He offers eleven different coffee brewing techniques. And for him, it is important to explain how the coffee is made, why it is made that way, what techniques and rituals are involved. One notes that the main points of this delivery are brewing and knowledge. He explains: *"Coffee is a ritual of world championships. I make my coffee as if it were a championship. I think it's a waste if my client doesn't know the method to make that coffee"*.

When Will and Michele speak of and describe the activities involved in their business, they speak of the passion for coffee and describe the entire context of inspiration, courage, boldness, determination and dream that make up the "moment" referred to above. To make the key activity possible, in this case the sale of a good cup of coffee, the "moment," the welcome and delivery to the customer should be performed with great empathy and care.

When Will describes the beginning of the business, the initial idea, he describes it as a flash of inspiration. He movingly says it was, *"An absurdity that invaded my existence"*. An absurdity, nothing planned or rational, an impulse of the moment. In the same tone he describes the initiatives that make up the coffee shop services, the snacks, music and decoration.

Non-formal planning is the rule of his description. On that same morning of April 10, 2012, the couple's bedroom was dismantled and transferred to another room in the house. Will and Michele started separating furniture and utensils that could be used in the coffee shop. They had no professional equipment. Will had a small home espresso machine that would be used while they could not afford to buy professional appliances. They used the furniture and utensils of the actual house in the coffee shop. The tables and chairs were bought second-hand and remodeled by Will himself, as they had no means to buy new furniture. They didn't have an exclusive refrigerator for the coffee shop. In this context of improvisation and scarce financial resources, they opened the coffee shop to the public in just two weeks.

Will says it takes a lot of self-confidence and listening to your own intuition. Unlike what the Business Administration mainstream says about the need to plan, to make an investment analysis when starting a business, to do market research. Will's advice is not to listen to people and follow your own heart. For him: *"When you feel something from the heart, do it. Don't listen to the opinion of other people... Risk is the price of success. I took a risk"*. He also comments on the need for positive thinking. And that such an attitude influences others. He says he already had a coffee shop inside him and that influenced Michele.

4.7 Key partners: What are the key outsourced activities and the main resources acquired outside the company?

We did not identify any key activities that were outsourced and the main resources acquired outside the company are the actual coffee beans, the coffee machine and food products. The couple says that at the beginning they could not afford to buy or have access to quality products, an award-winning bean or a professional machine. They started with what they had at home. They explain that, little by little, the quality of the products they purchased improved.

However, Will and Michele do not talk much about relationships with partners, vendors or services to maintain the business. Will mentions national and international coffee trade fairs and the coffee shop owners and experts who frequent his shop. Will's admiration for some of those people and the exchange of knowledge with them is evident. Will considers them partners and never views them as competitors or owners of market shares he cannot attain. Will does not talk about competition, market reserve, knowledge protection. On the contrary, he speaks of sharing, exchange, admiration for others' businesses. Thus, in this topic we highlight coffee shop owners and industry experts as the main partnerships of Will Coffee Shop, sources of exchanges of knowledge and techniques, important to the business.

4.8 Revenue streams: What are the ways of generating revenue through the value propositions?

Strictly speaking, one might say that the revenue of Will Coffee Shop comes from the sale of coffee. However, after analyzing the owners' statement, we cannot fail to mention the following as revenue and return to shareholders: physical and mental health and professional recognition.

Thus, the direct revenue streams are the sale of espresso, of coffee brewed according to the different methods used in the shop, of alcoholic and non-alcoholic drinks made with coffee and the snacks that accompany them. Recipes that Michele prepares herself. They value specialization and do not intend to sell other types of beverages other than coffee and coffee-based drinks, without undermining the importance of coffee, as would happen if they sold alcoholic beverages (all alcoholic beverages in the establishment are used exclusively to prepare coffee-based drinks), he explains.

The other returns can be classified as indirect, but by no means less important. Will comments: *"I created a world that I'd always wanted to frequent, but which I didn't have. I only saw it in movies"*. At another moment, he says: *"The coffee shop gives us mental and physical health. We have no mental illness. We have physical fatigue, because of the work, but nothing that a week of vacation cannot cure"*.

Will and Michele make clear throughout the interview how passionate they are about their work, what they do, the recognition of this effort that drives them. Michele describes the importance for her of the recognition, affection, welcome and quality of the service. She says she thrives on such recognition. *"Recognition that makes us wake up in the morning and say, it's a beautiful day, let's go. Really moving"*. She says that the day before she had received a message from a customer thanking the coffee shop for existing, for being close by, because the customer felt unique there.

The couple is also proud of the coffee shop's recognition in the coffee market and in the city where they are located. They mention that they have been recognized in more than fifty (50) countries, that they are recognized as the first coffee shop in Contagem that has made history, representing the city nationally and internationally.

4.9 Cost structure: What are the relevant costs required for the proposed structure to work?

This item is one of the most remarkable. Will and Michele debunk the need for great capital contributions, complex financial planning and investment in cash flow. They started out with what they had available in the house. The necessary investments to build the counter, install the kitchen sink in the couple's former bedroom and buy the set of tables and chairs for customers did not require much money. Will made all the necessary renovations himself, with no outside help. They decorated the environment with what they had available at home, with the aid of Will's artistic skills.

After a year, he was selling ten (10) to gain ten fifty (10.50), he explains (symbolically). They had no significant profit, but the business was already breaking even. Gradually they were able to improve their structure and buy a professional Italian espresso machine, replacing the small home machine used at the beginning. They also bought a professional coffee grinder. This enabled them to grind the beans before brewing the customers' coffee, suffusing the environment with a pleasant smell and giving the coffee a special flavor. Will and Michele were able to buy special high-quality beans for the coffee shop.

On the week they celebrated their first year of operation, the couple received a call from a news crew of the Minas Gerais office of G1, the Globo network portal, who wanted to do a story about the Will Coffee Shop. One of their best customers worked at the newsroom and had told the editor about the business, stirring his curiosity. The story was published in the Globo Minas website on April 13, 2013, with the following title: "Couple Transforms Bedroom into Coffee Shop and Attracts Customers in Contagem" (Antunes, 2013).

The story stirred people's curiosity and attracted customers to the coffee shop. The G1 national editorial staff liked the report and republished it in its webpage, further promoting the coffee shop and prompting the story to be republished internationally by other media outlets. The owners were approached by other news organizations and went on to give further interviews and appear on TV shows. Such spontaneous advertising made the coffee shop well known among coffee lovers and people started coming from far to learn about the business, making it profitable.

5 FINAL REMARKS

Ordinary management is not presented as an alternative management "model" or formal research method. Our perspective is a criticism of the dominant management models and postulates that seek to simplify the complex reality of the socio-organizational environment, and in so doing repress, ignore and erase aspects of this complex reality that do not fit the proposed models. The dominant managerial view despises the knowledge of the common subject, relegating it to unsuitable knowledge for management. Instrumental rationality stigmatizes patterns considered as adequate and simplifies behaviors.

From the analysis of the Will Coffee Shop case we show that daily life organization is rich in possibilities, creativity and subversion of management culture values. The ordinary management practiced in the daily routine of that business, from its conception, evidences the importance that should be given to the observation of each one of these ordinary managers in their everyday life, going beyond the roles predefined by the dominant management theory.

The managerial models established by the mainstream, deemed as universal, did not apply to the Will Coffee Shop case. In this small business under analysis we find the predominance of spontaneity, improvisation and reliance on available resources; knowledge sharing; action and response to the environment without prior planning; extended time dedicated to customers and partners; non-adoption of predefined protocols and procedures; no market analysis; management not guided by models and productivity; the presence of affection and substantive reason; and appreciation of intuition. All of these practices may be present in the daily lives of most workers who are ignored by formal structures of teaching and research on organizations, as if those human beings displayed machinic behaviors.

What is valued in ordinary management is the diversity of individualities, experiences, practices and discourses of the subjects. This gives rise to the possibility of studying the dialogue and its meanings present in the narratives constructed by the subjects in their daily lives (Gabriel, 2004), in their various ways of organizing their businesses (Carvalho, 2006), with their networks of relationships, their survival strategies/tactics. We agree with Carvalho (2006) when he points out that management should be considered in its full diversity. Likewise, we agree with Misoczky and Vecchio (2006), Xavier et al. (2012) and Barros and Carrieri (2015) who suggest the use of the verb "to organize" rather than "organization," since this would be more related to the search for dynamics and not something given, established.

As a suggestion for further studies on ordinary management, we emphasize the importance of valuing qualitative methods of case analysis, narratives and studies of ordinary people's lives that aim to expand what we recognize as organizational experience, especially the experiences of ordinary people. Research that gives attention to the concrete specificities of the global south, regional and local, contextualized in their difficulties. Attention to the practices of women, blacks, natives, transsexuals, of all "minorities" who are often made invisible by the positions they occupy and the symbolic place assigned to them by society. Attention to daily life issues and immediate resolutions, as well as encouragement to reveal and share given mistakes, deviations and outlines. Finally, attention to the networks of trust among work teams and their methods of sharing everyday life successes and mistakes, which will lead us to propositions in which local learning and collective creation are possible.

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