PROCEEDINGS

of the

8th Organizations, Artifacts & Practices (OAP)

WORKSHOPS

"New Ways of Working (NWW): *Rematerializing Organizations in the Digital Age*"

20nd - 22th June 2018, Amsterdam

VU VRIJE UNIVERSITEIT AMSTERDAM | Faculty of Social Sciences

Dept. of Organization Sciences

in cooperation with

DAUPHINE UNIVERSITÉ PARIS

KING'S College LONDON

THE HAGUE UNIVERSITY OF APPLIED SCIENCES

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WELCOME to OAP 2018

We are delighted to welcome you to the eight OAP workshops! After Paris in 2011 and 2012, London in 2013, Rome in 2014, Sydney in 2015, Lisbon in 2016, Singapore in 2017 --- and already in anticipation of São Paulo in 2019, it is a great pleasure to now meet in the city of Amsterdam, for a new series of exciting workshops and panels on Organizations, Artefacts and Practices (OAP). With this continuity of innovative workshops and a range of excellent post-conference publications, OAP has virtually become a household name in the institutional field of organization studies.

This year's theme of New Ways of Working (NWW) particularly challenges us to rethink relationships between (digital) technologies and organizational space. Focusing on the conditions and consequences of novel spatio-temporal designs under the heading of NWW --- or related concepts such as activity-based-working or distributed work --- not only nicely connects with a prevalent business trend (with Dutch roots!), but also provides interesting opportunities to connect the general OAP focus of socio-material relations with practical business concerns. This is not to say that OAP will this year be directed toward practical issues. Rather, we focus more on the conceptual aspects, ontological backgrounds, theoretical elaborations and reflexive understanding of current empirical organizational concerns. This follows from our belief that there always is a strong, although often indirect, interdependency between critical scholarly knowledge and practical organizational interests. The one cannot do without the other.

In the program we hope to do justice to this idea with a wonderful set of keynotes and plenary (panel) debates. We would like to draw special attention to this year's pré-OAP opening panel debates on Wednesday afternoon 20 June, in the Edge, an innovative smart building adjacent to the VU-campus. The panels will focus on the theory and practice of NWW, and on the emergence of new workspaces in the city of Amsterdam. Another exciting panel debate, on Thursday afternoon, will discuss the logics of NWW in relation to our own organizational practices of teaching and researching in institutions of higher education. The keynotes will deal with exciting hot topics related to 'practices of disconnecting' from digital technologies (Timon Beyes), 'ideologies of work' (James Livingston), and social aspects of 'driverless cars' (Noortje Marres). We further hope to stimulate pré-, momentary-, and post-conference discussions and interactions ----- to which you can all contribute --- with blogs, photo/video impressions, research and community initiatives, for instance on the OAP facebook page: https://www.facebook.com/oapworkshop/.

We are very happy and thankful that also this year, OAP's unique organizational formula of free and open access to the workshops in combination with high quality standards and debates, proved to be successful. This of course, is only possible by combing forces in organizing the workshops, in particular the contributions by Paris Dauphin University, Kings College London University, The Hague School of Applied Sciences, and VU University Amsterdam. We also would like to specifically mention the KIN research group of the SBE faculty (VU University), and the Research Group Collaborative Spaces (RGCS) for co-organizing the opening debates, and the ROC Hotel school for facilitating a complete conference dinner, and the French Consulate for hosting a cocktail party. In this respect OAP should be regarded as a true networking achievement. We caution though, that we will not serve full lunches on conference days; for lunches you will be diverted to the VU restaurant and other campus catering facilities where you can buy lunches to your liking **(make sure you carry some cash Euro's for this :-)**.

Thank you all for your interest in OAP, and for enjoying the VU University campus and Amsterdam for this event. We look forward to meeting you in person, and to the presentations, discussions and the fun we will undoubtedly have!

Sytze, François, Bernadette, Nathalie and Issy, co-chairs of OAP 2018
(#OAP2018, http://workshopoap.dauphine.fr/)

PRESENTATION of the 8th OAP KEYNOTE SPEAKERS

Timon Beyes

Leuphana
University
Lüneburg
&
Copenhagen
Business School

BIO

Timon Beyes is Professor of Sociology of Organisation and Culture at Leuphana University Lüneburg, Germany, and Copenhagen Business School's Department of Management, Politics and Philosophy, Denmark. He is director of Leuphana University's Centre for Digital Cultures. His work is broadly situated in the research fields of organization studies and organizational sociology. It focuses on the processes, spaces and aesthetics of organization in the fields of media culture, art, cities as well as higher education. Related publications include *Performing the Digital* (ed., with M. Leeker and I. Schipper, Transcript 2016), *Social Media – New Masses* (ed., with I. Baxmann and C. Pias, diaphanes/Chicago UP 2016), *Nach der Revolution: ein Brevier digitaler Kulturen* (ed., with J. Metelmann and C. Pias, Edition Speersort 2017), "Mischverhältnisse: Zur Beziehung von Medien- und Organisationstheorie" (with L. Conrad, *Zeitschrift für Medienwissenschaft*, 2018). Forthcoming are "The Media Arcane" (with C. Pias), *Organize* (with L. Conrad and R. Martin, Minnesota University Press and Meson Press) and *The Oxford Handbook of Media, Technology and Organization Studies* (with R. Holt and C. Pias, Oxford University Press).

ABSTRACT

The work of disconnection

As the call for paper points out, digital technologies have become self-evident in organizational life. Organizational processes of all kinds are mediated by pervasive and ubiquitous computing, by its codes, devices and infrastructures. Axiomatically put, "media organize" (Reinhold Martin), and organizational spaces and times are shaped by media-technological connectivity. Yet precisely the everydayness and efficacy of such connectivity provokes the phenomenon of disconnection: imaginaries, practices and struggles of opting out of networked forms of labour, organizing and control.

Such disconnectivity is an original socio-material praxis. It does neither imply an absolute state (as a complete opt-out of networks) nor a mere restriction of the reach of digital media, but rather temporary and situational practices that serve to reduce availability. In contemporary work life, to disconnect becomes romantic imaginary, subversive tactics, privilege to go offline (and work without being digitally monitored), or political concern. In France, for instance, a recent employment law obliges employers to guarantee a "right to disconnect" so as to enable switching off and to prevent burnout.

Arguably, the study of organization as well as the main theories of networks and communication are characterized by a belief in the general desirability of expanding networks, as if the expansion of connectivity offered an economic or political promise by default. My talk will reflect on what is made invisible by the infatuation with connectivity, and I will discuss contemporary examples of disconnection in order to ponder and speculate on disconnectivity as significant organizational concern in the digital age.

James Livingston

School of Arts and Sciences, Rutgers University, US

BIO

James started out as an economic historian who then made his own "linguistic turn" toward cultural-intellectual history. He is interested in pragmatism, consumer culture, and the rise of corporate capitalism. His current interests centre on the intellectual revolution in the pilot disciplines of the post-war university, particularly in History departments and on the fetish of work in every current incarnation of critical theory, from Marxism to psychoanalysis. His books include *Origins of the Federal Reserve System: Money, Class, and Corporate Capitalism, 1890-1913* (Cornell U Press, 1986), *Pragmatism and the Political Economy of Cultural Revolution, 1850-1940* (UNC Press, 1994), *Pragmatism, Feminism, and Democracy: Rethinking the Politics of American History* (Routledge, 2001), *The World Turned Inside Out: American Thought and Culture at the End of the 20th Century* (Rowman & Littlefield, 2009), *Against Thrift: Why Consumer Culture is Good for the Economy, the Environment, and Your Soul* (Basic Books, 2011), and *F@!% WORK*: *Why "Full Employment' is a Bad Idea, or, When Work Disappears, What Is To Be Done?* (UNC, 2016).Some of his scholarly publications have appeared in *Chicago History*, *The American Historical Review*, *Psycho-History Review*, and *Social Text*.

ABSTRACT

A Global History of Pragmatism

Pragmatism is often conceived and characterized as the quintessentially "American" philosophy. It was no such thing. It had deep roots in both British empiricism (Hume) and Continental philosophy (Kant, Hegel). More to the point, it revolutionized European intellectual life ca. 1904-1939, especially but not only in France, Germany, and Italy. I will illustrate this reverse vector by explaining James and then, concentrating on the French connection, moving from Durkheim to Kojeve.

Noortje S. Marres

Centre for Interdisciplinary Methodologies, University of Warwick

BIO

Noortje Marres is Associate Professor and Research Director in the Centre for Interdisciplinary Methodologies at the University of Warwick, and Visiting Professor in the Centre for Science and Technology Studies (CWTS) at the University of Leiden. She studied Sociology and Philosophy of Science and Technology at the University of Amsterdam, she conducted her doctoral research at the Ecole des Mines Paris on issue-centred approaches to public involvement in technological societies ("No issue, no public"). Her main research interest is the transformation of participation in technological societies, and she has also contributed to digital social research methodology, in particular, issue-network analysis. Her funded research projects examined sustainable homes as technologies of engagement and ecological living expertiments, and developed issue mapping as participatory methodology (www.issuemapping.net). She has published two books, *Material Participation* (Palgrave, 2012/2015) and *Digital Sociology* (Polity, 2017). This summer the edited volume *Inventing the Social* (with Michael Guggenheim and Alex Wilkie) will come out with Mattering Press.

More info at www.noortjemarres.net

ABSTRACT

Making cars social?
Street tests of intelligent vehicles, experiments in material participation.
This lecture will take up the vexed question of the relation between technology and society through an analysis of real-world testing of intelligent vehicle technology AKA driverless cars. Drawing on a variety of empirical materials, from ethnographic notes to online videos, I will assess the opportunities that real-world tests offer to re-qualify this relation. Street trials of intelligent vehicle technology are often justified as being *the only way* in which the capacities of these machines to interact with other road users, like cyclists and pedestrians, can be examined and developed (Vinkhuyzen and Cefkin, 2016). But street demos of driverless cars also serve to advance wider claims, seeking to demonstrate that intelligent technology enables the socialization of the car, moving beyond the driver-centric, individualistic, anti-environmental models of mobility of which the car remains a powerful symbol. Against this backdrop, I will analyse how a) street tests articulate the possiblity of peaceful "co-existence" between cars and other road users in the street environment, b) how iterations of street testing un-do this proposition, and c) compel its re-formulation. At the stake in these trials are not just the capacities of computationally enhanged cars for attunement to others on the road, but also, whether or not the "everyday entanglements" which social actors bring to the road and/or which put them there, are inscrib-able in a technologized road environment. I will argue that to define this challenge more clearly, we need an expanded notion of interaction between machines, environment and people, that of "material participation". The road may help to dramatize antagonistic entanglement between cars, cyclists, pedestrians and others, but only only by extending our analysis beyond this immediate setting can we grasp the tensions, conflicts and possibilities for resolution between the entities involved.

PRACTICAL INFORMATION

[How to get to the Vrije Universiteit Amsterdam]

Public transport

General public transport advice

Amsterdam is high on the top list of places to visit in the world. By using public transport it's easy to travel through the city and its surroundings. You can simply buy a tourist ticket. With the **Amsterdam & Region Day Ticket** you can travel in and around Amsterdam for 24 hours with GVB, Connexxion and EBS. The ticket costs Euro 18,50 (2 or 3 days tickets Euro 26,00 or Euro 33,50), and can be bought at OV (public transport) centres, VVV (tourist information) offices in Amsterdam, bookshops (AKO) camping sites, hotels, and online, using this link: https://en.gvb.nl/tickets.
Public transport is convenient for reaching the conference site, social sites and special activity sites.

From Central Station

- metro/express tram 51, direction Amstelveen Westwijk (16 minutes), stop at: De Boelelaan/VU
- tram 5, direction Amstelveen Binnenhof (25 minutes), stop at: De Boelelaan/VU
- trams 16 & 24, direction VUmc (25 minutes), final stop

From Station Amsterdam Zuid

- express tram 51 (1 minute), direction Amstelveen Westwijk
- tram 5 (1 minute), direction Amstelveen Binnenhof
- it's a 10 minute walk to the VU Amsterdam from Station Amsterdam Zuid

From Schiphol Airport

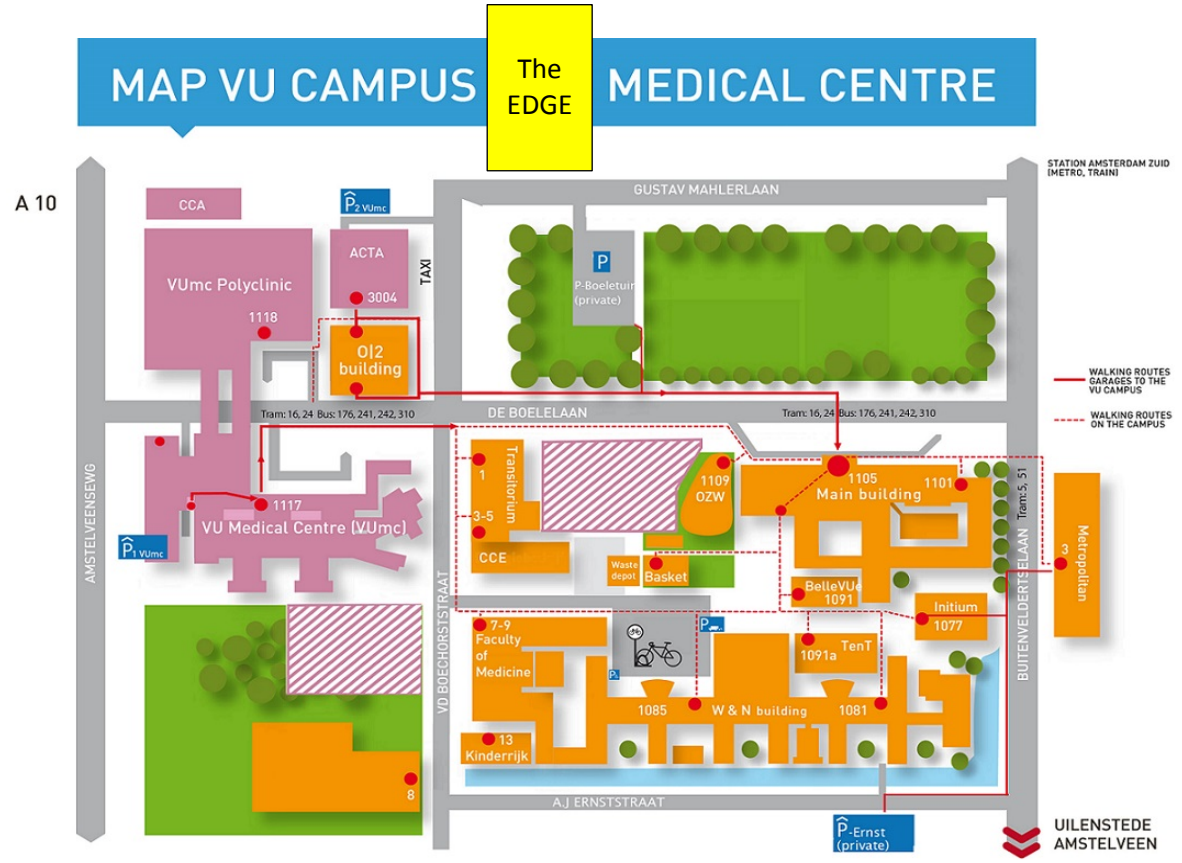
Travellers arriving at Schiphol can take the train to Station Amsterdam Zuid (see above: Public transport from Station Amsterdam Zuid).

Car

The A-10 Amsterdam ring road can be reached from all directions. Follow the A-10 to the Zuid/Amstelveen exit S 108. Turn left at the end of the slip road onto Amstelveenseweg: after about three hundred yards (at the VU hospital building) turn left again onto De Boelelaan. VU Amsterdam can be reached via city routes S 108 and S 109.

Parking

There is a limited amount of parking space around Vrije Universiteit Amsterdam itself in De Boelelaan, which has parking bays, and also in Gustav Mahlerlaan (max. 3 hours). There is paid parking on VU Amsterdam parking lot to the right of the Hospital Outpatient Clinic. There is even more parking space on the east side of Buitenveldertselaan at the junction with Willem van Weldammelaan, within 5 minutes walking distance of VU Amsterdam.



The ORG Department is located in the Main building (Main entrance at De Boelelaan 1105), wing A, 3rd Floor; so are the **Agora's**.

"The Edge" is located towards the VU Medical Centre, next to the ACTA building.

The ROC Hotel School (Da Costastraat 60) is located near the city center, and can be reached by public transport (ca. 40 minutes) using tram 5 (direction Central Station), stop at: Museumplein, and change to tram 3 (direction Zoutkeetsgracht) or tram 12 (direction Station Sloterdijk), stop at: Kinkerstraat; from there it's a 5 minutes walk to the school.

The French Consulat (Prinsengracht 644-B) is located in the city center, and can be reached by tram 16 or 24 (ca. 30 minutes), stop at: Vijzelgracht; from there it's a 3 minutes walk.



Aerial view of VU campus

(please note that the photo was taken before The Edge was built)

PROGRAM of the 8TH OAP WORKSHOPS 2018 at Vrije Universiteit Amsterdam

Day 1, 20th June (Wednesday afternoon)

12.00-13.30	*Welcome (lunch-)meeting conference organizers*	*ORG department, 3rd floor Main Building VU*
12.30-13.30	**Registration/Meeting point/Starting point**	**Main Entrance Hall**, Main Building VU (De Boelelaan 1105)
13.30-14.00	**BREAK / Relocation**	
14.00-18.00	**Pre-OAP OPENING DEBATES**	Venue: **"The Edge"** - *Amsterdam's most innovative building:* https://www.bloomberg.com/features/2015-the-edge-the-worlds-greenest-building/
14.00-15.15	**Panel Debate 1**: ***"Questioning New Ways of Working: A Critical Appraisal"*** Chair: **Marleen Huysman** (VU Amsterdam) Organized together with the School of Business and Economics (SBE), KIN center for digital innovation (VU Amsterdam)	Panelists: **Dubravka Cecez-Kecmanovic** (UNSW), **Ella Hafermalz** (VU Amsterdam), **Sabine Hess** (Microsoft), **Mark Mobach** (Hanze Hogeschool) and **Wim Pullen** (Center for People and Building, Delft University)
15.15-15.45	**BREAK**	
15.45-17.00	**Panel Debate 2**: ***"Questioning Urban Workscapes"*** Chair: **Timon Beyes** (Leuphana University Lüneburg) Organized together with the Research Group Collaborative Spaces Amsterdam (**Boukje Cnossen -** Leuphana University Lüneburg)	Panelists: **Fiza Ahmed** (VU Amsterdam), **Kai Becker** (Amsterdam Business School), **Boukje Cnossen** (Leuphana University Lüneburg), **Julia Schlegelmilch** (VU Amsterdam); Discussant: **Fabio James Petani** (INSEEC Business School Lyon)
17.15-18.30	**Tour "The Edge" / Drinks**	
Evening	**Social meeting point in the city**	*(meeting point to be announced later)*

Day 2, 21st June (Thursday, all day)

<table>
<tr><td>09.00-09.30
09.15</td><td colspan="5">REGISTRATION - Venue: Agora 1 (3rd floor Main building VU)
OAP program briefing by Sytze F. Kingma (VU Amsterdam) (Lecture Hall 2A00)</td></tr>
<tr><td>09.30-10.00

10.00-10.30</td><td colspan="5">KEYNOTE 1 by Timon Beyes (Leuphana University Lüneburg): “The work of disconnection”
Venue: Lecture Hall 2A-00 (3rd floor Main building VU)

DEBATE with keynote speaker - Chair: Sytze F. Kingma (VU Amsterdam)</td></tr>
<tr><td>10.30-10.35</td><td colspan="5">Official WELCOME by Karen van Oudenhoven-van der Zee, Dean of the Faculty of Social Sciences (Vrije Universiteit Amsterdam)
Venue: Lecture Hall 2A-00 (3rd floor Main building VU)</td></tr>
<tr><td>10.35-11.00</td><td colspan="5">BREAK</td></tr>
<tr><td>11.00-12.15</td><td colspan="5">Concurrent WORKSHOPS - 5 tracks - Venue: Agora rooms (3rd floor Main Building VU)</td></tr>
<tr><td></td><td>Track 1 (Agora 1)
- Platforms, architectures, and designing</td><td>Track 2 (Agora 2)
- Socio-materialities, perspectives, and researching</td><td>Track 3 (Agora 3)
- Work-practices, implementations, and appropriating</td><td>Track 4 (Agora 5 !)
Governance, power, and managing</td><td>Track 5 (Lecture Hall 2A00)
- Aesthetics, communities, and feeling</td></tr>
<tr><td></td><td>Workshop 1
– Designing
Chair: Julien Malaurent (ESSEC Business School)</td><td>Workshop 2
– Temporalities

Chair: Karen Verduyn (VU Amsterdam)</td><td>Workshop 3
- Combining the digital and material @work
Chair: Liz Davidson (Hawaii University)</td><td>Workshop 4
- Digital work pressures

Chair: Uri Gal (University of Sydney Business School)</td><td>Workshop 5
- Crossing borders in working together
Chair: Helen Richardson (Sheffield Hallam University)</td></tr>
<tr><td></td><td>1 - Varda Wasserman and Izhak Berkovich (Open University Israel) ;
Colorful but Respectful: Academic Libraries in the Digital Age</td><td>14 - Marko Niemimaa (University of Jyvaskyla) and Elina Niemimaa (Tampere University of Technology) ;
What’s the Time? Time for Timespacemattering – Exploring Entanglement of Time, Space, and Matter</td><td>16 - Anouk Mukherjee (Université Paris-Dauphine) ;
Technology and the Simultaneous Collapsing and Expanding of Organizational Space</td><td>13 - Anne-Laure Delaunay (Université Paris 1 – Pantheon Sorbonne);
Middle management practices in the digital age: new rules of the game?</td><td>26 - Kathleen Stephenson (VU Amsterdam) ;
Spacings of open offices: constituting body techniques for opening and closing encounters in a flexible open-plan work environment</td></tr>
</table>

	2 - **Angela Bargenda** (ESCE International Business School Paris) ; D*esigning New Spaces of Finance: Architecture as a Symbolic Artifact*	23 - **Pleuntje Verstegen** (Radboud University) ; *Losing Patience: A philosophical Analysis of the Role of Patience in a Digitalised Work Environment*	21 - **Kamaran Sheikh and Joao Baptista** (Warwick Business School) ; *An integrated view of digital and physical spaces of work in modern technology organisations*	57 - **Eduardo Diniz, Henrique Pontes, Jose Eduardo Favaretto and Debora Brolio** (FGV-SP Brazil); *Academic productivity and neocolonial effects of incentive*	42 - **Albane Grandazzi**, (Université Paris-Dauphine) ; *Rematerializing work through embodied practices: the role of boundaries gestures*
	62 - **Allen Higgins** (University College Dublin) ; *Spectacle and Perform: theatre of designing*	41 - **François-Xavier de Vaujany, Aurore Dandoy and Albane Grandazzi** (Université Paris-Dauphine) ; *OWEE: re-thinking the space and time of academic practices*	22 - **Bertrand Audrin, Eric Davoine** (University of Fribourg) **and François Pichault** (University of Liege) ; *New Ways of Working as a compelling narrative: Five Swiss case studies of NWW implementation*	61 - **Judith Pfliegensdörfer and Jennifer Ruhfus** (University of Innsbrück School of Management) ; *Talent Management as Boundary Work*	80 - **Minna Salminen-Karlsson** (Uppsala University); *Information systems in nurses' work environment: From flexibility to boundedness*
12.15-13.30	**LUNCH**				
13.30-14.00 **14.00-14.30**	**KEYNOTE 2** by **James Livingston** (Rutgers School of Arts and Sciences, New Brunswick, NJ): **"A Global History of Pragmatism"** Venue: Lecture Hall 2A-00 *(3rd floor Main building VU)* **DEBATE** with keynote speaker - Chair: **François-Xavier de Vaujany** (Paris-Dauphine University)				
14.30-15.00	**BREAK**				
15.00-16.15	**Concurrent WORKSHOPS - 5 tracks -** Venue: **Agora rooms** *(3rd floor Main Building VU*				
	Track 1 (Agora 1) **- Platforms, architectures, and designing**	**Track 2 (Agora 2)** **- Socio-materialities, perspectives, and researching**	**Track 3 (Agora 3)** **- Work-practices, implementations, and appropriating**	**Track 4 (Agora 5!)** **- Governance, power, and managing**	**Track 5 (2A00)** **- Aesthetics, communities, and feeling**
	Workshop 6 **- Digital work** Chair: **Attila Marton** (Copenhagen Business School)	**Workshop 7** **- Workscapes** Chair: **Ella Hafermalz** (VU Amsterdam)	**Workshop 8** **- NWW in academia** Chair: **Anna Morgan-Thomas** (University of Glasgow)	**Workshop 9** **- Algorithmic management** Chair: **Eduaro Diniz** (Escola Administraçao de Empresas de São Paulo)	**Workshop 10** **- Community building** Chair: **George Kuk** (Nottingham Trent University)

	48 - **Claudine Bonneau** (Université du Quebec à Montréal)**, Nada Endrissat** (Bern University of Applied Sciences) **and Viviane Sergi** (Université du Quebec à Montréal) ; *Social media as a new workspace? Exploring dimensions of work performed and visibilized on Instagram*	5 **- Jeremy Aroles** (University of Manchester) ; *Digital nomadism and new organizational landscapes: A revolutionary potential?*	8 - **Minou Weijs-Perrée, Lorell Bück, Rianne Appel-Meulenbroek and Theo Arentze** (Eindhoven University of Technology) ; *Location type choice for face-to-face interactions and knowledge sharing in university buildings*	4 - **Uri Gal** (University of Sydney Business School) ; *People Analytics and the Digital Nomad*	36 – **Boukje Cnossen** (Leuphana University Lüneburg); *Setting up Camp Artists Working with Marginalized Communities Through Artefacts and Social Media*
	64 **- Roser Pujadas and Wifak Gueddana** (University of Edinburgh) ; *Studying work practices in the gig economy: theoretical and methodological considerations*	6 - **Fabio James Petani** (INSEEC Business School) ; *What organizational literature on materiality, technology and space can learn from cities: Smart city projects and the long term, broad sociomaterial impact on work, business and society*	44 **- Dick de Gilder and Sytze Kingma** (VU Amsterdam) ; *New Ways of Working (NWW) in a university-setting: A multi-method case study*	19 - **Armin Beverungen** (University of Siegen) ; *Algorithmic Management in Platform Capitalism: The Organization of "Free" and "Entrepreneurial" Labour*	58 - **Jennifer Klutt and Clarissa Weber** (University of Göttingen) ; *Organizing New Ways of Working: The Interplay between Governance and the Construction of a Community*
	78 - **Ayomikun Idowu and Amany Elbanna** (Royal Holloway University of London) ; *Examining the implications of crowdsourcing (digital labour platforms) as an employer in Nigeria*	24 - **Claudine Bonneau and Lucie Enel** (Université du Quebec à Montréal) ; *Anyplace, anywhere, anytime? The meta-work needed to make digital nomadism happen*	76 - **Bernadette Heemskerk** (The Hague University of Applied Sciences) ; *Opening the black box; how do faculty staff's workspace expectations affect their experiences?*	60 - **Julia Schlegelmilch** (VU Amsterdam) ; *The impact of algorithmic management on workers: A research agenda*	
16.15-16.45	**BREAK**				
16.45-17.45	**Plenary Panel DEBATE**: ***"New Ways of Working in higher education: between designs and work practices***" Venue: **Lecture Hall 2A-00** *(3rd floor Main Building VU).* Chair: **Sytze F. Kingma** (VU Amsterdam), Panelists: **Harry Abels** (IAA Architects, Amsterdam), **Rianne Appel-Meulenbroek** (Eindhoven University of Technology), **Bernadette Heemskerk** (The Hague School of Applied Sciences), **Marjolein Jansen** (Executive Board, VU Amsterdam), **Katie Stephenson** (VU Amsterdam)				
17.45-19.00	**BREAK** / Relocation				

19.00-21.00	**Conference DINNER -** Venue: **ROC Hotel School**, **Da Costastraat 60** > https://www.rocva.nl/MBO-onderwijs/MBO-Colleges/MBO-College-Centrum
Evening	**Social meeting point in the city** *(meeting point to be announced later)*

Day 3, 22nd June (Friday, all day)

8.00-9.15	OAP-Community (breakfast) meeting; open to those interested *(discussing research, publications, future plans etc.)*				
9.00-9.30	**REGISTRATION -** Venue: **Agora 1** *(3rd floor Main building VU)*				
9.30-10.45	**Concurrent WORKSHOPS - 5 tracks -** Venue: **Agora rooms** (*3rd floor Main Building VU*)				
	Track 1 (Agora 1) **- Platforms, architectures, and designing**	**Track 2 (Agora 2)** **- Socio-materialities, perspectives, and researching**	**Track 3 (Agora 3)** **- Work-practices, implementations, and appropriating**	**Track 4 (Agora 5!)** **- Governance, power, and managing**	**Track 5 (2A00)** **- Aesthetics, communities, and feeling**
	Workshop 11 - **Transboundary organizing** Chair: **Issy Drori** (VU Amsterdam)	**Workshop 12** **- Spatial organizing** Chair: **Pierre Laniray** (Université de Poitiers)	**Workshop 13** **- Work/non-work boundaries** Chair: **Anouk Mukherjee** (Université Paris-Dauphine)	**Workshop 14** **- Controlling co-working** Chair: **Joao Cunha** (IESEG School of Management)	**Workshop 15** **- Aesthetics and emotions in work practices** Chair: **Jeremy Aroles** (University of Manchester)
	12 - **Neil Thompson** and **Karen Verduijn** (VU Amsterdam) ; *Rise of a global entrepreneurial ecosystem; A cultural-historical activity theory perspective*	11 - **Sytze F. Kingma** (VU Amsterdam)**, Karen Dale** (Lancaster University) **and Varda Wasserman** (Open University Israel) ; *The spatial organization: the significance and potential of Henri Lefebvre for organization studies*	39 - **Adele Gruen and Fleura Bardhi** (University of London), *Work as Experience: Consumption and Work in Coworking*	25 - **Edouard Pignot** (ERCIS France) **;** *Who is pulling the strings in the Sharing Economy? Surfacing the materiality of ideological control*	18 – **George Kuk, Stephanie Giamporcaro and Jillian Rickly** (Nottingham Trent Univerrsity); *From the Street Arts of Penang: Experiencing Authenticity and Aura*

	55 - **Marco Velicogna** (IRSIG-CNR, Italy) ; *Legal, material, spatial and temporal dimensions in EU Cross-Border e-Justice procedures*	20 - **Andrea Simone Barth and Susanne Blazejewski** (Alanus University of Arts and Social Sciences) ; *Space for tensions: Towards a framework for analysing tensions of New Work spaces*	71 - **Fiza Ahmed** (VU Amsterdam) ; *Wi-Fi, Coffee and Coziness - Creating office space in the city*	43 - **Julie Fabbri** (Emlyon Business School) **and Anna Glaser** (ESCP Europe) **;** *Is there a pilot in the plane? Materiality of control practice liquidization in coworking spaces*	63 – **Julie Bayle-Cordier** (IESEG School of Management) ; *Socio-materiality and ontologies of new work practices: Introducing mindfulness practices in a business school context*
	67 - **Tatyana Bajenova** (ENS de Lyon) ; *European think tanks in the digital age: social media presence as an alternative to the Brussels office in influencing the EU policy-making*	29 - **Sophie Fauconneau-Dufresne, Grégory Jemine, Giseline Rondeaux and François Pichault** (University of Liege); *Beyond flexibility: confronting normative and lived spaces of New Ways of Working*	46 - **Natalie Paleothodoros** (University of York) ; *Accomplishing (non)work-boundaries at a distance: A case of mobile consulting*	53 - **Aurelie Leclercq-Vandelannoitte** (CNRS, LEM) ; *On the use of coworking spaces by companies: A Foucauldian spatial and material approach*	72 - **Anna Morgan-Thomas** (University of Glasgow); *Artifacts, aestetics, sensory experiences and emotions in learning*
10.45-11.15	**BREAK**				
11.15-12.45	**Concurrent WORKSHOPS - 4 tracks -** Venue: **Agora rooms** (*3rd floor Main Building VU*)				
	Track 1 (Agora 1) **- Platforms, architectures, and designing**	**Track 2 (Agora 2)** **- Socio-materialities, perspectives, and researching**	**Track 3 (Agora 3)** **- Work-practices, implementations, and appropriating**	**Track 4 (Agora 5!)** **- Governance, power, and managing**	
	Workshop 16 **– Heteromation and work-practices** Chair: **Amany Elbanna** (Royal Holloway University of London)	**Workshop 17** **- Everyday life** Chair: **Anna Glaser (**ESCP Europe)	**Workshop 18** **- Implementing NWW** Chair: **Claudine Bonneau** (Université du Quebec à Montréal)	**Workshop 19** **- Legitimizing telework** Chair: **Aurelie Leclercq-Vandelannoitte** (CNRS, LEM)	

	37 - **Hamid Ekbia** (Indiana University Bloomington) **and Attila Marton** (Copenhagen Business School) ; *Dividing labour between humans and machines: Heteromation as a new mode of organizing work*	59 - **Deniz Tuncalp and Kutay Gunestepe** (Istanbul Technical University) ; *The Temporality and Emergence of Place Identity at Coworking Spaces: A Process Study of "ITU Magnet Advanced Start-up Center"*	50 - **Marie Hasbi** (University of Paris II) ; *Place Matters in the trend of NWW, But How? A visual exploration of hot-desking*	30 - **Michel Ajzen** (Université catholique de Louvain) ; *Re-materialization of work as a consequence of telework de-humanizing effects? A social regulation perspective*	
	45 - **Lisa Conrad** (Leuphana University Lüneburg); *The Sap of Organizational Life*	68 - **M.T. Uy** (VU Amsterdam) ; *Fractured Work Futures: The China Case*	56 - **Martina Hartner-Tiefenthaler** (TU Wien), **Melanie Goisauf** (University of Vienna), **Cornelia Gerdenitsch** (Austrian Institute of Technology) **and Sabine Koeszegi** (TU Wien) ; *Implementing new ways of working in public bureaucracies: The need for more control?*	33 - **Luisa Errichiello and Tommasina Pianese** (IRISS/ Italian National Research Council) ; *Remote work arrangements and the interplay between control and autonomy: a longitudinal case study of mobile teleworking*	
	52 - **Jana Sverdljuk** (National Library of Norway) **and Xiaotian Hu** (East China Normal University, Shanghai)**;** *Technologies of Inclusion: How Digitization Re-organizes Spaces for Learning in Norway and China*	74 - **Vassily Pigounidès** (London School of Economics and Political Science) ; *The Large Firm and the Start-up*	**81 - Wim Pullen, Dorieke den Hollander** (Center for People and Buildings) **and Blandine Bréchignac** (HR&D); *The impacts of NWoW on management practices*	40 - **Stefanie Spielberger** (Friedrich-Alexander-University Erlangen-Nuernberg) ; *Open secret or secret openness: Legitimization of working from home using the example of an medium-sized enterprise in Germany*	
12.45-14.00	**LUNCH**				
14.00-14.30	**KEYNOTE 3** by **Noortje S. Marres** (University of Warwick): "**Making cars social? Street tests of intelligent vehicles, experiments in material participation**" **-** Venue: **Lecture Hall 2A-00** *(3rd floor Main building VU)*				
14.30-15.00	**DEBATE** with keynote speaker - Chair: **Nathalie N. Mitev** (King's College London University)				
15.00-15.05	**PITCH French Consulat**				

15.05-15.30	**BREAK**				
15.30-16.45	**Concurrent WORKSHOPS - 5 tracks -** Venue: **Agora rooms** *(3rd floor Main Building VU)*				
	Track 1 (Agora 1) **- Platforms, architectures, and designing**	**Track 2 (Agora 2)** **- Socio-materialities, perspectives, and researching**	**Track 3 (Agora 3)** **- Work-practices, implementations, and appropriating**	**Track 4 (Agora 5!)** **- Governance, power, and managing**	**Track 5 (2A00)** **- Surviving the flexible economy…**
	Workshop 20 **- Digital infrastructures** Chair: **Anna Morgan-Thomas** (University of Glasgow)	**Workshop 21** **– Performing** Chair: **Julie Fabbri** (Emlyon Business School)	**Workshop 22** **- Processing NWW** Chair: **Adele Gruen** (Goldsmiths University of London)	**Workshop 23** **- Collaborating in NWW** Chair: **Edouard Pignot** (ERCIS France)	**Workshop 24** **- Surviving the flexible economy** Chair: **Anna Glaser (**ESCP Europe)
	10 - **Markus Philipp Zimmer** (University of Turku) ; *A conceptual framework on users' digitalisation practices transforming their digital infrastructure for work*	66 **- Pierre Laniray** (IAE de Poitiers) **and Stéphane Pezé** (Université de Toulouse) ; *How are affordances and constraints discovered? Trials as revealing occasions*	28 - **Grégory Jemine, Christophe Dubois and François Pichault** (University of Liege) ; *Legitimizing New Ways of Working: discursive and material dimensions of a transformation project*	70 - **Joshua Firth and Brigid Carroll** (University of Auckland Business School) ; *Software as Textual Agency - Words that Work*	**7 - Kamerade Daiga** (Salford University) **and Helen Richardson** (Sheffield Hallam University) ; *Out with the old and in with the ..... old? Technology, alienation and 'New Ways of Working'*
	32 - **Oliana Sula and Tiit Elenurm** (Estonian Business School) ; *Developing student entrepreneurial readiness through online social networking readiness for international entrepreneur-ship opportunities in small open economies*	69 - **Jeremy Aroles** (Manchester University), **François-Xavier de Vaujany** (Universite Paris-Dauphine) **and Pierre Laniray** (Université de Poitiers) ; W*hen Austin meets Merleau-Ponty: Performativity & Visibility in Management Practices*	34 - **Dubravka Cecez-Kecmanovic** (UNSW Business School Australia) **and Sytze Kingma** (VU Amsterdam); *Understanding Emergence of New Ways of Working: A Case of Dutch Municipal Government Organization*	27 - **Joao Cunha** (IESEG School of management) ; *Rematerializing digital cooperation: How people use technology to enlist the help of others at work?*	**79 - Marine Dagorn** (Université Paris Dauphine); *Slashers and New Work Practices : Organizational Stakes of Being in and out*

	47 - **George Salijeni, Anna Samsonova-Taddei and Stuart Turley** (University of Manchester) ; *Exploring properties of big data analytics and their implications on the conduct of financial statements in large public accountancy firms*	82 - **Simeon Vidolov** (University of Muenster) ; *New modes of displaying: uncovering the invisible, embodied and performative aspects of distributed organising*	17 – **Marie Antoine** (Université catholique de Louvain); *The 'new ways of work'failure: testament of an organizational identity mimicry*	
16.45-17.15	**BREAK**			
17.15-18.15	**Concluding Panel DEBATE**: **"Spatio-temporal perspectives and the OAP manifest"** - Venue: **Lecture Hall 2A-00** *(3rd floor Main building VU)* Chair: **François-Xavier De Vaujany** (Paris-Dauphine University), Panelists: **Gibson Burrell** (University of Leicester), **Karen Dale** (Lancaster University), **Eduardo Diniz** (Escola Administraçao de Empresas de São Paulo), **Ella Hafermalz** (VU Amsterdam), **Pierre Laniray** (Université de Poitiers), **Noortje Marres** (University of Warwick)			
18.15-19.00	**BREAK** / Relocation			
19.00-20.30	**RECEPTION -** Venue: **French Consulat, Prinsengracht 644-B** > https://amsterdam.consulfrance.org			
Evening	**Social meeting point in the city** *(meeting point to be announced later)*			

RESUME of the PROGRAM of the 8TH OAP WORKSHOPS

Date & time		Event	Location
Wednesday June 20		**Registration /**	
	12:30	**Meeting / Starting point**	**VU Main Entrance Hall**
	14:00	Pre-OAP 2018	**The Edge**
	14:00	First opening panel debate	The Edge
	15:15	*Break*	
	15.45	Second opening panel debate	The Edge
	17:15	**Tour & drinks**	The Edge
Thursday June 21			
	09:00	**Registration**	**VU Agora 1 (3rd floor)**
	09:30	Keynote 1 & debate	VU 2A.00 (via 3rd floor)
	10:30	*Break*	
	11:00	Concurrent workshops 1-5	VU Agora's
	12:15	*Lunch*	
	13:30	Keynote 2 & debate	VU 2A.00
	14:30	*Break*	
	15:00	Concurrent workshops 6-10	VU Agora's
	16:15	*Break*	
	16:45	Plenary panel debate	VU 2A.00
	17:45	*Break & relocation*	
	19:00	**Conference Dinner**	**ROC Hotel School**
Friday June 22			
	09:00	**Registration**	**VU Agora 1**
	09:30	Concurrent workshops 11-15	VU Agora's
	10:45	*Break*	
	11:15	Concurrent workshops 16-19	VU Agora's
	12:45	*Lunch*	
	14:00	Keynote 3 & debate	VU 2A.00
	15:00	*Break*	
	15:30	Concurrent workshops 20-24	VU Agora's
	16:45	*Break*	
	17:15	Concluding panel debate	VU 2A.00
	18:15	*Break & relocation*	
	19:00	**Reception**	**French Consulat**

ABSTRACTS and PANELISTS for the Plenary DEBATES

Opening Panel Debate 1 (Wednesday June 20, 14 :00, The Edge)

Organized together with the School of Business and Economics (SBE), KIN center for digital innovation (VU Amsterdam)

Questioning New Ways of Working: A Critical Appraisal

The notion of a "new way of working" originated in the Netherlands and referred to a particular way of approaching work that embraced both temporal and spatial flexibility. Now, "new ways of working" is a catch-all term that encompasses popular office layout and utilisation trends, from open-plan, to Activity Based Working, and even the sometimes maligned but still common practice of hot-desking. Also relevant is the prevalent introduction of a leisure aesthetic in the workplace, an emulation of millennial-led tech firms that have embraced a blurring of the work/non-work distinction.

While communication and collaboration technologies can facilitate distributed working, centralised offices remain firmly at the heart of working life. Even companies that develop and sell communication and collaboration software tend to emphasise a highly co-located 'campus' office environment.

It seems that on the one hand, the office is becoming more flexible and permeable, its boundaries blurred. On the other hand, many companies are investing in flagship offices tasked with embodying the organisation's brand, while the 'employee experience' is curated through high-tech facilities management practices.

What are we to make of these sometimes conflicting developments? Are workers now predominantly 'free range' or do they live 'on campus'? Should these "new ways of working" arrangements also be accompanied by a new perception of time, away from the traditional office clock time, and how is this to be achieved? Is all this flexibility creating uncertainty? Do some desire a return to the 'old ways of working'? What are the benefits and downsides of the workplace trends we have witnessed in recent years? When do these new ways of working encourage knowledge integration and serendipity? Or is this a fallacy, and will they mainly stimulate autonomous work? In interaction with the audience this panel will discuss the most urgent and relevant (research) questions on new ways of working.

Chair:
Marleen Huysman (VU Amsterdam)

Panelists :
Dubravka Cecez-Kecmanovic (UNSW)
Ella Hafermalz (VU Amsterdam)
Sabine Hess (Microsoft)
Mark Mobach (Hanze Hogeschool)
Wim Pullen (Center for Peoples and Building)

Opening Panel Debate 2 (Wednesday June 20, 15:45, The Edge)

Questioning Urban Workscapes: the case of Amsterdam's collective work spaces

In recent years, Amsterdam has seen an impressive growth in places catering to flexible knowledge workers. The Dutch capital provides an interesting case to study these, because it is both shaped by a rich heritage of creative workspaces, dating back to the city's squatting hey day, and by more recently developed flexible work spaces inspired by the global co-working trend. In an effort to undo conflating terms while still taking into account the relationally of these different phenomena, this panel, inspired by notions such as 'cityscapes' and 'technoscapes', speaks of 'urban workscapes'. The question then becomes how different work spaces are afforded by social and technological practices in different ways, and how they relate to the broader urban tapestry.

Focusing on business incubators, art factories, company-based co-working spaces, and hospitality businesses catering to mobile workers, we want to explore and question the values and practices that shape such spaces. What are their ideological underpinnings and what kind of institutional support do they have? What business models and types of use are employed, and how do these depend on new virtual work spaces such as online sharing platforms, co-working directories and social media?

Rather than putting forward the elements of this typology in isolation, the aim is to show how these different types of workscapes relate and intersect. Do users hop seamlessly from one type of place to another? And how does Amsterdam's history of independent creative spaces and its current economic climate matter in the emergence and intersection of these workscapes? Each presenter will offer a short answer to these question through the lens of a particular empirical phenomenon in the realm of Amsterdam-based urban workscapes, and will discuss what the most urgent and interesting research questions are in relation the phenomenon at hand. A discussion with the audience will follow. This panel brings together research conducted by scholars affiliated with the Research Group of Collaborative Spaces Amsterdam.

Chair:
Timon Beyes (Leuphana University Lüneburg)

Presenters:
Fiza Ahmed (VU Amsterdam): Hospitality-based work spaces
Kai Becker (Amsterdam Business School): Business incubators
Boukje Cnossen (Leuphana University Lüneburg): Art factories
Julia Schlegelmilch (VU Amsterdam): Digital nomads and their spaces

Discussant:
Fabio James Petani (INSEEC Business School Lyon)

Plenary Panel Debate (Thursday June 21, 16:45, VU HG-2A.00)

New Ways of Working in higher education: between designs and work practices

NWW represent novel virtual-material work arrangements which are currently marketed and implemented on a significant scale by business consultancy agencies. These flexible work arrangements are often presented and sold as material designs which not only facilitate work but are also effective in furthering all kinds of cultural and organizational changes, for instance with reference to efficiency, collaboration, creativity, empowerment etc. The flexible work arrangements are also presented as rather universal designs which can be adapted and implemented in a wide range of organizational contexts, including the organization of higher educational. Recently NWW designs have for instance been implemented -- including the use of telework and "open-plan offices" -- at the VU-University Amsterdam and The Hague School of Applied Sciences, who co-chair these OAP workshops and may exemplify NWW.

This panel debate applies the NWW theme of OAP to our own work environment, i.e. the work practices of teachers and researchers in higher education. The panel will particularly address the benefits and pitfalls of NWW designs in the organization of higher education. What are the most significant backgrounds, features and (un)intended consequences of NWW designs in higher education? How and to which extent can NWW actually and effectively be applied to the work practices of teachers, researchers and students? Which aspects deserve special attention or seem particularly problematic? The panel not only consists of academic researchers but also a (top)manager and leading architect engaged with implementing NWW in higher education. Each panelist will start with a brief personal position statement, followed by a debate involving the audience.

Chair:
Sytze F. Kingma (VU Amsterdam)

Panelists :
Harry Abels (IAA Architects, Amsterdam)
Rianne Appel-Meulenbroek (Eindhoven University of Technology, Real Estate and Urban Development, Assistant Professor)
Bernadette Heemskerk (The Hague School of Applied Sciences)
Marjolein Jansen (Executive Board, VU Amsterdam)
Katie Stephenson (VU Amsterdam, SBE, Researcher)

Concluding Plenary Panel Debate (Friday June 22, 17 :15, VU HG-2A.00)

Spatio-temporal perspectives and the OAP manifest

Chair:

François-Xavier De Vaujany (Paris-Dauphine University)

Panelists:

Gibson Burrell (University of Leicester)
Karen Dale (Lancaster University)
Eduardo Diniz (Escola Administraçao de Empresas de São Paulo)
Ella Hafermalz (VU Amsterdam)
Pierre Laniray (Université de Poitiers)
Noortje Marres (University of Warwick)

LIST OF AUTHORS *(with their original EasyChair paper number)*

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30.	Michel **Ajzen**
5.	Jeremy **Aroles**
69.	Jeremy **Aroles**, François-Xavier de Vaujany and Pierre Laniray
22.	Bertrand **Audrin**, Eric Davoine and François Pichault
67.	Tatyana **Bajenova**
2.	Angela **Bargenda**
20.	Andrea Simone **Barth** and Susanne Blazejewski
63.	Julie **Bayle**-Cordier
19.	Armin **Beverungen**
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36.	Boukje **Cnossen**
45.	Lisa **Conrad**
27.	Joao **Cunha**
79.	Marine **Dagorn**
7.	Kamerade **Daiga** and Helen Richardson
13.	Anne-Laure **Delaunay**
57.	Eduardo **Diniz**, Henrique Pontes, Jose Eduardo Favaretto and Debora Brolio
37.	Hamid **Ekbia** and Attila Marton
33.	Luisa **Errichiello** and Tommasina Pianese
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29.	Sophie **Fauconneau**-Dufresne, Grégory Jemine, Giseline Rondeaux and François Pichault
70.	Joshua **Firth** and Brigid Carroll
4.	Uri **Gal**
44.	Dick de **Gilder** and Sytze Kingma
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39.	Adele **Gruen** and Fleura Bardhi
56.	Martina **Hartner**-Tiefenthaler, Melanie Goisauf, Cornelia Gerdenitsch and Sabine Koeszegi
50.	Marie **Hasbi**
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62.	Allen **Higgins**
78.	Ayomikun **Idowu** and Amany Elbanna
28.	Grégory **Jemine**, Christophe Dubois and François Pichault

11.	Sytze F. **Kingma**, Karen Dale and Varda Wasserman
58.	Jennifer **Klutt** and Clarissa Weber
18.	George **Kuk**, Stephanie Giamporcaro and Jillian Rickly
66.	Pierre **Laniray** and Stéphane Pezé
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16.	Anouk **Mukherjee**
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80.	Minna **Salminen**-Karlsson
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12.	Neil **Thompson** and Karen Verduijn
59.	Deniz **Tuncalp** and Kutay Gunestepe
68.	M.T. **Uy**
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55.	Marco **Velicogna**
23.	Pleuntje **Verstegen**
82.	Simeon **Vidolov**
1.	Varda **Wasserman** and Izhak Berkovich
8.	Minou **Weijs**-Perrée, Lorell Bück, Rianne Appel-Meulenbroek, Theo Arentze
10.	Markus Philipp **Zimmer**

Fiza Ahmed MSc (paper nr. 71)

Wi-Fi, Coffee and Coziness – Creating office Space in the city

Whether it is the lack of job opportunities, or the strong desire for freedom, it cannot be denied that the number of self-employed people without employees (ZZP-ers)[1] is growing tremendously. Each year around 50.000 people register as a ZZP-er, and in 2017 there were more than one million ZZP-ers in the Netherlands, most of whom are located in the Amsterdam area (Central Bureau of Statistics).

The need for flexible co-working spaces and hot desks has led to a booming business in Amsterdam. Co-working spaces, such as WeWork, Spaces, TQ, and Seats-to-Meet are increasing rapidly. ZZP-ers rent a hot desk or office for a monthly fee, which incurs costs whether they use the work space or not. Parallel to these developments, there is a large group of ZZP-ers who create their own work space in (semi)-public places that are not, at least not initially or primarily, designed a co-working space. In this study I limit myself to the ZZP-ers who do not rent a co- working space or an occasional hot desk. My focus lies in the process and the practices of how office space is created in (semi)public places such as coffee shops and hotel lobbies by agency of the ZZP-ers and how eventually designers and managers of these places respond to this.

Coffee shops are popular with ZZP-ers. As early as at the turn of the century, Starbucks coffee, leaped into the void, when large companies started to promote teleworking to cut office space costs (Simon, 2009). By increasing comfort, Wi-Fi, electricity sockets and specialty coffee, and using slogans such as "There's home, there's work and there's STARBUCKS" and website texts promoting Starbucks as a "third place between work and home"(www.starbucks.com), it attracted ZZP-ers who did not have an official "office space", yet needed a cozy place, with the comfort of Wi-Fi, coffee and people around them. Since then, many coffee shops have copied this strategy in order to attract ZZP-ers. Using hotel lobbies as an office is a relatively new phenomenon. Hotel lobbies seem to be taking over from coffee shops, targeting a certain kind of urbanites: students, urban professionals and cool creative types who are continuously online and connected to the rest of the world (Rath & Gelmers, 2017). Lobbies are the new place to be, to work during the day, and have a drink at night (van Dijk, 2017 in: Metro newspaper; Uitkrant Amsterdam, 2017). Hotel managers are starting to realize the importance of the comfortable living room where good quality coffee is served with a smile. Some hotel websites explicitly advertise their coffee as an attractive feature of the lobby.

Different studies have looked at coffee shops and other (semi) public places as "Third Places" (Oldenburg, 1999), a place that is neither work, nor home, where people meet, socialize and feel at home, the way churches used to be, and possibly still are, in small cities and villages.

[1] A ZZP'er is a person who works at own cost and risk, without employed staff, in a self-owned company or practice as self-employed person, or as a freelancer offering paid services. (source: Central Bureau for Statistics)

With an increasing number of ZZP-ers and the blending of work and private selves, the "Third Place" seems to have become a mix between work and home, rather than a place that is neither work nor home. This research shows that even though the "created office" in a coffee shop or hotel lobby is in some ways a "Third Place", as defined by Oldenburg (1999), yet there are some important differences, mainly related to socializing and interaction amongst patrons.

There seems to be a paradoxical phenomenon. ZZP-ers in choose to work in places such as lobbies and coffee shops, yet seem to want to be anonymous in the crowd and not be disturbed by others. They prefer to be alone while being together (Simon, 2009). It would be too easy to conclude that the ZZP-ers are not in contact with others. The influence of the internet is not to be neglected in this matter. Although the ZZP-ers may seem anti-social in the "physical space", they are more social and communicative than ever in "virtual space". Being connected to the World Wide Web seems to enlarge one's social space virtually, whilst at the same time causing a decrease in social interaction in physical space.

In this research I will shed light on how ZZP-ers create office space in (semi)public places on order to make sense of their position as self-employed, fulfill their needs, and act out "work practices". Moreover, the influence of the physical space, the omnipresence of Wi-Fi and technical devices are considered carefully.

In sum, this study deepens the knowledge on sociomateriality (Orlikowski, 2007; Orlikowski & Scott, 2008) concerning ZZP-ers creating office space in (semi) public places not primarily designed as a work space. For this paper I have limited myself to the city of Amsterdam, a vibrant, modern city, with an increasing number of self-employed ZZP-ers. It is a first attempt to fill the knowledge gap, in the field of New Ways of Working, on sociomateriality and ZZP-ers creating office space.

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Central Bureau of Statistics (www.cbs.nl)

Marie Antoine PhD (paper nr. 17)

The 'new ways of work' failure: testament of an organizational identity mimicry

With the increasing turn towards activity-based workspaces, home-based and mobile teleworking, and the digitalization of work, numerous organizations avail the "NWOW" label, either referring to "new world of work" or "new ways of work" but either ways reclaiming a new trend in contemporary organizations. This paper, based on an empirical research, intends to address the failure of the implementation of a "NWOW" project in a private company by mainly focusing on the spatial component, and the changes it introduced for workers.

This paper fits itself in the spatial turn that has influenced management and organization studies these past years. It consists in acknowledging the spatial dimension as a "key dynamic in understanding management and organization" (Taylor & Spicer, 2007, p. 34). Several studies have already observed the effects of organizational space (e.g. office design, building architecture, etc.) on workers and, broadly taken, individuals in terms of performance, wellbeing, collaboration, etc. (e.g. Gavroglou, Ford, Totterdill, Savage, & Sacquepee, 2001; Inamizu, 2013; Lee, 2010). In particular, several researchers have focused on the relations between organizational space and identity. On the one hand, several authors have shown that the configuration of the workspace is likely to take part in the construction of individual and professional identities (Baldry & Barnes, 2012; Tietze & Musson, 2010; Wapshott & Mallett, 2012). On the other hand and more recently, Hancock and Spicer (2011) and Minchella (2015) argued that organizational space might be shaped in order to produce a "new model worker", that is a worker who would fit the Western economic context and its requirements in terms of behaviors, skills, etc. These studies allow one to highlight that contemporary offices influence identity at *micro* and *macro* levels. However, they do not allow understanding how contemporary offices might influence identity at *meso* levels, in other words organizational identity. Among the diverse considerations of organizational identity, in this paper I define organizational identity as "the whole of organizational members' shared interpretations about the characteristics which compose their organization and distinguish it in its social context" (Gomes Da Silva, 2010, p. 200; *my translation*).

In this paper, I present an empirical research that I conducted in a company that had recently implemented a project aiming at the "new world of work". In particular, I focused in my data collection on the spatial dimension, even though it is interrelated with the other aspects of the project (e.g. IT tools, corporate culture, managerial style). More precisely, I collected data regarding the official purpose of the project, the new work environment, workers' perceptions about it, and the concrete changes it brought in their daily routine but also in their reflections about the company. Regarding the investigated case, I conducted my research in the company *ORES* which is a Belgian inter-municipal association holding a quasi-monopoly. This organization is in charge of gas and electricity distribution in Wallonia, that is the French-speaking part of Belgium situated in the south of the country. Because of its sector of activity, *ORES* has mainly a technical core business. More precisely, I collected data in the head office of one of the areas of operations – called *ORES WaPi* – because this head office was the pilot project for the new work environment, (this project was labelled "DOMO"). This means that all the

employees moved from a previous building with cellular offices to a new building where the work environment was completely opened, with no attributed desk and designed in accordance with the activity-based workspace principles (i.e. paper-less organization, no attributed desks, opened workspaces, etc.). During three months, data were collected through observations, documentary analysis and 81 semi-structured interviews (with the HR director, the CEO, 4 executives and 75 employees). 65 of these interviews were integrally transcribed. In terms of data analysis, a double coding was applied: a thematic analysis, and an analysis by categories of concepts (Paillé & Mucchielli, 2012). I used *NVivo qualitative data Software* to code the data.

Drawing on numerous excerpts, I observe that the "NWOW" project is rather a failure than a resounding success for the company *ORES*. Based on this observation, I dig deeper and show how my data lead me to argue that the failure of *ORES* "NWOW" project embodies an identity mimicry, that is a desire and attempt to target another organizational identity, another company DNA, by adopting its rules and ways of working, but the fundamental impossibility to access it. Indeed, the organizational identity of *ORES* is related to its technical core business which, in many ways, drawing on employees, cannot be successfully supported in a "NWOW" work environment (i.e. an activity-based workspace). In the context of *ORES*, the *DOMO* project is inevitably doomed to failure, and identity mimicry contributes to explain and illustrate this failure.

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Michel Ajzen (paper nr. 30)

Re-materialization of work as a consequence of telework de-humanizing effects? A social regulation perspective

Globalization, flexibilisation, digitalization… For several decades, a large number of transformations of work have been observed in our societies (Huws, 2014). These changes led to the virtualization of work but also to the emergence of "New ways of Working (NWOW)" (Taskin, Ajzen & Donis, 2017). Among the practices traditionally associated to the NWOW, telework has been of high-interest for scholars (Ajzen, Donis & Taskin, 2015). Among this large body of literature, many publications aim at questioning the effects of such practices on organizational outcomes). While questioning these research results, we can observe that the effects are extremely diversified and mostly unexplained (De Menezes & Kelliher, 2011; Martin & MacDonnell, 2012). Indeed, **little is known about the social dynamics that occur from the negotiation of teleworking practices to their effective uses by social actors**, what some authors refer to as 'appropriation' (Reynaud, 2004; 2007). To do so, this research aims at questioning the ways teleworking uses are regulated through social dynamics, and how this social regulation process produces social norms, from a critical perspective in management.

While we might expect that the management policy on telework (or the collective agreement) defines the standards of using the practice through rules, principles or work processes, many studies point out a gap between the prescribed work and its real application ("concrete work") (Lallement, 2007; Cushen & Thompson, 2012). Beyond the work techniques and processes, this is the managerial rhetoric that is questioned (Léonard, 2015), in particular through the actors' autonomy and empowerment (Thorne, 2005; Huws, 2014). Even though telework provide more opportunities to workers to tackle the issue of work-life balance, the autonomy "given" by the management is embedded in a discretionary space that constraints the action. Therefore, by questioning the power issues on the "rules of games", this research aims to reintroduce the political dimension underlying the process of building social relationships in organizations by proposing an original articulation between the social regulation theory (Reynaud, 2004; 2007; Reynaud & Richebé, 2009) and the French theory of conventions in management (Gomez & Jones, 2000; Gomez, 2006;). This analytical framework aims at questioning the potential of emancipation or alienation of teleworkers through the use of a presumed empowering practice.

The research was composed of two in-depth case studies conducted within Belgian organizations (logistic and insurance sectors). Data has been collected through semi-structured interviews (115 interviews). The latter was audiotaped and completely transcribed. A computer-aided analysis (Nvivo11) was used to analyze the empirical material through a double analysis: thematic analysis and categories of concept (Paillé and Mucchielli, 2012).

The results from the analysis of the first case study (insurance sector) show several effects of telework on both social and organizational processes. Results show many re-regulation of the work activity at different levels: on time arrangements (e.a. a higher frequency of teleworking use than authorized by the management policy); workspaces relocation (working

from different countries, homeworking for long period of time for health or family matters); on ICT tools (resistance to use company ICT tools); on work organization (reallocation of working time and lifetime); on control (the evaluation of work shifts from the visibility and presence at work towards a semi-autonomous management by objectives). The ways the organization of work and the employment relations have been performed through the use of telework provide some insights of the processes leading to re-regulation the activity of work but also to the actors' rationalities (convention).

First, it has been observed a process of de-humanization of work resulting in the "invisibilization" and deskilling of real work but, simultaneously, also in strategies consisting in re-visibilizing people. In the first case, work and people become more invisible, communication tools replace face-to-face meetings, people feels useless and isolated, and finally, some tasks are not associated to work anymore (e.a. write emails on the evening at home, in the train). In the second case, as a consequence of "invisibilization", actors aim to re-materializing social relations at work through different means such as the virtualization of exchanges (WhatsApp groups), being present at work at particular moments ("when the boss is at work"; "for important meetings") but also by giving more visibility to work produced remotely (e.a. sending emails on Sunday evening).

A second result observed is the transformation of the sense of the workspace. The more people use teleworking practices the more the functions of the workspaces are reallocated. Another effect observed is the re-appropriation of the productive times by the actors. Telework overtakes the work-life balance issue through a complete re-organization of working time and lifetime. The latter is organized around the working time and the opposite as well. Therefore, overworking (working on the evening, during the weekend or holidays) becomes normal just as well as the fact to go shopping or going to the dentist during the traditional working hours.

In line with this effect, other results show some shifts of responsibilities from top-management to middle-management through local work-arrangements (e.a. providing more flexibility) but also from middle-managers to employees through the empowerment rhetoric. In many cases, the latter is assimilated by workers that manage collectively the telework practicalities but also they feel more responsible to perform their work efficiently in order to 'save time' for lifetime. This leads to new behaviors such as: overworking or exit from the workspace in order to avoid wasting time in transports or workplace disruptions (e.a. noise, social exchanges).

In conclusion, far from building a new social order, telework there confirms the existing rules of the game but also, offers the possibility to some resisting workers to escape the dominant order (what marginally threatens the convention) through the re-appropriation of spaces and times. In this case, the convention of efficiency has been reinforced by the introduction of telework. However, the efficiency here overtakes the working area by encompassing the life area. In this context, teleworking may provide more spaces to micro-emancipations (Huault, Perret & Spicer, 2014). But, in the same time, surrounded by efficiency requirements, the more than ever blurred boundaries between work and life may lead to workers' alienation.

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Jeremy Aroles (paper nr. 5)

Digital nomadism and new organizational landscapes: A revolutionary potential?

In the light of intensifying flows of globalisation, a seemingly unstoppable process of digitalisation and a subsequent revolution in terms of Information and Communication Technologies (ICTs), the world of work has undergone a myriad of changes (Brocklehurst, 2001; Courpasson and Reed, 2004; Tietze and Musson, 2005).

These changes encapsulate coworking (Spinuzzi, 2012), new forms of entrepreneurship (Matlay and Westhead, 2005; Taylor, 2015), Do It Yourself (DIY) movements (Wolf and McQuitty, 2011), prosumption (Humphreys and Grayson, 2008; Ritzer and Jurgenson, 2010), crowdsourcing (Howe, 2008), digital nomadism, and are connected to the emergence of new work spaces: makerspaces (Anderson, 2009), collaborative spaces (Gandini, 2015; Garrett et al., 2017), fablabs, hackerspaces, etc. Of particular interest to this paper is the rise of digital nomadism. Digital nomadism consists of a mobile lifestyle that encompasses corporate remote workers, freelancers and entrepreneurs. Laptops, smartphones, Wi-Fi connections, coworking spaces, coffee shops and public libraries are some of the key components of this new work culture (de Vaujany and Aroles, 2018).

The figure of the nomad has been mobilized in various contexts and a particularly interesting manifestation of that figure is found in *A Thousand Plateaus* (Deleuze and Guattari, 1987). For Deleuze and Guattari (1987), the nomad is a key figure in that (s)he can open up new possibilities or launch new forms of guerrilla by challenging the controlling forces of the State. The nomad challenges the State (opposition nomos/polis) by occupying un-striated spaces and smoothing striated spaces, thus embracing and embodying difference. The nomad is seen as a revolutionary figure, defined 'by the subversion of conventions' (Braidotti, 1994: 5), and who carries the potential to effect change. In that sense, the nomad is perceived as 'the embodiment of freedom and irresponsibility and a challenge to the order of things' (Engebritgtsen, 2017: 44). The Deleuzo-Guattarian image of the nomad has inspired various methodological interventions (Aroles and McLean, 2017; St Pierre, 1997).

This paper sets out to interrogate the role (or the position) of digital nomadism in these new and constantly changing organisational landscapes. In other words, this paper is concerned with the following question: are digital nomads figures of discontinuity in the current world of work or do they embody the logical evolution of capitalism? In a sense, digital nomads challenge the authority and organisation of the State by engaging with alternative ways of working (that ultimately destabilize dominant logics of organizing) but at the same time, digital nomadism would not exist if it was not for the capitalistic logic of globalisation. Our research relies on a mix of interviews with self-identified digital nomads and content analysis of various platforms and blog posts. Altogether, we seek to contribute to on-going discussions on the future of the work with a particular focus on the intricacies underlying digital nomadism, as a professional and social trend.

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Jeremy Aroles, François-Xavier de Vaujany and Pierre Laniray (paper nr. 69)

When Austin meets Merleau-Ponty: Performativity & Visibility in Management Practices

Abstract: Phenomenological, process-based and post-Marxist approaches have stressed the immanent nature of the ontogenesis of our world. The concept of performativity epitomizes these temporal, spatial and material views. Reality is always in movement itself: it is constantly materially and socially 'performed'. Other views lead to a pre-defined world that would be mostly revealed through sensations (i.e. 'representational perspectives'). These transcendental stances assume that a subject, although pre-existing experience, is the absolute condition of possibility of it. In this paper, we develop another view of performativity (either complementary or interrelated to an immanent stance), one that re-introduces transcendence in the analysis but sees in it something dialogical to the process itself. We draw from the notions of visibility- invisibility and continuity-discontinuity (Merleau-Ponty, 1945/2013, 1964) in order to show how everyday activity both performs and makes visible the world. From that perspective, modes of visibility appear as conditions of possibility of performativity itself. We draw some implications for the conceptualization of management practices.

Keywords: Performativity; Visibility; Management practices; Merleau-Ponty; Austin

Performativity… a disembodied process?

This paper is concerned with the tensions between 'immanent' and 'transcendental' stances and the implications of these tensions for the field of management and organisation studies (MOS). More precisely, we position our paper as an attempt to momentarily 'reconcile' these two stances through a focus on the concepts of performativity (*sensu* Austin) and the Merleau-Pontian concepts of visibility/invisibility and continuity/discontinuity. We set to develop another view of performativity (either complementary or interrelated to an immanent stance), one that re-introduces transcendence in the analysis but sees in it something dialogical to the process itself. We draw from the notions of visibility-invisibility and continuity- discontinuity (Merleau-Ponty, 1945/2013, 1964) in order to show how everyday activity both performs and 'makes visible'. Modes of visibility appear as processual conditions of possibility of performativity itself. Such position could consist in seeing organizing processes as constituting the conditions of possibility of their own perception and actions in the flow of everyday activities themselves. What is visible or invisible, continuous or discontinuous in the joint assemblage of people and objects involved in the flow of organizing becomes a key issue in the process of becoming itself, its inter-corporeity and emotional dynamic (Küpers, 2014).

Adopting such an ontological stance allows us to articulate three potential contributions. Firstly, this allows us to focus the description of performativity not only on results but also on the process itself, which then appears as an emergent perceptual condition of possibility. Secondly, by inviting us to be more attuned to the complexity, multifaceted and embodiness of performances, our suggested conceptual stance enables us to explore some of the key aspects of the becoming of work practices, in the context of which collaborative entrepreneurship, (sense of) communities, emotions, 'doing together', craftsmanship and

inter-corporeity are increasingly more important (Spinuzzi, 2012; Garrett et al., 2017). Indeed, work and managerial practices tend to make the visibility and continuity of collective activities more problematic than ever, with the generalization of open spaces, mobile work, working at home or open innovation (Anderson, 2009; Johns and Gratton, 2013; Borg and Söderlung, 2015; Gandini, 2015; Taylor, 2015; Bouncken and Reuschl, 2016). Finally, the explicit inclusion of a 'transcendental loop' may keep open a wider space for discussions about personal ethic and collective engagement in civic life (Arendt, 1958/1998). Keeping this conversational space between bodies gathered, stressing the on-going exploration of the past in the present with a sense of freedom and responsibility, is part of what we see as a transcendental dimension in the immanence of process.

Towards a political philosophy of management?

The work (in particular the later work) of Merleau-Ponty has been the subject of numerous misunderstandings, in particular his view of embodiment. His focus on embodiment and inter-corporeity is not a way to introduce another matter that would be flesh itself (Reynolds and Roffe, 2016). Merleau-Ponty wanted, most of all, to stress the importance of emotional flow and to place it at the heart of the process of becoming (Küpers, 2014). The flow can be seen as pure immanence (with probably a pure Bergsonian view). It can also be viewed as a dialogical process: interrelated transcendental-immanent dialogical loops. Embodiment is a condition of possibility of experience, or rather, at the heart of the emergent conditions of possibilities of experience (their continuities and visibilities).

If the former view places a greater focus on the risk of an overstress of temporal dynamics as constituted by the assemblage itself and time as a textual and 'aemotional' narrative, the latter increases the risk of overstating human agency, emotions and pre-reflexive narratives (in nature hard to formalize for researchers and hard to elaborate for politicians and designers). All this is far from being neutral politically and entices us to engage more than ever with the political philosophy wished by Arendt (1958/1998).

What is the world of work and management we wish to constitute and make visible through our descriptions and what are the tools we use for this task? A world made of assemblage and discourses, which in turn means that the political engineering of this world is also a question of the 'right' assemblage. This also implies discussions and texts questioning the responsibility of all those individually constituting the assemblage. This requires making them continuously accountable of their agency (Sartre, 1943/2003). This is sometimes difficult in the context of what sometimes appears as post-humanist (Hayles, 1999) and highly temporal views of agency and management.

Another view stresses pre-reflexivity, emotions, perceptions and inter-corporeity at the heart of becoming (Küpers, 2014). Narration is then quickly a hermeneutic for and by itself (Ricoeur, 1983). However, this view can lead to managerial approaches (e.g. of design) more focused on bodies and embodiment (Küpers, 2014; de Vaujany and Vitaud, 2017) can perform a world less engaged in the possibilities of material agencies at large, that of the materiality performed, encountered by the assemblage itself. Putting together the two ontologies of performativity and visibility in management (which we see as co-authors as more than 'complementary' but interrelated) is a fascinating task for future research in management. A task we see as performative by itself. Performative for the best we hope.

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Bertrand Audrin, Eric Davoine and François Pichault (paper nr. 22)

New Ways of Working as a compelling narrative: Five Swiss case studies of NWW implementation

Many studies have revealed the importance of discourse and narratives in the change process and their key role in implementation processes (Maitlis & Christianson, 2014; Sonenshein, 2010). Narratives help to stabilize organizational processes (Arnaud & Mills, 2012), to elaborate strategies (Barry & Elmes, 1997; Buchanan & Dawson, 2007). Differing narratives are carried out by diverse and sometimes conflicting voices. These competing narratives participate to the elaboration of the final narrative (Boje, 2001; Buchanan & Dawson, 2007). Sonenshein (2010) emphasizes the interest in learning about narratives of various groups within the organization to understand the global construction of change through differing narratives. The sensemaking process therefore consists of ordering these competing and sometimes inconsistent narratives to create a collectively negotiated narrative (Maitlis & Christianson, 2014).

Research on Information Technology in organizations (sociomateriality, material-discursive practices and actor-network theory) has highlighted the role of "technological actors" within organizations (Cecez-Kecmanovic, Galliers, Henfridsson, Newell, & Vidgen, 2014; Leonardi, Nardi, & Kallinikos, 2012; Orlikowski, 2007). Recent research in organization studies builds on the concept of sociomateriality to study organizational practices (Balogun, Jacobs, Jarzabkowski, Mantere, & Vaara, 2014) to understand how objects and artifacts (such as Information Technology) interact with human agents (de Vaujany, Mitev, Lanzara, & Mukherjee, 2015). NWW is an interesting field for studying communication and materiality in relation (following Cooren, 2015), because it is strongly tied to discourses about digitization, where material components such as technology and buildings are supposed to play a new role.

In our study, we focus on the narrations about "new ways of working" within organizations during the implementation process of NWW. Our goal was to understand how organizations and their members make and give sense to change in this context of digitization. Our study is based on the analysis of five case studies in large Swiss companies, where we conducted a narrative analysis (Elliott, 2005; Riessman, 1993) integrating the notion of sociomateriality (Leonardi & Barley, 2008, 2010; Orlikowski, 2007; Orlikowski & Scott, 2008). Following Greimas (1966), Callon (1986), and Latour (1996), this allowed us to take into account technology and other "non-human" actants as active participants in change. Our narrative analysis uses the structural semantics and actiantial model of Greimas (1966). The actantial model allows to identify the subject of the narrative and the objective it pursues, the opponents and helpers as well as the senders and receivers (Greimas, 1966).

Our study brings at this stage three main ontributions.
First, it offers a synthesis of the main actors and their role in NWW change in different organizational contexts. Helpers and objects particularly stood out in our cases' narratives. Among our cases, helpers can be distributed into two main groups: the global trend of new ways of working and facility management. The concept of new ways of working appears in numerous forms in our cases. In the narratives, new ways of working are depicted

as a global concept including various components, such as societal, technological, and institutional trends.

The second helper is facility management. It is depicted as the starting point of the questioning about new ways of working. This theme appears in the narratives under multiple ideas, such as moving to new offices, optimizing office space, and offering more flexibility to employees.

Our analysis also identified some differences between the various narratives, specifically when it comes to the object of the change process. First, it is important to notice that all our five case studies are still considered as a work in progress by the interviewees for various reasons. Two types of objects can be identified. The first group puts the emphasis on the new ways of working as an end per se. The new ways of working are depicted as a way for the company to remain attractive as an employer, to create a friendlier working environment, etc. The second group focuses on more business-driven objectives. NWW are pictured as a mean to a specific purpose, e.g. as a way to improve product development, to foster creativity and collaboration, even to sell NWW products and services in the specific case of the telecom company.

As a third contribution, our study also identifies the central and changing role that technology holds in the narratives of NWW change, shifting from the main object of change to a role of helper. However, this object role is not the only one that is filled by technology. In some narratives, technology plays the role of helper.

Our analysis also highlights the two-fold definition of technology that is embodied through discourse (Hardy & Thomas, 2015) and through physical artifacts (following Leonardi, 2008). At the beginning of the change process, technology is often understood as something rather conceptual that is often linked to the trend of digitization. In this respect, technology and digitization are both components of NWW. Later in the narrative, technology becomes embodied in material artifacts. When asked about their new working environment, employees often referred to and showed us their smartphones and laptops. This two-fold definition is important to understand how technology shifts from being a global abstract concept associated with NWW change as a general trend (digitization) to becoming an embodied physical reality associated with structures and scripts which will progressively play a major role during the change process.

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Tatyana Bajenova (paper nr. 67)

European think tanks in the digital age: social media presence as an alternative to the Brussels office in influencing the EU policy-making

Background.
Media presence is one of the main tools of communication used by think tanks to gain visibility and to shape public opinion in the national conditions. Some think tank scholars regard the relationship between think tanks and the media as symbiotic and mutually advantageous. On the one hand, in many countries, journalists due to lack of time and resources show a considerable interest in information provided by think tank members to enrich their articles. On the other hand, think tanks depend on mass media, which are of an essential importance in expanding or transmitting think tank studies in the conditions of a political system increasingly structuring around to the news media (Medvetz, 2012; Stone, 2004). Moreover, the development of information technologies has significantly changed the scenery for think tanks. Adapting quickly to the possibilities given by technological progress in telecommunications, the most prominent think tanks elaborate refined web- sites, blogs and social media strategies, issue electronic newsletters and attentively monitor their web traffic (Stone, 2013). At the same time, the EU public sphere is characterised by the shortage of outreach mass media. Due to the limited number of available outreach instruments, EU think tanks prefer to employ alternative communication methods to inform particular audiences (e-mail subscription, social media platforms), which are distinguished by the low cost and capacity to target directly specific groups, but do not give think tanks possibility to achieve the 'atmospheric impact' granted by mass media in national public spheres (Perez, 2014).

Research objective.
This paper analyses the ways in which European think tanks use social media networks in order to accumulate their publicity capital, as well as the role they play in their strategy in order to influence the EU policy-making process.

Analytical framework and methods.
As an analytical framework I use Pierre Bourdieu (1986)'s field theory and the concept of capital, as well as its recent developments (Couldry, 2003; Driessens, 2013; Medvetz, 2012; Saxton and Guo, 2014). I conceptualise social media presence of think tanks as one of the components of their publicity capital (Shishkina, 2002), which I distinguish from symbolic and social forms of capital. The study is based on the analysis of semi-structured interviews with managers and staff members of think tanks in Brussels, Paris, Ljubljana and London, as well as with representatives of European institutions. They are complemented by data and materials from the websites and social media platforms of European institutions and think tanks.

Results.
Although Brussels-based think tanks are more immediately visible due to easier political access, those located in national capitals may promote visibility, credibility and concomitant policy-relevance through other channels such as a strong social media presence. This is increasingly the case as the EU policy space has moved online. The events that EU

institutions organize for civil society are now supported with online platforms, to which think tanks based outside Brussels can contribute by 'traveling' to Brussels via new digital technologies. Interviewees in both think tanks and European institutions claim that the social media platform Twitter is now regarded as the easiest way to interact directly with policy-makers and opinion leaders. Tools such as infographics, video, and live streaming of events are used to increase think tank audience and establish different forms of presence. Indeed, audiovisual materials may even 'pass better' than writing.

Nevertheless, our interviewees insist that it is important not to overestimate the relative value of social media presence. Although high social media visibility contributes to publicity capital of think tanks and allows to followers to be closer to their activities, it cannot substitute for high quality research and professional level communication, which necessitate the involvement of academic and economic capital. Although these new technologies give more access to decision-makers, they do not replace an institutional presence to support it or the organizational reputation to secure credibility, i.e. a sort of symbolic capital. Familiarity with its studies, meetings with its representatives at events, and established interpersonal relations will increase the inclination of EU officials to 'follow' a think tank on social media. Furthermore, understanding the functioning of the EU institutions remains crucial to efficient communication with them and to the ability to influence policy. Those operating only via social media would lack necessary expertise, political and symbolic capital.

Keywords: think tanks, social media presence, EU policy-making, publicity capital

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Angela Bargenda (paper nr. 2)

Designing New Spaces of Finance: Architecture as a Symbolic Artifact

The contribution discusses the pertinence of corporate architecture following the renewed interest in the material and spatial dimensions of organizations (Kornberger and Clegg, 2005; Dale and Burrell, 2008; Marrewijk and Yanow, 2010; Wasserman and Frenkel, 2011; Kornberger et al., 2011; Orlikowski and Scott, 2012). Architecture is critically examined as an expressive system of organizational values and symbols, but also as a social space that generates new interactions and workplace identities.
Applying the concepts of Lefebvre's ([1974]1998) spatial triad, a longitudinal analysis of the architecture of bank buildings is presented. Thus, the spatial, temporal, and social planes are put in relation to cultural and societal phenomena (Merleau-Ponty, 1945, 1964; Schatzki, 2005; Orlikowski and Scott, 2012; Leonardi, 2013; Vaujany and Mitev, 2013).

The research also seeks to extend on Hancock's semiotic approach, viewing architectural artifacts "as media that are aesthetically inscribed with meaning" (Hancock 2005, p. 30). Following Hancock's claim to transgress the "romanticized" (Hancock 2005, p. 37) and emotion-driven perception of architecture, architectural phenomena are considered as semantically relevant.

Based on Gell's (1992) notion of "technologies of enchantment," architecture is conceptualized both as a material artifact and a mediator of organizational identity. Aesthetic artifacts mediate the space that exists between the intellectual and the aesthetic, the conceptual and the non-conceptual. The epistemological framework of this article operates on the premise that architecture carries signifying properties and decodable regimes of meaning. More precisely, the aesthetic codes of materialized space provide interpretive cues that allow for a cognitive understanding beyond the sensual and bodily participation of the sentient subject. It is argued that the knowledge about these codes in the "aesthetic economy" (Böhme, [2006]2013, p. 8) could be of great importance to practitioners. Having satisfied the basic needs of consumers in highly developed Western consumer societies, aesthetic needs of consumption are gaining increased importance (Böhme [2006]2013, p. 10; 2017). Aesthetic codes carry brand values and ideologies and effectively support the "management of meaning" (Smircich and Morgan, 1982).

Architectural expression offers symbolic resources for identification (Norberg-Schulz, 1963; 2000). When space is made tangible in concrete, qualitative terms, it symbolically carries meaningful content, as "the purpose of symbolization is to free the meaning from the immediate situation, whereby it becomes a 'cultural object"' (Norberg-Schulz, [1976]1996, p. 421). Organizational traditions in the sense of "lieu de mémoire" (Nora, 1997) are materialized as architectural features to reproduce cultural iconicity and reformulate local heritage.

The study adopts a multidisciplinary approach, drawing on literature from management and non-management (philosophy, semiotics, and organization studies) to explore the role of architecture as a symbolic artifact.

Traditional banking organizations are particularly impacted by the digital age, as the digitization of money and increased competition from online financial services providers has profoundly transformed the financial marketplace. Thus, new competitive advantages are identified by banks to maintain their visibility in the marketplace. Stylishly redesigned flagship branches and innovative aesthetics provide experiential value to internal and external stakeholders. Transcending the functional value of banking services, the aestheticization of the working environment generates intangible assets of social and cultural identification.

The study is empirically based on field research at a French bank, which strategically uses architectural discourse to project its organizational identity. Buildings from the historic center of Paris and the regional offices in Normandy, as much as the new headquarters in a Paris suburb are analyzed with regard to their symbolic relevance. In particular, it is shown how the historical roots of the building contrast with the contemporary new architectural discourse in the suburbs, thus materializing the profound transformation of the bank's identity.

Temporality is a significant factor in the analysis of the changing aesthetics of work environments. For instance, the referentiality to the classical architectural canon, or inversely, the purposely disruption of stylistic continuity, hold symbolic meaning.

The study contributes to extant scholarship on organizational artifacts in that it presents architectural semiotics as a new interpretive framework to uncover the deeper meanings of architectural text. It is shown that the materiality of built form interconnects with social, historical and cultural systems, thus producing persuasive regimes of meaning.

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Andrea Simone Barth and Susanne Blazejewski (paper nr. 20)

Space for tensions: Towards a framework for analysing tensions of New Work spaces

New Work[1] concepts which are currently implemented in a number of organizations are often accompanied by redesign of work environments and organisational space. In Germany, for instance, companies such as Sipgate, Invision, Partake, Bosch, Detecon, Otto and Deutsche Telekom have recently linked the redesign of work practices towards agile or 'future' ways of organizing to a refurbishing of office spaces (e.g. Orange Council, 2018; Otto Group, 2018; Hackl, 2017). According to Dale and Burell (2007, p. 9) New Work spaces are highly "organised spaces" which require a "conscious design of workplaces" and are planned to embody certain conceptualisations (e.g. functionality and control, values).

The introduction of New Work concepts is associated with tensions, paradoxes and boundaries. For instance, New Work concepts call for flexibility in work processes, which, however, may negatively impact the level of trust (Svensson, 2011), or they create tensions related to the autonomy-control paradox (Hodgson & Briand, 2013; Putnam, Myers, & Gailliard, 2014). Regarding the role of space in New Work tensions, authors have mentioned contradictions between work and life (Putnam et al., 2014), the inside and the outside of organisations (Taylor & Spicer, 2007), distance and proximity (Chan, Beckman, & Lawrence, 2007; Taylor & Spicer, 2007; Townsend, DeMarie, & Hendrickson, 1998). Still, research remains scant and tensions are mentioned in passing rather than being investigated more thoroughly.

While the spatial tensions in research of New Work concepts research are thus still under- researched, tensions in organizational spaces at large have received more attention. Davis (1984), for instance, describes the incompatibility between the physical appearance of an office and the image occupants have of their organization. Furthermore, scholars discuss the contradictory effects of physical working environments on employees (Leaman & Bordass, 1999; Pepper, 2008; van Meel & Vos, 2001), nonconformity of occupants to the rational plans of organizational space (Taylor & Spicer, 2007), or tensions due to the materialization of power relations in organizational space (Wasserman & Frenkel, 2015). Still, empirical research on tensions in/of organizational space is limited and, in particular, lacks a thorough understanding and theoretical foundation regarding the central construct of 'tensions'. Hardly ever do authors venture into a thorough definition of 'tensions' in organizational space.

Motivated by this gap, this conceptual paper proposes a framework to analyse organizational tensions in organizational space of New Work contexts. In our framework we use paradox theory in order to extend Lefebrve's (1991) theoretical concept of space.

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[1] According to Hackl, Wagner, Attmer, and Baumann (2017) 'New Work' concepts are an approach and movement towards a new understanding of work aiming at (i) individuality and self-determination, (ii) shared leadership, (iii) agile processes, (iv) flexibility and (v) creative workspaces.

Paradox theory offers a powerful lens "for providing deeper understandings of constructs, relationships, and dynamics surrounding organizational tensions" (Schad, Lewis, Raisch, & Smith, 2016, p. 3). Paradox studies depict organizations as constructs of paradoxes where organizational practices or structures ''seem logical in isolation but absurd and irrational when appearing simultaneously'' (Lewis, 2000, p. 760). In organizations, "paradoxical relationships consistently emerge as the act of organizing creates boundaries that describe an element and it's opposite" (Schad et al., 2016, p. 20). Tensions may remain latent, but become salient to organizational actors either through individual cognitive efforts or environmental conditions (Smith & Lewis, 2011). Responses to tensions are manifold (Putnam, Fairhurst, & Banghart, 2016; Schad et al., 2016). Those preferred from a paradox perspective are responses that encourage actors to embrace and accept tensions (Lewis, 2000; Smith & Lewis, 2011). However, this requires "cognitive and behavioural complexity, emotional equanimity, and dynamic organizational capabilities" (Smith & Lewis, 2011, p. 391). A paradox perspective on organisational space thus may explore "how organizations can attend to competing demands simultaneously" (Smith & Lewis, 2011, p. 381) spatially, i.e. through and within the organizational space.

Drawing on Henri Lefebvre's (1991) theory of spatial production, we differentiate between the perceived, conceived and lived space of New Work organizations. Accordingly, spatiality thus is produced through social practices (perceived space), planning (conceived space) or acts of imagining (lived space) (Taylor & Spicer, 2007). Applying the paradox lens on Lefebrve's (1991) three forms of space, we argue that paradoxes and tensions exist within every form of space. In the conceived space contradictions may evolve when planning the space such as in the case of flexible workplaces the dual integration of autonomy and control. Another example in the perceived space would be conflicting communication practices and routines among organisational members that would overlap and challenge each other in open- plan offices, hence, may trigger tensions. In the lived space, images and interpretations of New Work spaces among organisational members may be contradictory. For instance, the spatial imagery that is associated with New Work concepts such as a 'collaborative, innovative, creative space' may not necessarily correspond to the image the organisational members have of the organization.

Furthermore, we maintain paradoxical relationships might (i) emerge, (ii) be negotiated and (iii) be accepted through the act of producing, constructing or modifying space. Specifically, we argue that organizational tensions are negotiated by organizational actors through strategies of spatial design, usage and imagination. We suggest in the paper that tensions in New Work spaces (i) arise and are addressed in the process of planning space; (ii) are negotiated through social practices of occupants that engage with the planned space; (iii) are recognized and potentially accepted by occupants in the process of imagination. To imagine a space that reconciles or transcends inherent paradoxical elements of New Work organization, in our view, requires specific cognitive abilities i.e. paradoxical cognition (Smith & Lewis, 2011). Carollo and Guerci (2017), for instance, demonstrate how actors holding a paradoxical mindset are able to create metaphors integrating or resolving organizational paradoxes of sustainability. The process of imagining (lived space) from Lefebvre's (1991) concept may thus become a powerful instrument for handling inherent paradoxes for designers and occupants of New Work spaces alike.

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Julie Bayle-Cordier (paper nr. 63)

Socio-materiality ant ontologies of new work practices: Introducing mindfulness practices in a business school context

Increasingly, corporations and now some business schools are introducing mindfulness practice within the boundaries of their organizations. This may seem paradoxical as mindfulness practice originates in the Buddhist tradition which seeks to alleviate human suffering and challenges capitalism and economic materialism. Some scholars argue that mindfulness practice in the corporate context has been stripped of its ethical Buddhist roots and in its denatured form will only lead to reproducing corporate and institutional power, employee pacification and maintenance of toxic organizational cultures (Purser & Milillo, 2015).

Yet some argue that representational artefacts, such as concepts and models, are instrumental in inducing change in human practices (Miettinen & Virkkunen, 2005). Furthermore, Lefebvre (1991, p. 190) states that "to change life we must first change space". Social and material may be entwined (Dale and Burrell, 2008, p. 211, cited in Alfons H. van Marrewijk, 2009) and thus may lead to the interdependency between physical space and organisational behavior (Kornberger and Clegg, 2004).

We seek to explore if the introduction of mindfulness practice and more specifically the introduction of a new type of artefact (the mindfulness cushion and quiet room) required for a mindfulness session disrupts the ontology of existing work practices in the business school context. Does the mindfulness cushion and quiet room impact the deep underlying beliefs, shared assumptions of organizational stakeholders and ultimately the ontology of the organization? If so, how do such shifts take place over time? We seek to explore the dynamics of the human agent-material object interaction as mindfulness is introduced in a French business school in France. Further questions which we seek to explore: (1) What kind of artefact is the mindfulness cushion? (2) Can we speak of a technological artefact as developed by Heidegger's theory of the interaction between human agents and technological artefacts (Lamprou, 2017)?

Armin Beverungen (paper nr. 19)

Algorithmic Management in Platform Capitalism: The Organization of "Free" and "Entrepreneurial" Labour

The digitalisation of organisation is said to be characterized by the diminution of classic organizational forms, for example the corporation, as much as by the rise of new organizational forms, such as platforms in particular. The American sociologist and management theorist Davis (2016), for example, speaks of the end of the corporation, of the corporation as an organizational form that has reached its zenith and has seen a steep decline in numbers and importance for contemporary economy. Davis instead suggests that a new organizational order centred around platforms is emerging, in which these platforms play a key role in reordering relations between markets and organizations. The German sociologists Kirchner and Beyer (2016), in a similar vein, describe the development of a platform logic as a kind of digital market order, in which market relations are mediated through platforms, platforms emulate markets and markets appear more and more as platforms. The term platform capitalism has by now gained quite a significant role as a key descriptor and analytical category for an understanding of digital capitalism, and the American political economist Srnicek (2016) has outlined the key features of platform capitalism as concerned with establishing mediators and intermediaries in order to extract wealth through economies of data.

In this paper I would like to focus on a particular aspect of platform capitalism that is of key importance for the power of platforms, namely, the algorithmic management in particular of digital labour, on microwork and service platforms such as Amazon Mechanical Turk or Uber. The paper ventures the thesis that it is in particular on social media platforms such as Facebook that algorithmic management was first developed, as companies used these social media platforms as laboratories for experimenting in the algorithmic management of the free labour of their users. In doing so I built in previous work in which I, together with my coauthors, explored how free labour is managed on Facebook, in particular through certain parameters and grammars of action which modulate user behavior in order to produce content and data both for the production of attention and for the data analytics necessary for targeted advertising (Beverungen, Böhm and Land, 2015). What this work emphasizes overall is the changing status of labour in these forms of organization which rely on digital media technologies for organizing and mediating labour: here ‘‘free’’ and ‘‘entrepreneurial’’ are often contested categories, for example in the case of Uber where the self-employed drivers are suing Uber in court for being recognized as employed.

Recent research on algorithmic management on platforms which has outlined in quite some detail how algorithmic management works. The American communications and science studies scholar Irani (2015), for example, has minutely explored how Amazon Mechanical Turk is used to algorithmically manage the microlabour of coders and other digital workers, in order to provide a kind of ‘‘artificial artificial intelligence’’ to those in Silicon Valley that are developing artificial intelligence. The platform, curiously, works

to hide the labour necessary for artificial intelligence at the same time as it integrates human labour in machinic forms of production. The American sociologists Rosenblat and Stark (2016) have, in a comparative effort, outlined how Uber manages its (so far still) self-employed, entrepreneurial drivers, where it relies on sophisticated forms of algorithmic management for managing a workforce which it does not employ directly, through techniques such as nudging. These are just two examples of a plethora of platforms for microwork in which new forms of algorithmic management are being developed and deployed.

While algorithmic management has here developed significantly from its earlier forms on social media platforms, I argue in this paper that what we can see here is a development of varieties of algorithmic management, geared towards the specific requirements of certain platforms in which it is deployed, but reliant on a common set of technologies and techniques, and dependent on earlier forms of experimentation particularly on social media platforms. What these forms of algorithmic management have in common is, on the one hand, that they automate the direct management of labour to quite an extend, so much so that for example those working for Amazon Mechanical Turk or Uber will never have direct contact with human managers. On the other hand, these platforms form labour in the image of the algorithm, so much so that human labour becomes algorithmically manageable, controllable and calculable.

The platform here becomes a kind of factory, through which different forms of labour, be it free or entrepreneurial, are made accessible and organizable, which leads to a kind of multiplication of labour (Altenried, 2016). It is algorithmic management on these platforms specifically through which the organization and management of these diffuse and diverse forms of labour becomes feasible, despite the fact that much of this labour is not deployed in a classic labour process with a managerial prerogative. This in turn allows for a plethora of new forms of valorization to emerge which rely on and bank on these multiple labours. The platform as an intermediary and infrastructure (Srnicek, 2016) enables a kind of capitalization (Langley and Leyshon, 2017) which speculates on the possibility of extracting value from the kinds of valorization processes enabled through the involvement of forms of free or entrepreneurial labour – a process precipitated by the vast amassment of capital in Silicon Valley.

There are multiple consequences of these developments which require careful scrutiny from an organization studies perspective. Many of these processes and developments are highly speculative and emergent, and many of the analyses which foresee major transformations are overstated. On one hand, behind the platform logic a reorganization of markets and organization is to be discovered, whose extent and consequences in particular for the future of the corporation and its relation to capital are far from clearly visible, since for example the platforms themselves stand in a very intricate relation to renegade corporate forms geared towards speculative investment. On the other hand, and more immediately, algorithmic management already today visibly changes the way in which free and entrepreneurial labour is made accessible and organizable, not only on platforms, but also in existing organizations in which for

example middle management is partly replaced by forms of algorithmic management and where even classic employed labour can be algorithmically managed.

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Claudine Bonneau, Nada Endrissat and Viviane Sergi (paper nr. 48)

Social media as a new workspace? Exploring dimensions of work performed and visibilized on Instagram

Our ability to refine our understanding of new ways of working requires a look at new spaces where work is conducted. Recent studies of online activities have revealed the existence of new workspaces created on social media. For example, critical studies of digital capitalism have shown that the activities performed by social media end-users – which generate data and content that are monetized by the platforms' owners – constitute new forms of unpaid digital labor (Scholz, 2012). Management scholars have also looked into the online labor platform workforce in the context of the 'gig economy' (Kuhn & Maleki, 2017). Meanwhile, a wide spectrum of new roles has flourished under the label 'social media professionals', which encompass various responsabilities, such as creating and distributing content across platforms, acting as community managers and monitoring content, to name only a few (Duffy & Schwartz, 2017). Social media has also become a workspace outside the media and marketing industries, for entrepreneurs, freelancers, consultants and artists, who now include online content creation in their daily work practices in addition to their primary work. For instance, they write articles on LinkedIn, share stories on Facebook and Twitter, upload videos on Youtube and post images to Instagram to maximize their exposure and to present themselves as 'hirable'(Gershon, 2016). Hence, social media cannot solely be seen as a communication channel, but should also be considered as a new workspace that needs to be inhabited and fed. Our study focuses on social media, defining some of these platforms not as make-believe spaces that would simply mimic or mirror 'real' life, but as distinct yet complementary workspaces that can have real implications for workers and real consequences for the organization. As we will explore in the full paper, the workspaces created on social media are not merely an extension of traditional and physical workspaces: they are rather in a dialectic relationship with them.

Researchers in marketing and media studies have examined practices of self-branding as the "caculated use of social media" to gain "status and attention online" (Duffy, 2017, p. 11) , involving new forms of meta-work, such as "aspirational labor" (Duffy, 2017) to increase workers' visibility and to showcase their potential and employability (Hogan, 2010; Pagis & Ailon, 2017). However, a workspace is not only a place where work is promoted, but it is also a territory on which work is experienced, lived and contested. It is a space where the mundane and daily experience of work is happening: "it is there that skills are developed and tested, that ideas are crafted and progressively brought to light, that solutions are devised, adjusted and deployed, that knowledge is gained, that reflexivity is sharpened and that a full spectre of emotions may be experienced" (Sergi & Bonneau, 2017, p. 2). Pervasiveness of social media in all spheres of activities, including work, means that they are "increasingly implicated in all kinds of workplace phenomena that are within the areas of interest of organizational scholars" (Leonardi & Vaast, 2017, p. 151). While these phenomena can be observed on 'enterprise social media' (ESM), which are corporate versions of social media platforms, designed only for internal audiences, we argue that "extra-organizational tools" such as public social media (e.g. Facebook,

Twitter and Instagram) allow us to observe uses that are not prescribed by an organization, as well as unseen aspects of more conventional work (ex.: farmers or bakers) that does not necessarily require the use of online tools. This workspace located "outside of organization" is open to anyone who chooses to invest in it. We might think that such online sharing activities on social media are 'not really work' or are 'light' because of their digital form. But when workers, professionnals and artists turn to social media to share elements related to their work, they are engaging in new work practices and rematerializing their work in the form of digital texts and images: with new forms of work come new efforts. Such efforts represent 'entry points' into new practices of work, composed of individual micro-acts that accumulate over time (Nicolini, 2012). The question then becomes of what are these efforts made, and what may be their implications?

Our previous work allowed us to examine a variety of visibilisation pratices on social media that we defined as "working out loud" (Bonneau & Sergi, 2017; Endrissat & Sergi, 2017; Sergi & Bonneau, 2016, 2017). Building on these empirical observations, we provide a tentative overview of the various visibilization practices of work on Instagram, with respect to what they render visible (see Table 1 for overview). Whereas the first two dimensions of work (see *1. Work* and *2. Worker* in Table 1) could indeed be linked to self-promotion and self-branding as studied within the research traditions of marketing and impression management, the three latter expand and enrich these notions, by foregrounding the inherent heterogeneous nature of working out loud practices. While previously one had to 'be there' and spend time in one organization to develop a sense of its mundane fabric, nowadays social media represent a rich site to explore the unfinished and 'behind-the-scene' aspects of work (see *3. Work process*) and the subjective, experiential and hidden side of organizations (see *4. Experience of work* and *5. Work context*), thereby rematerializing dimensions of work that are intangible.

In this paper, we will discuss the implications of our research for understanding contemporary work and organization in a digital age as well as highlight the possibilities and consequences of social media as new workspace for showing work and performing new subjectivities that are being crafted through practices of posting. As we will document, working on social media like Instagram adds another dimension to the hidden immaterial labor that professionals perform. Through the lens of working out loud, these hidden aspects are brought to the front, allowing the worker not only to craft a particular sense of self but informing us about the hidden aspects of work in a digital age. As such, investigating what is being done and performed on social media is key in understanding some of the current transformations of work.

(*Table 1. Characterization of work-related publications on Instagram: on the next page)*

Table 1. Characterization of work-related publications on Instagram

Dimensions of work visibilized	Description	Empirical example
1. Work	Presenting and exhibiting the work output (product, service, art, performance).	
2. Worker	Projecting elements of people at work, such as expertise, identity, managerial style, skills, assets, experiences and relationships.	
3. Work process	Providing the recipient access to the process of the making, sharing ideas and knowledge and giving advice.	
4. Experience of work	Showing the meaning of work and particularly how it is experienced by workers, through its affective, expressive, embodied and aesthetic dimensions.	
5. Work context	Describing the organizational life and showing the environment in which work unfolds, its spatial and material setup.	

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Claudine Bonneau and Lucie Enel (paper nr. 24)

Anyplace, anywhere, anytime? The meta-work needed to make digital nomadism happen

It has already been almost 40 years since Toffler (1981: 199) predicted that progress in personal computing would lead to a generalization of telework for professionals belonging to the category of "knowledge workers." The spread of high-speed and wireless Internet, as well as the growing availability of mobile communication and collaboration tools, fostered the emergence of new forms of work characterized by greater flexibility in terms of places, times, and ways of working. In this context, an increasing number of professionals adhere to "an extreme form of mobile work" (Mark & Su, 2008: 305) in order to couple their interest in travel with the possibility of remote working. These "digital nomads," who travel and work at the same time, spend at least a few months each year abroad, and frequently change destinations. While the term was coined twenty years ago already (Makimoto & Manners, 1997), the phenomenon of digital nomadism has enjoyed a higher visibility in the past several years on social networks and in the general press. Some experts estimate that more than a billion people will become digital nomads by 2035 (Leitner, 2016: 36).

Digital nomads distinguish themselves from other types of teleworkers by their status as travelers: mobility and dispersal are not simply attributes of their work, but define their lifestyle. The city of Chiang Mai, in Thailand, was named "the digital nomad capital of the world" in part because of its low cost, which makes it possible for nomads to "[enjoy] the benefits of first-world income and developing-world cost of living" (Elgan, 2017). This quote illustrates the marketing rhetoric used by promoters of nomadism. Many of their posts on social media offer glamorous portrayals of digital nomads' lives (de Vaujany & Aroles, 2018) and highlight the freedom and pleasure their lifestyle allows them to pursue: we see photos of nomads working on their laptops in idyllic scenery (on a beach in Bali, for example). However, to be effective, this freedom requires additional work, which quite often remains invisible and unrecognized, despite the time and effort it requires (Horton, 2017). In addition to the work they do (e.g., a graphic designer earning a living by creating web ads), digital nomads must take on "meta-work" before, during, and after their professional duties, in order to organize or simply make them possible. Meta-work is usually defined as "the work that enables work" (Salzman & Palen, 2004: 2). Previous studies of mobile work have shown that it involves efforts and resources needed to fulfill itself and cope with the environmental constraints of the temporal and social context in which it takes place (Brown & O'Hara, 2003 ; Perry & Brodie, 2006 ; Sawyer & Tapia, 2006). Literature found in the fields of sociology of work, communication, and computer-supported cooperative work (CSCW) has already documented some forms of meta-work, such as articulation work (Schmidt & Bannon, 1992; Strauss, 1985) and multi-activity management work (Bidet, Datchary, & Gaglio, 2017 ; González & Mark, 2004 ; Vacherand-Revel, 2007). However, no paper has problematized meta-work in relation to digital nomads' particular status characterized by "extreme mobility". We believe that this project - which is the first step in a larger exploration of digital nomadism - will serve as a

useful starting point to identify the activities that add to the main work, from the moment the worker chooses a lifestyle combining travel and work.
As a new way to work, digital nomadism is only possible because this meta-work supports the structure it relies on. It is therefore important to make the time and effort that must be dedicated to it more visible.

In order to do so, we first conducted a review of the scientific literature pertaining to different forms of meta-work in the context of mobile work so as to identify those that apply to digital nomadism. We then reviewed scientific articles that focused more specifically on digital nomadism, according to the definition above. Since such articles are still sparse, we widened our review to include articles from the general and specialized press covering the phenomenon and relating the experiences of digital nomads. From an analytical perspective, we address meta-work from practices and their materiality, in order to identify the concrete activities it underlies and examine the material properties of workplaces and technical artifacts, which constrain and enable the actors' actions (Leonardi, Nardi, & Kallinikos, 2012). In a context in which practices are reconfigured through work digitalization (Orlikowski & Scott, 2016), this leads us to consider individual creativity as a key component of practices, since it is because of this creativity that workers can "cobble together" innovative local solutions to circumvent the constrains arising from these new work contexts (Nicolini, 2012).

This crossed analysis allowed us to identify five forms of meta-work that we have categorized according to three finalities. Table 1 below presents a summary showing the links between the five forms of meta-work, their finality, and the individual and interactional activities involved.

Table 1: A summary of the forms of meta-work, their finality, and the individual and interactional activities they underlie

Finality	**Forms of meta-work**	**Examples of individual activities**	**Examples of interactional activities**
3.1 To make the site and the mode of nomadic work effective	3.1.1 Resource mobilization work	- Determining which resources to bring and finding the missing resources on location - Finding an appropriate workplace	- Ensuring transactions needed to occupy or rent an office in a shared space - Forming and maintaining communities of practice
	3.1.2 Configuration work	- Assembling the resources used and ensuring their compatibility - Circumventing the constraints of local infrastructure	
3.2 To coordinate with others and ensure the	3.2.1 Articulation work	- Establishing connectivity	- Making known one's presence and availability - Maintaining awareness

continuity of work through different places, times, and projects	3.2.2 Transition work	- Managing the plurality of one's commitments	- Making temporal adjustments
3.3 To operate in a foreign country and travel	3.3.1 Migration work	- Managing formalities pertaining to being a foreigner - Adapting to a new environment and to the local culture - Organizing tourist activities	

Although meta-work is not exclusive to digital nomads, it is "cumulative" for these types of workers, which increases its intensity and raises questions about the invisibility and responsibility of the activities it requires. Hence, this exercise is also an opportunity to examine certain wider trends that can be observed in the working world. Indeed, digital nomadism falls within a postindustrial movement where material means supporting work are increasingly redistributed to individual workers (Humphry, 2014: 201), whether they be employees (such as with BYOD — *Bring Your Own Device* (Cisco ISBG, 2012) — policies that invite employees to use their own electronic devices to do their job), or independent workers whom we expect to take on more aspects for which corporations used to be responsible (e.g., workers in the "economy of sharing" who are now considered as independent contractors by the corporations who use their services, Uber being the most commonly cited example). In a context where contemporary careers are characterized by discontinuities (Petriglieri, Petriglieri, & Wood, 2017) and where work is becoming more and more independent, the nomadic condition is often superimposed onto the status of entrepreneur, freelancer or "slasher" (Bohas, Fabbri, Laniray, & Vaujany, 2018), so that the responsibility for a large part of the meta-work and the associated material resources moves from employer to worker. With the increasing fluidity of contemporary workplaces, it seems important to reconsider each one's roles and responsibilities and to stop seeing the static office as being the only norm from which organizational demands and processes are defined.

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Dubravka Cecez-Kecmanovic and Sytze Kingma (paper nr. 34)

Understanding Emergence of New Ways of Working: A Case of Dutch Municipal Government Organization

Abstract

Workspaces and work practices have been undergoing significant shifts in relations between workers, spaces, and Information and Communication Technology (ICT). Pressures of global capitalism and the digital economy are linked to new "spatial fixes" involving open space office designs and non-territorial offices that match new managers' aspirations and managerialist ideology (Flecker, 2016; Harvey, 2006; Hirst, 2011). The new office configurations are enabled by ubiquitous ICT and pervasive mobility of employees. The pinnacle in the evolution of these open, non- territorial office spaces – articulated under the name of New Ways of Working (NWW) – assume an integrative transformation of space, ICT and work practices that goes beyond spacial fixes. According to its originator (Veldhoen, 1998, 2005), NWW embody the ideal of work flexibility by empowering employees to choose space and time that best suite their work needs and actively craft their jobs as both individuals and groups (teams) (Bal and Jansen, 2016).

From its native Netherlands, the concept of NWW has been transported and translated to other countries and has become known as Activity-Based Working (ABW) in the English-speaking world (e.g. van Heck et al., 2012; de Kok et al., 2014). Since its first incarnation in the early 1990s (Veldhoen, 2005), the concept of NWW has matured, becoming among the popular ones in the flexibilization of workspaces movement in the 21st century (de Menezes and Kelliher, 2011; Kingma, 2017). Wide proliferation and adoption of NWW has been supported by numerous architectural design, business and ICT consulting companies (Kingma, 2017), with very limited interests shown by academic researchers.

An exception to this claim however is facilities management, property and real estate literature (e.g. Brunia et al., 2016; Gorgievski et al., 2010; Hoendervanger et al., 2016; van Koetsveld and Kamperman, 2011; van Meel, 2011). Their studies of NWW focus on architectural design of buildings, office spaces and furniture, and their effects on flexibility and efficiency of work processes. While these studies are important as they draw attention to the concept of NWW (and the related ABW), they privileged the spacial aspect at the expense of the technological, organizational and cultural/behavioral aspects.

On the other hand, organization studies and management researchers have shown little interest in studying NWW. Interestingly they have extensively researched concepts like teleworking (Sewel and Taskin, 2015; Boell et al. 2016), hot-desking (Hirst, 2011), 'third workspaces' (Kingma, 2016) and flexible working (Chen and Nath, 2005; Kelliher and Anderson, 2010) that in many ways can be seen as predecessors of NWW. This literature is relevant for studying NWW as researchers draw attention to and revealed

numerous issues with organizing and managing in open plan working environment, identity changes and the lacking sense of 'ownership' in remote, tele or nomadic working.

Apart from our claim that NWW is under-researched we observe that the existing relevant literature is conceptually limited in terms of treating the spacial, ICT and work practice aspects separately, as different realms of reality. While Veldhoen (2005) extensively discusses the "physical, virtual and mental spaces" as pillars or cornerstones of NWW that need to be considered simultaneously, in an integrative way, literature shows that this has not been the case (Kingma, 2017). Another problem in the existing literature on NWW is thingification of the concept: NWW is seen as a spacial fix and NWW implementation is often conceived as a means to achieve cost cutting, flexibility, efficiency and effectiveness. Consequently, implementation of NWW in the literature is typically presented as a well-planned, structured and orderly process with predictable outcomes (van Heck et al., 2012; de Kok et al., 2014).

In this paper we draw attention to an inherent processual nature of NWW and its ongoing becoming. We propose that in order to understand the phenomenon of NWW we need to appreciate and comprehend its unique *emergence* in context. We therefore ask the questions: How does NWW emerge in an organizing context? To answer the question and conceptualize NWW processually (Cecez-Kecmanovic, 2016; Nayak and Chia, 2011), we draw from the longitudinal study of the introduction of NWW in a Dutch Municipal Government Organization (DMGO) (2016-2017). The study involved visits to DMGO, observation of work processes, collection of relevant documents and 28 in-depth interviews with managers and workers. Data collection also included reflections on and documents about events and processes since 2009 when first ideas for reform were proposed and decisions related to the implementation of NWW made. Our study of NWW emergence thus covers the 2009-2017 period.

Grounded in the empirical data we explore how different experiences of the present of NWW throughout the observed period emerged and how such presents were constructed as 'intra-plays' between the pasts and futures that were continuously reconstructed (Garud et al. 2015). These intra-plays are explained by three key lines or threads of NWW emergence:

a. Management strategic direction towards a vision of NWW that embodied the discourse of public sector reform and DMGO modernization and digitization; decentralization of decision making and workers' autonomy and empowerment; flexible workspaces and working modes (including telework); work processes supported by advanced ICT and information availability;
b. Workers' improvisation while enacting new spacial and virtual figurations of work practices and constructing themselves as flexible workers; these temporal enactments of NWW not necessarily aligned with the NWW vision;
c. Nurturing organizational change as a flow that produced serendipitous moments and experimentation in everyday spacial-virtual work practices as part of continuous NWW imagination and enactment.

By analyzing how NWW emerges through incessant and changing interweaving of these threads throughout the observed period we demonstrate how NWW is perpetually in the making. We thus contribute a novel understanding of NWW as a complex processual phenomenon that cannot be reduced to any individual transformation – spacial, technological, organizational (cultural, behavioral) or work practice – as it involves all of them at the same time. In addition to contributing to the literature our theorizing of the NWW emergence also contributes to practice. Our paper demonstrates the futility of over-orderly processes of NWW implementation planning and cautions against optimistic predictions of positive outcomes. Instead we suggest, echoing Dougherty (2015), that organizations can take advantage of emergence if they appreciate and understand the processual nature of NWW.

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Boukje Cnossen (paper nr. 36)

Setting up Camp: Artists Working with Marginalized Communities Through Artefacts and Social Media

Introduction & Research Question

This paper addresses how a communication-centred view of organizations can help in understand the building of unlikely alliances between different parties – in this case: artist, public sector and illegal residents of campsites – as a case of entrepreneurship. Whereas literature on social entrepreneurship (Mair & Martı, 2006) and institutional entrepreneurship (Garud, Hardy, & Maguire, 2007) emphasize the combining of seemingly contradictory values or logics, these terms do know adequately address *how* this is done. Practice-based research in entrepreneurship (Johannisson, 2011) is beginning to address the *how* of such entrepreneurial endeavours. This paper looks specifically at practices of communication, in order to study a campaign for illegal residents of camping grounds in the south of the Netherlands. Tracing the campaign, it is shown how its leaders – a collective of artists – was able to translate seemingly opposed views and concepts into a common ground. They did so through the use of an artefact, more precisely a mobile installation that was set up outside in a central urban area, addressing the issues illegal residents of camping grounds, face. It is articulated then that this artefact created a common ground which offers the basis for joint organising and acting.

Research on the practices of creative entrepreneurs in urban environments has emphasized their crucial role in renewing deprived areas, reinventing the brand of a city (Stahl, 2008), and dealing critically and creatively with local challenges (Huybrechts, 2014). The shift from urban government to urban governance has triggered new understandings of cities and how they are run. Instead of being governed from a central council, cities are understood as hybrid assemblages (Farias & Bender, 2010), polycentric, and with different modes of governance (Hendriks & Drosterij, 2012). Different types of social actors can have strong and unexpected impact on the ways in which cities function.

This starting point is the question how such creative and artistic interventions, often conducted through temporary artefacts and objects that catch the eye of passers-by, as well as relying heavily on social media exposure, form the basis of organising and entrepreneurship.

Here, I rely on practice theory and understand entrepreneurship as on ongoing social practice of recognizing and reaping opportunities that is constitutive of – but not identical to – economic ventures, and with the potential to cause social change (Johannisson, 2011; De Clercq & Voronov, 2009).

Empirical setting & Methodology

In the context of the Netherlands, recent changes in the social security system have resulted in increased political tensions between groups sharing living areas, e.g.

immigrants and unemployed citizens, or senior residents and young activists. This has brought new challenges when it comes to reaching out to certain social groups and addressing societal issues.

The collective of artists Academy for Perception [Academie voor Beeldvorming] mobilizes the potential of artists to create awareness for the social issues of marginalized communities. This paper is aimed at following their entrepreneurial and organising practices. Examples of these practices are: getting financial support, gaining visibility, and motivating stakeholders. In this research project, we propose to analyse these entrepreneurial practices through the lens of translation (see e.g. Latour, 2005). The focus of this paper is to show how the construction and use of an artefact, together with the technologies of social media, helped to translate diverging efforts in order to align unexpected actors towards a (temporary) common goal.

So far, Academy for Perception has organised four interventions bringing together residents of camping grounds, public servants, social workers, activists and politicians. These live meetings and discussions took place on a purpose-built installation depicting emoji's designed to capture the issues that concern illegal residents of camping grounds, such as debt and crime, but also lack of awareness of local regulations, or loss of a holiday residence. This installation visualised and materialised opposing views and issues, and was part of a larger campaign, consisting also of social media activity and the publication of op-eds. As such, the aim was to challenge the general public's tendency to ignore poverty by creating the 'archetypes' they encountered, such as the Romanian agricultural worker or the unemployed single mother with debt. The campaign focuses on the difficulty of finding affordable living space in the densely-populated Netherlands, the lack of clarity about how to deal with prolonged recreational living, the new phenomenon of digital nomads and tiny-housing enthusiasts, and the presence of different groups of immigrants from within and outside of the EU. "Camping Kafka", as they call their initiative, aims to reveal the complexity of this social problem, and create common ground and understanding across groups with diverging interests, socio-economic backgrounds, and lifestyles.

As the campaign relies heavily on rhetorical and aesthetic practice, tracing Camping Kafka allows for a communication-centred study of the constitution of a new organisation. It will be argued that the bringing together of unexpected allies, and the creation of new language to foster dialogue and common ground, is essentially an example of entrepreneurial practice.

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Lisa Conrad (paper nr. 45)

The Sap of Organizational Life

Thinking about organizations in the digital age more or less inevitably leads to the phenomenon of standard enterprise software. By now, these software packages have become entirely enmeshed with all kinds of formal organizations. Extending from their base in manufacturing, they have been adopted in numerous other productive and service sectors (Pollock/Williams 2009: 19, 29). Today, it would be difficult to find a company with more than 20 employees that does not employ some kind of business software in order to manage stock, staff, customers, orders, processes or payments. The public sector, too, is widely equipped with software packages stemming from private providers, the biggest of which is SAP (Pollock/Williams 2009: 3).

Thus, with formal organizations and digital technologies being thoroughly interlaced, it maybe does not make any sense to treat them as two different entities. In a brief text on "Organizing as a mode of existing", Latour has suggested to conceive of organizations as "always *immanent* to the instrumentarium that bring them into existence" (Latour 2013: 49, italics in the original). This is a definition of organization strictly by its *means*. "There is never any 'sui generis' corporate body in an organization", Latour maintains (ibid.). Organizations – the entities we can talk about or be a member of – are showing up when the practices and tools of generating them fade into the background. Hence, with this definition Latour does for organization theory what – following Bernhard Siegert – media theory has done for French theory: He turns the phenomenon of organization from its institutional, cultural or discursive head onto its "technological feet" (Siegert 2013: 50). Defining organization through solely the 'stuff' that creates and sustains it might seem extreme, but interestingly enough it resonates with Max Weber's account on the characteristics of bureaucracy. Weber explicitly outlines the central role of files for "modern officialdom": "The management of the modern office is based upon written documents ('the files'), which are preserved in their original or draught form." (Weber 1922/1978: 957) The bureaus making up bureaucratic organization consist of officials assisted by "scribes of all sorts" and "the respective apparatus of material implements and the files" (ibid.). As Ben Kafka has excavated, the term 'bureaucracy' is basically a French 18th century pun prompted by the annoyance of being ruled "by a piece of office furniture" (Kafka 2012: 77; bureau meaning desk).

Today, Weber's files are still there: those on paper among the shelves and those digitized, in virtual folders, on remote servers. But instead of paper being the central and standard means of organizing, it is now networked computers with enterprise-wide software running on them. And one of the main providers of those software packages is the private corporation SAP (Systems, Applications, Products in Data Processing) founded by five former IBM engineers from Mannheim, Germany, in 1972. This is the curious situation that I would like to explore. I am going to focus on the corporation SAP and its products following the question of how it managed to become

the *standard* provider of the new *standard* instrument of organizing. How has this company succeeded in spreading and settling to such an extent in the world of public and private administration? What are its effects on the user organizations (and their environments)? What kind of organization does this instrumentarium bring into existence? How does it differ and how does it resemble the kind of organizing brought about by *unelectronic or non-digital* forms data processing? And what do the answers to these questions convey about the constitutive relationship between organizations and their equipment? Can the case of SAP help to flesh out what Latour is pointing at with the term of immanence?

In preparation of my contribution to the workshop, I will investigate these questions by gathering literature on the history of SAP and the history of corporate software (from disciplines such as business history, history of technology, workplace studies, and information systems research). I will also collect 'first-hand' data by conducting interviews with SAP 'veterans' as well as with industry experts and journalists covering the topic. A second set of material that I am going to employ is literature on standard-setting processes such as Susan Leigh Star's work on standards in the context of information systems (Star/Ruhleder 1996, Star/Bowker 2002, Star/Lampland 2009) or Markus Krajewski's work on paper-related office standards (Krajewksi 2011, Krajewski 2006). Also, I would like to draw on the economic literature on network effects occasionally more accurately termed as 'demand-side economies of scale'. Standards play an important role in this context (Blind 2004) as well as the question of how monopolies are created, sustained, and lost (Shapiro/Varian 1999). At this moment, I am only able to deliver a rough sketch of this project since it is at its very beginning.

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Joao Cunha (paper nr. 27)

Rematerializing digital cooperation: How people use technology to enlist the help of others at work?

Cooperation in organizations has changed as people have used different waves of technology (from forms and phones to instant messaging and video conferencing) to enlist the help of others at work. However, like in many other topics in research on technology, very little attention has been paid to the material properties of the technologies that employees use to obtain cooperation.

A 15-month ethnography in a desk sales unit revealed the impact of a material property of technology on cooperation: the extent to which the interface of a technology provides information about people submitting, and people receiving requests for help. I found that this material property of technology is of practical and of theoretical importance for the relationship between technology, time/space, and cooperation in organizations.

Research on the effect of technologies on cooperation has looked at technologies where both the author and the target of cooperation attempts are known to one another (eg. email and CSCW). These technologies allow employees to enlist the help of others free from the time/space constraints imposed by face-to-face interaction.

My research looks at technologies such as online forms and central email addresses. These technologies have an interface that hides one or both parties of cooperation attempts. I show that this material property of technologies allows employees to tap into the positional power of managers and customers. I outline a process to enlist the help of others at work with these technologies. This process extends cooperation beyond the network of personal ties and the structure of prescribed relationships of cooperation. This process of cooperation points to a broader theory of the ties that constitute organizations as relationships of mutual appropriations of practices rather than relationships of authority or reciprocity.

In this process of cooperation, people broadcast requests for help, rather than submit these requests to individuals over whom they have personal or positional power. This process takes advantage of another material property of technologies such as online forms, which automatically make people's requests visible to a sequence of potential helpers. This property ensures that requests eventually reach somebody who is willing to carry them out. This process of cooperation also takes advantage of the anonymity offered by the interface of technologies that replace cooperation to portray requests as an instance of the routine work that others do everyday. This exempts people from having to have the authority or social capital needed to ask others for favors when they need others to deviate from organizational processes.

Specified thus, enlisting the help of others through technologies that replace interaction (such as online forms and central email addresses) is akin to fishing with hook and bait.

This process contrasts with the process of enlisting the help of others through technologies that support interaction which is more like fishing with a spear.

My research shows that others may fail to comply with requests that they have accepted from technologies that replace interaction. Research on technologies that support mediated cooperation (such as email) focuses on the problem of enlisting the help of others. These studies assume that once others have accepted to help, then there is no need to monitor, let alone enforce such agreements. I show that this assumption may not hold when companies use technology to isolate some employees for the sake of efficiency. When companies do so, employees may have to use the material properties of their company's technologies to improvise their own channels to enforce compliance with their requests for help.
This new process of cooperation that I identified suggests a broader specification of network ties. It suggests that cooperation in organizations happens across a network of mutual appropriation of practices. This network includes but goes far beyond the web of social ties which social network analytic techniques would discover. When people try to get the help of others through technology that replaces interaction, they do so by appropriating how others incorporate the material properties of these technologies in their everyday work.

Contribution to the workshop:

The research project described above adds to the conversation of the OAP workshop by explaining how people improvise new ways of working (NWW) with others by drawing on the material properties of digital technologies. When people do so they can transform the link between their company's formal structure and the informal networks behind it. My findings can be contrasted and combined with research on how NWW are transforming employees' individual practices and thus develop a broader understanding of the interaction between organizations, digital artifacts and work.

Marine Dagorn (paper nr. 79)

Slashers and New Work Practices : Organizational Stakes of Being in and out

Multiple jobholding is an important and growing labor market phenomenon. In France, the number of slashers is reported to range from 1,4 million (INSEE 2014) to 4 millions of people (according to a micro business show study of 2016). Beyond traditional slashers (seasonal workers), the practice is more and more present in most western countries, e.g. France. Sometimes, it is a deliberate choice or strategy, other times, it is just a necessity and part of an increasing precariousness.

The bulk of the literature details reasons why people become slashers. Most of them relate to the search for a second job and an increase of individual or family revenue (i.e. pecuniary motivations). Nonetheless, most research also show that this utilitarian and pecuniary perspective is not enough to explain the phenomena of slashers (Dickey & al 2009). Furthermore, as the level of earnings in the primary job rises, the incidence of multiple jobholding declines (Guthrie 1969; Hamel 1967 ; Krishnan 1990 ; Shishko and Rostker 1976). Boheim and Taylor (2004) also find evidence that a permanent contract reduces the likelihood of holding a second job.

We propose to add a French case to literature. An empirical one, focusing on the process and practices related to the search and management of a second job when the reason is not just pecuniary. Even if the fact to earn more is relevant, it seems important to take in account other dimensions. We will focus on the non-pecuniary processes and practices at the heart of slashers' phenomena.

We will observe multiple jobholding in executive's population of a large public French company, to examine the non-pecuniary motives to develop a second activity. We will focus on the corporate population with good average wages, permanent contract and high work security. To understand the situation, we will rely on ethnography, auto-ethnography and corporate data. We will follow a process perspective by including in our observations time and a sub-group of slashers we will follow over time.

Which organizational conditions make possible this phenomenon? What does the company permit, promote or not? How managers and HR see this phenomenon? As an opportunity or a threat? Which are the motivations to get a second job? Is it a personal choice? Complementary? Does that reveal an inability to be considered for their specificities in their first job? Is it about sense making? Is it the symptom revealing a new way of working?

Our results contribute to a better understanding of what does that mean being multiple jobholding nowadays and how a company can deal with this type of double activity and what are the involvements. How this phenomenon reveal a new way of working.

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Kamerade Daiga and Helen Richardson (paper nr. 7)

Out with the old and in with the ..... old? Technology, alienation and 'New Ways of Working'

This paper arose from reading the concluding chapter from the 2nd OAP Organisation, Artefacts and Practices publication (de Vaujany and Mitev, 2013) where the editors stressed a need to return to its critical roots including how Marx considered the relation of objects and subjects as material and dynamic forms of development. With that in mind we consider technology, alienation and New Ways of Working (NWW) in the UK labour market. During economic booms NWW is often discussed in terms of using technology to benefit individuals and communities. In the Netherlands for example, where the concept is particularly advanced, NWW was perceived as a way to enhance the health and well-being of all family members and enable opportunities for individuals to work flexibly in terms of time and location (Peters, 2011). In a recession and also depending on the ideological approach and welfare regime deployed, NWW can be about hyper-flexibility (Berrebi-Hoffmann et al, 2010) for the benefit of the employer and capital accumulation against the wishes or desires of employees. Moreover technologies deployed in these circumstances are about management, control and even spiteful punishment rather than as an enabler or means of empowerment (Ball et al, 2017).

Since the utilisation of digital technologies at work, each new development has heralded a flourish of neo and technophilia, that the technology shall – in a deterministic way – revolutionise work and society. 'New' business models are proffered that are often mooted as a harbinger of a new age that will sweep away the old and traditional and thus conservative ways of working. Collateral damage is accepted e.g. that workers will need to be more flexible and responsive to new demands as a result of new technological deployment. These may have painful consequences for some such as involving precarious contracts and over or under employment that affects health and family life (Kamerade and Richardson, 2017) or work intensification with a reduction in the porosity of the working day (Green, 2002). The general message however talks of challenges and opportunities for all and the digital 'refuseniks' (Richardson, 2005) or those resisting NWW are portrayed as modern day Luddites unable to bow to the inevitable or failing to embrace the many money making opportunities within grasp.

We consider NWW drawing on in particular Amy Wendling's evaluation of Marx, technology and alienation (Wendling, 2009). We consider how work organisation is controlled and managed but also aspects of access to work and in particular sufficient work to be able to live and pay for food, housing and the very technology that affords this access.

Within the past 5 years or so, temporary job agencies have had free access to claimants via Job Centre Plus offices and wield power through a contract called the 'Claimants Commitment' including the requirement to actively seek and accept work. The choice is accept work or face sanctions – suspension of benefits and instead provision of vouchers for charitable food banks. The medium for offering work is usually via mobile

phones with job seekers often contacted with very little notice to fulfil shifts that could last from one hour to twelve hours and for work contracts that could be one shift in duration or offering three months of work – although never guaranteed. Moreover many of the Temporary Agency Working (TAW) shifts are Zero-hours Contracts (ZHC) which means hyper- flexibility that benefits employers but create many hardships and difficulties for the workers. Technology is further employed to manage this hyper-flexibility and control state benefit payments affected by this fluctuation on a weekly basis of hours worked (Ball et al, 2017). We investigated the New Ways of Welfare regime faced by unemployed workers and those on TAW and ZHC. They are graphic examples of the commodification of labour, controlled and directed for commercial gain. In an interview with one agency, the manager discussed the benefits of TAW: 'employers can try before they buy' with workers reduced to things to be exchanged, used or discarded.

This is a harsh illustration of alienation within capitalism, conceptualised by Marx later as commodity fetishism and machine labour. Self determination is lost through this compulsory exchanging of labour for wages in order to survive. Technology in a narrow sense is deployed within capitalism and in a broader sense can 'add stature and power to human capacities' (Wendling, 2009:11) yet in a world of exchange values human and machines become interchangeable – both are subject to an abstract and quantifiable calculation. Technological artefacts are produced by human beings 'yet come to dominate humans as alien powers over which they have no control' (Wendling, 2009:37).

TAW and ZHC today reflects a way to control permanent staff and a means to ensure hyper-flexibility of staffing at a low cost. Contacting workers at short notice, requiring a number of workers to attend selection events to cover flexible shifts – with the surplus immediately sent home, over recruitment of temporary staff which meant shifts were given or taken away according to 'grace and favour' meant NWW that concealed hidden exploitation (Ball et al, 2017). In some of the local workplaces TAW were issued 'strikes' for breaches of rules such as wearing one of the 802 prohibited clothing brands or spending too long in the toilet – six strikes and contracts were terminated. These represent very old – Victorian – business models rather than anything new. Likewise the sight of Uber-eats or Deliveroo workers huddling under bridges from the rain with mobile phones at the ready waiting for the next job task utilising 200 year old technology – the bicycle – illustrates modern day hyper-flexibility, not NWW for mutual benefit. There was no 'raging against the machine for Marx; more raging against the system' (Cotter, 2013) with Marx viewing technology as potentially beneficial for human society (Wendling, 2009). However that would indeed require a New Way of Working.

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Anne-Laure Delaunay (paper nr. 13)

Middle management practices in the digital age: new rules of the game?

In the 2000s, big companies have put digital at the core of their business. However, while cus- tomer-oriented strategy has been quickly implemented, management tends to be relegated to a second tier in the system and forced to catch up on digital issues. Yet digital instrumentation enables and constrains managerial actions. The digital turn in management is anything but neutral.

Purpose

The paper highlights the contribution of digital instrumentation as a gateway to managerial changes. It appears that managerial standard evolution is primarily needed to facilitate the building of new communities or a more horizontal or transversal labour division. However, how can digital instrumentation contribute to the construction of new managerial practices? In order to fulfill this goal, we work on the historical managerial standard of an 80-year-old company and its current internal digital turn in the light of the activity theory. We have chosen the practice perspective to highlight the tensions be- tween the operational formal activity system and the new digital-oriented activity system.

Theoretical approach

Activity theory developments in recent years have improved our understanding of both cultural and instrumental changes (Gilbert *et al.*, 2013). From analysis of local experiences, we aim to discover the evolution of managerial practices on a macro-level perspective. It helps to highlight the tensions be- tween activity systems, far away from the deterministic or rationalist approaches of management. We use Engeström's triangle as a frame (Engeström, Engeström et Vahaaho, 1999; Engeström, 2000, 2001, 2008) to analyse the link between digital instrumentation and changes in managerial practices.

Digital instrumentation serves a strategy and "aims to lead the behaviour" in a performative way (Aggeri, 2017). Tools for their part simplifies the overview of the organization. Digital instrumentation can be defined as a wide range of web 2.0 instruments (O'Reilly, 2007) providing interactions through platforms. It builds a network based on collective intelligence (collaborative mode) from which new or- ganizational structures can emerge. These structures are all at once informal, self-configurable and scal- able. Moreover, they bring new dimensions to management: availability of information at all levels and network development toward hierarchical pyramid.

To study the emergence and evolution of the managerial practices, we have decided to focus on middle management practices (Jarzabkowski, Balogun et Seidl, 2007; Orlikowski, 2007). Indeed, middle management works "in-between" (Dietrich, 2009; Abel-Meyer, 2015): between top management and front line employees, pressure of strategic target and daily reality, centralization and decentralization. They are defined through roles (Mintzberg, 1973), organizational positions (Nonaka, 1988; Floyd et Wooldridge, 1990;

Huy, 2001; Burgess *et al.*, 2015), responsibilities (Harding, Lee et Ford, 2014) or identity (Porter et Ghiselli, 1957).

Empirical context

On April 2017, as a PHD Student, we joined SNCF's industrial program initiated to implement digital tools in factories. Managerial requirements are historically formalized in guidelines, procedures and prescriptive reference. The factories are responsible of extensive maintenance on trains. They used to operate separately under a same division. However, after the French railway decentralization in 1997, the regions bought new trains which require now less maintenance and reduce labour requirements. More- over, the opening of the high-speed railway market for competition will be effective in 2020[1]. Therefore, SNCF has to increase its factories' performance through process standardization as well as negotiated staff reduction plans. The headquarter decided in 2014 to provide a specific digital program in factories to carry out consolidated digital tools for industrial process and for management.

Methodology

The paper draws on our grounded observations during a six-months exploratory phase in three factories (Glaser et Strauss, 2017), in the program we joined and the headquarters' industrial maintenance service which manage those factories. The paper also reports on data from 18 exploratory interviews. Lastly, it includes notes from participatory workshops with first-line managers and their team that we have carried out. All managers of the scope are dealing with a change in their way of working: the introduction of digital tablets and collaborative tools (Office 365 suite) which modify the material, space and time dimensions of management.

Empirical First Findings

We have found out that different types of tensions occur between the current operational activity system and the digital activity system.

The first findings show indeed that the digital user-centric activity system bumps into the top down set of rules. Moreover, we have noticed tensions in labour division. A digital referent is meant to manage transversal digital projects to implement digital tools in each factory. In facts they work as digital technical specialist. They mostly work for their own hierarchy and not with a community of co-workers.

Original value

The analysis of the exploratory phase is insightful. It can provide an interesting starting point to deepen the link between activity theory and sociomateriality (Eynaud, Malaurent et Mourey, 2016). Digital in- strumentation paved the way for new ways of working and collaboration. However, we need to take into account the current set of rules which define expecting managerial roles and form of industrial organiza- tion. The tensions between these two systems help to analyse the affordance of digital instrumentation on middle-management evolution (Leonardi, 2011).

[1] (European directive nb 1991/440, July 29th 1991)

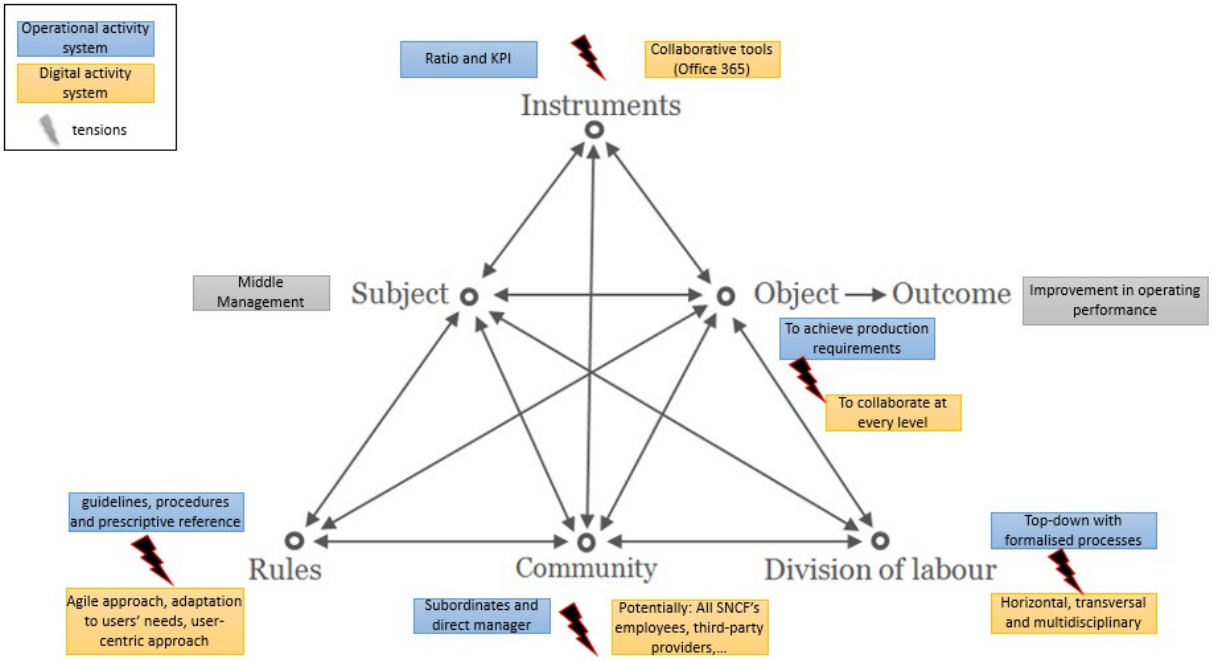

Fig 1 : Engeström's triangle and interactions between activity systems (Gilbert et al., 2013)

Research limitations/future research

However, following this exploratory phase, there are further issues that need to be addressed to mitigate the potentially overestimated role of the digital activity system. More research is also needed to deepen the designation and analysis of other tensions between the two systems. We need to observe more digital instrumentation in use (Leonardi, 2010) which will be done during the next 18-months intervention research.

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Eduardo Diniz, Henrique Pontes, Jose Eduardo Favaretto and Debora Brolio
(paper nr. 57)

Academic productivity and neocolonial effects of incentive mechanisms

Academic productivity is an important component of institutional prestige and for most academic institutions this prestige is also related to access to research funding (Mirnezami and Beaudry, 2016; Litwin, 2014). Publications and citations are natural components to measure academic productivity and classification systems and rankings operate as instruments for evaluating academic productivity, influence the researchers' behavior and form the institutional decision-making in academia.

Due to these reasons, it is essential to have a better understanding of how these evaluating instruments are conceived, since they reflect the development of assessment tools and to ensure diversity across institutions, provide transparent information, and make assessments. However, the main challenge for those who compile the rankings is to create rankings that take into account the contrasting goals pursued by diverse universities, as well as reflect sociocultural forces and economic policies that can shape academic performance (Berbegal-Mirabent and Ribeiro-Soriano, 2015).

A concern regarding the journal rankings, for example, is the inclination of the measures in favor of English-speaking countries creating asymmetries in favor of these countries and triggering a series of actions by universities in non-English speaking countries, such as promoting formal and informal incentives to motivate their members to publish in English-language international journals. The research published in this language tends to spread much further and gain larger recognition in the academic community (Berbegal-Mirabent and Ribeiro-Soriano, 2015).

This paper presents a research on the internationalization of the field of Management Information Systems (MIS) in Brazil, carried out to investigate institutional incentives developed to promote internationalization of Brazilian scholars. In the Brazilian context, to be considered an "international" researcher means to be ranked in the higher level of academic productivity among peers, what grants them prestige and better conditions to access resources for developing their research activities.

Internationalization as indication of academic quality

The theme of the internationalization of teaching and research is widely debated in the area of Education through several aspects. Among them are the comparison of academic performance between countries (Bentley & Kyvik, 2013; Kwiek, 2016), academic mobility of students and teachers, international scientific publication for dissemination and transfer of knowledge, international collaboration in research (Knight, 2007, Rostan, Ceravolo, & Metcalfe, 2014, p.119), as well as discussions on academic productivity (Shin & Cummings, 2010).

To seek visibility on the international scene, there are basically three primary forms of a given local knowledge community to export knowledge (Heinzl, Winter & Bichler, 2015: 226): "Publish research in international journals or congresses in the field, participate in the conduct of international projects of research or make the physical transfer of the academic abroad. "

As already explored by Diniz et al. (2017a), inspired by Heinzl et al. (2015), the Formation dimension considers the international formation of the researcher and his orientandos and is related to the "physical transfer of the researcher abroad". The Dissemination dimension considers the profile of the researcher's publication in international congresses and journals from the identification of their relevance. The Collaboration dimension considers the integration of the researcher into international research networks through the participation of scientific committees of international congresses and journals, scientific associations and international research projects.

However, as pointed out in a previous study (Diniz et al., 2017b), these dimensions limit the understanding of internationalization actions to the individual initiatives of the researcher, neglecting the variables related to the environment in which the individual researcher is in. Considering that a researcher will always be part of a teaching and research institution (TRI), it is important to understand the institutional mechanisms that influence the researchers' behavior in order to achieve international recognition among their academic peers. In this paper, we consider two levels of incentives that characterizes this institutional dimension: one is the "internal" dimension, related to institution where the researcher is enrolled, and another is the "external" dimension, related to national and international institutions that influences the policies created at the internal level.

Internal and External institutional incentives influencing academic internationalization

The internal institutional dimension considers the institutional context in which the researcher is inserted for the internationalization of research (Kwiek, 2016; Shin & Cummings, 2010). That is, in this dimension we consider the institutional factors that an TRI makes available to guide the individual actions of the researchers that aim to give international prominence to their work. The availability of financial resources for research, the existence of reward mechanisms or awards to researchers, departmental culture and working conditions, the distribution of dedicated time between teaching and research, support of staff, disciplinary norms institution's goal-orientation, institutional mission, formation of networks of strategic alliances, visiting lectures and scholars, are internal institutional variables identified in the literature that can influence the productivity of the researchers and consequently in the (Bentley & Kyvik, 2012, 2013, Knight, 2007, Kwiek, 2016, Rostan et al., 2014, Shin & Cummings, 2010).

Some of the most common mechanisms of internal incentive identified are: awards for international publication, support for participation in international events, financial incentives for professors and students to have international experiences, creation of opportunities to bring foreign professors to the institution in Brazil, among others (Diniz et al., 2017b).

According to Knight (2007, p.220) the formation of networks and strategic alliances can be seen as an institutional way to promote the internationalization of research favoring various purposes, such as: academic mobility, collaborative research and education initiatives, program development and curricula to achieve academic, scientific, and cultural goals, as well as being seen as a means of bilateral approximation and cooperation to gain competitive advantage.

If researchers are influenced by the context of their institutions, they are also influenced by the requirements of accreditors who certify their performance based on internationalization criteria. In addition, research support institutions also influence both the decisions of researchers and IEPs by restricting or expanding access to resources for participation in congresses, funds for the development of joint research with foreign institutions, and fellowships for researchers to develop internships outside. Thus, an External Institutional dimension that considers the institutional context broadened beyond the limits of the IEP must also be taken into account when analyzing the dynamics of internationalization.

In Brazil, at the internal level of the country, the recommendations of the Administration area at Ministry of Education related to Graduate Studies (CAPES, 2017, pp. 27, 29) suggest institutional actions that stimulate the international insertion of researchers. Among these actions, we highlight the transit of researchers (professors and students) for interacting with research groups outside Brazil, the recruitment of foreign researchers to compose the faculty, and agreements for double apointment with international institutions. At the end, the programs are evaluated according to their ability to meet these criteria.

At the international level, the Association to Advance Collegiate Schools of Business (AACSB International) is a non-profit association founded in 1916 that stimulates excellence in higher education in the area of knowledge of the Administration. This association brings together 750 business schools in about 50 countries and territories (AACSB, 2017), periodically publishes a report that emphasizes the academic and practical impact of the survey (AACSB, 2012) with its potential indicators on the accreditation process of such schools. In this way, a contemporary aspect that is required of educational institutions and their researchers is that the academic and practical impact of academic research may favor its applicability in organizations (companies) or community (society) (Niederman et al., 2015). To gain the AACSB approval, institutions also have to meet these internationalization criteria.

Located in a country on the periphery of the world publication scenario, Brazilian institutions have been careful to meet the internationalization requirements demanded by both international accrediting agencies and national (CAPES, from the Ministry of Education) evaluation bodies. Thus, our TRIs, despite their diversity of governance and access to resources, have increasingly incorporated mechanisms to encourage their researchers to become more relevant internationally.

Incentives as sociomaterial mechanism to evaluate academic production

Sociomateriality has already contributed to the understanding on how performativity mechanisms are being developed in many organizations to consolidate institutional evaluation process, as well as their use (and abuse) at the corporative level (Gond et al., 2016). We propose in this paper to adopt the same lenses of sociomateriality to investigate the process of developing mechanisms for evaluation in academia and explore how these mechanisms are being adopted somehow without the necessary critical understanding of the consequences of the internationalization of the academic production in a country in the periphery of the world academic production. By studying the Brazilian case, we claim that the process of non-critical incorporation of incentive mechanisms can be perverse and against the creation of a scientific community directed to solve local problems.

Our investigation is based on data collection carried out within 13 post-graduate programs classified in the top Brazilian universities, to evaluate the existing incentive mechanisms in each one of them. Then we identify the existing mechanisms in national and international certification institutions (CAPES and AACSB) and support (CNPq, FAPESP, etc.) that influence the internationalization policies of institutions. Lastly, we collected data from 26 interviews with senior scholars, post graduate program coordinators, and research leaders in the MIS field in Brazil. Our results suggest that the incentives being disseminated in the country leads to a neocolonial process of understanding the academic production that could deepen the abysm between the scientific knowledge being developed in the country and the mainstream scientific production in the world.

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Hamid Ekbia and Attila Marton (paper nr. 37)

Dividing labour between humans and machines: Heteromation as a new mode of organizing work

Extended Abstract

Current debates about automation and the future of work have generated varying perspectives and prognoses about the implications of this trend for human jobs (Abbatiello, Boehm et al. 2018, Frey and Osborne 2013, Manyika, Chui et al. 2017, WEF 2016). However, such perspectives and prognoses are dominated by a focus on whether automation will destroy or create jobs (and which kinds of jobs) and whether it will displace work (and which kind of workers). While the importance of this discourse is understandable, it deflects from a more fundamental shift in the division of labour between humans and machines. Historically, machines were designed to augment and/or replace human labour by mechanizing and automating what humans are not capable of doing. Typical examples are, of course, the automation of mass production and the computerized automation of cognitive tasks (Gleick 2011, Zuboff 1988). The current narrative and ideology of automation, however, reverses this relationship as humans are increasingly relegated to what machines cannot do — e.g., the creative, affective, or organizing labour of human beings (Ekbia and Nardi 2017). The upshot of this development is that those aspects of human work that drive and enable the workings of current socio-technical systems is increasingly trivialized and made invisible, and consequently rendered uncompensated or undercompensated.

This shift in work practices and the pragmatics of labour, and the resulting changes in its division between humans and machines, has short-term and long-term implications that we have examined elsewhere (Ekbia and Nardi 2017). For this workshop, we elaborate on theoretical avenues for explaining the sociotechnical mechanisms underlying this shift and the new ontology of work practices that comes with it. Viewed against a conceptual backdrop of different types of labour (see Figure 1), we contend that contemporary automation introduces novel mechanisms for converting humans or, to be more precise, the “vita activa” of the human condition (Arendt 1958) into a standing reserve for machines (Heidegger 1977). In particular, contemporary computing has vastly expanded the work for humans in what can be broadly understood as "system-sustaining" activities. These activities are based on a whole new division of labour, which Ekbia and Nardi (2017) refer to as heteromation. In certain scenarios, machines heteromate to people who work, for instance, on Amazon Mechanical Turk and are paid on a per-task basis. In most scenarios, however, heteromated labour remains uncompensated and unrewarded, as is the case with self-service of customers in a grocery shop or of passengers in an airport, the leisurely activities of gamers and YouTubers, or even the so-called voluntary work of citizen scientists.

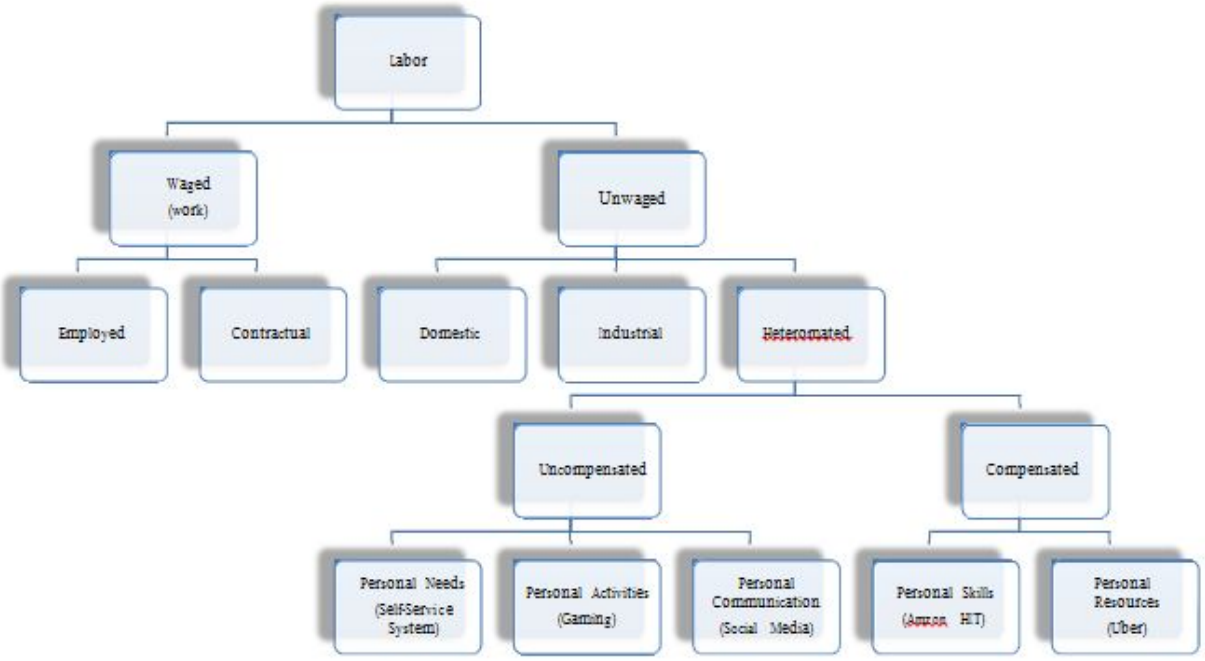

Figure 1: Varieties of labour

With these distinctions in mind, we note that the varieties of heteromated labour introduce a new ontology of work practices, which differs from waged labour (be it employed or contractual freelancing) as well as traditional unwaged labour (be it domestic or industrial). For instance, computerized automation does not replace or displace the bank teller with the ATM. Rather, it is the ATM that allows the bank customer to re/displace the bank teller, because technology allows bank customers, without any training or skills in banking, to do the work themselves (Zwick 2015). Likewise, heteromation is a core aspect of the platform economy and the new organizational forms it gives rise to (Constantiou, Marton et al. 2017). For instance, Uber is capable of involving casual participants in the work process, who would not participate otherwise. In particular, riders act as middle-managers, when they rate drivers (Rosenblat and Stark 2016), which is indispensable for algorithmically managing millions of drivers worldwide.

Heteromation, thus conceived, constitutes a new division of labour, which is typically low-cost or free (for those who benefit from the labour) or even naturalized (such as user-generated content for SNS) (Ekbia and Nardi 2017). We examine these developments within the context of the current burst of the so-called gig economy and the new political economy of computerized automation, which we all grapple to understand (e.g. Zuboff 2015). Hence, given its foundational nature, our research addresses a variety of themes and issues, with which this workshop is concerned. As heteromation is a new mode of organizing work, it changes the material basis of labour, work, tasks and actions. Such changes require new regimes of legitimacy in order to be institutionalized, new approaches dealing with the increasing fluidity of organizational boundaries and new machine-human interactions to be digitally organized and algorithmically managed, to

name but a few. Underneath these developments, we suspect, lies a more fundamental shift in the division of labour between humans and machines.

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Luisa Errichiello and Tommasina Pianese (paper nr. 33)

Remote work arrangements and the interplay between control and autonomy: a longitudinal case study of mobile teleworking

Keywords*:* control, autonomy, mobile teleworking, case study

Over the last decades, remote work arrangements (RWAs), such as teleworking, mobile working and virtual working, have acquired increasing relevance within the organizational landscape, in conjunction with the rise of new ICTs that enable their large-scale adoption in organizations. Although these work practices are largely intended to generate positive outcomes for organizations and their employees, these outcomes depend on the process of implementation of RWAs programs where a critical concern is represented by organizational control and supervisory practices. Embracing a post-Fordist vision, some authors (e.g. Lautsch et al., 2009; Wiensenfeld et al., 1999) predict that RWAs would led to a change in traditional organizational control mechanisms and practices, with a weakening of technocratic control and more emphasis on output control, self-control and remote workers' autonomy.

To date, empirical research (e.g. Dimitrova, 2003; Taskin & Sewell, 2015) has not confirmed this (positive) change in all contexts and evidences still remain inconclusive about which changes RWAs produce on organizational control mechanisms and supervisory approaches. Contrary to mentioned work by e.g. Lautsch et al., 2009 and Wiensenfeld et al. 1999, and similarly to studies on "autonomy" (Barley & Kunda, 2004; Barker, 1993), Taskin and Sewell (2015) showed that after telework adoption both professional and nonprofessional workers perceived restrictions on their autonomy due to an intensification of technocratic control; however, they were willing to accept diminished autonomy and even contributed to reinforce socio-ideological control based on socialization practices, workplace norms (e.g. trust) and the image of the "ideal worker" (Putnam et al., 2014) constantly available to colleagues and connected to the organization (see also Mazmanian et al., 2013).

Further research is needed to understand how RWAs adoption affects control and how perceptions of autonomy engender tensions to be managed across different contexts. In this regard, management literature on RWAs has privileged home-based teleworking, neglecting mobile teleworking, which "involves travel and/or spending time on customers' premises" with laptop computers and mobile phones supporting work execution (Hislop and Axtell, 2007), as well as new flexible and virtual work practices where the integration of ICTs enabled to access anytime and anywhere to information through tablets and smartphones (Messenger & Gschwind, 2016). More importantly, there is a paucity of empirical research addressing control and supervisory in mobile working and how these issues related to autonomy perceptions (e.g. Dambrin, 2004 Leclercq-Vandelannoitte et al., 2014; Limburg & Jackson, 2007). In this context, empirical results found that mobile teleworkers defend their autonomy and

resist new forms of control, or, on the contrary, accepted intrusive control (enabled by mobile technologies), in exchange of higher flexibility.
In order to provide insights about the interplay between control and autonomy in the context of remote working, we conducted a longitudinal case study in an Italian subsidiary of a Dutch company manufacturing and selling pneumatic solutions. In PneumOne (a pseudonym) we conducted 21 semi-structured interviews lasting 90 minutes on average with all sales force and their sales manager in the transition from office-based mobile working, i.e. all salespeople had an assigned workstation in different local branch located all over the country, to home-based mobile teleworking. This was due to the dismiss of all Italian local branches with the exception of one located in Northern Italy, that became the only corporate headquarters for all Italian employees, both office-based and home-based. Interviews, carried on between December 2014 and November 2015, were related to two temporal stages, i.e. the passage from office-based mobile working to home-based mobile teleworking and six months after its implementation. The case was enlightening since RWA adoption was realized in conjunction with the transfer of the pneumatic business by a multi-business and multi-national company to an investment fund aimed at improving the operational efficiency and fostering the market growth of the new firm. Interviews were integrated with documents including organizational charts, presentations, brochures and main artifacts directly or indirectly used as tools of control for salespeople. Following Gioia et al. (2012), data analysis was based on an inductive process and realized through moving from first- order to second-order themes, cycling between existing concepts and categories in the relevant literature (e.g. “perceptions of control”) and emerging data and themes (e.g. “striving for autonomy”).

Our research found that remote work adoption in PneumOne reduced rather than intensified technocratic control, including behavioral and output control rules and procedures, making it less obtrusive. Notably, output control continues to be based on a historically-based practice of Management by Objectives, that materialized in an annual personnel review document, that pre- existed in the former multi-business firm and continued to be used in PneumOne to assign measureable objectives (i.e. annual revenue targets). Moreover, behavioral supervision and control - historically based on joint customer visits and telephone calls made by supervisor to salespeople – were reduced in frequency. Although the overall loosening of formal control was the result of a contingent situation (i.e. new firm with scant resources) rather than a corporate decision, the sales manager tended to justify control practices and his supervision style through the “rethoric of autonomy” used to describe professional salespeople’ work. In response to enhanced autonomy, remote workers, however, generally expressed de-escalation in organizational commitment and identification. Indeed, they would be willing to give up part of their autonomy to fulfill their committment to others (e.g. customers) by adhering to rules inscribed in material artifacts of formal control (e.g. CRM, Outlook), by receiving visits from their supervisor, by participating in formal meetings. These, counterintuitively, were an emergent form of technocratic control driven by salespeople’s social agency and their will to meet periodically to build team cohesion and improve collective performance. Perceptions of poor supervision and failure of artefacts designed for control, led teleworkers to rely on individual resources,

such as self-designed artifacts (e.g. excel files) or personal skills (e.g. technical competences), in order to enable the self-organization and self-monitoring of their work. The reiteration of these routines led over time to reinforce a negatively framed "culture of inadequate control" rather than a positively framed "culture of autonomy" and to shared expectations of individualistic behaviors detrimental for reciprocal support and team building.

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Julie Fabbri and Anna Glaser (paper nr. 43)

Is there a pilot in the plane? Materiality of control practice liquidization in coworking spaces

This paper is a contribution to the analysis of new work practices and their control mechanisms. The originality of this paper is double, first its qualitative data collection process which consisted in investigating a small service company straying through three coworking spaces within 1.5 years. Second, a detailed longitudinal process description and analysis of control mechanism disappearances and in fine the organization's slow dissolution and absorption by its changing work environment. For organizational scholars, it is important to better grasp and understand how these evolving new work practices impact control mechanisms, and to question if, and if yes how, new control mechanisms need to be set up for organizations to exist and endure in these new work environments. The objective of this paper is to contribute to this debate.

The efforts which are made to control the flow in-between non-organizational and organizational spaces are considerable. For example, energy, time, or money are invested to maintain the exclusiveness of associations (Solebello, Tschirhart, & Leiter, 2016), to reassure consumers and secure businesses against terror attacks (Herzenstein, Horsky, & Posavac, 2015; Seidl, Kaplan, Caulkins, Wrzaczek, & Feichtinger, 2016), or to decide upon the openness of online platforms for innovation (Boudreau, 2010; Montelisciani, Gabelloni, Tazzini, & Fantoni, 2014). Walls, gates and doors can create distances and isolate encounters. At the digital era and in an open innovation paradigm (Chesbrough, Vanhaverbeke, & West, 2014), organizations also attempt to build bridges between the inside and the outside. However, most often, open doors and gates or open spaces are not sufficient to enhance such dynamics.

More recently, work is described to be increasingly happening outside the traditional spatial boundaries of organizations, be it in coworking spaces, makerspaces, telework centers, or in the form of distributed work arrangements or project-based work (Garrett et al., 2017). Bauman (2000) underlines that we have entered into a liquid modernity, which has profoundly changed the way society works. The control and surveillance of work practices in these new settings is thus altered as well (Leclercq-Vandelannoitte & Isaac, 2016). The classical technocratic way of supervising and controlling is replaced by more reporting or new work arrangements giving more autonomy to the individual workers.

There exists an eclectic materiality of control practices. In the literature on organizational control, we broadly distinguish four main dimensions: a spatial dimension, material dimension, temporal dimension, and relational dimension.

Spatial dimension. In this stream, workers' behaviors are shaped by space. Space is thus seen as an 'instrument', in a coercive and top-down manner, to impose certain desired behaviors (Heynen, 2013).

Material dimension. Material elements impose a control on workers be it a landline where somebody needs to be reached, a clock card which needs to be stemmed, or an e-mail and internet activity which is monitored (Miller & Weckert, 2000).
Temporal dimension. It focuses on the time an employee must be physical present within the corporate building (Bailey & Kurland, 2002).
Relational dimension. It elaborates on the supervision and control of the encounters of the individuals within an organization (Sundaramurthy & Lewis, 2003).
If the materiality of control practices has already been studied, few papers have considered several types of control dimensions at the same time. In this paper, thanks to the observation of a unique case, we would like to study how new work practices in coworking spaces impact simultaneously these four dimensions of control.

We carried out an exploratory case study based on the original experience of Opinion Valley (OV). OV is a small French communication agency founded in 2004 in Paris. At the end of 2012, OV decides to move from the premises it had occupied since 2007 to start a tour of straying through three Parisian coworking spaces, staying 5 to 6 months in each of the selected coworking spaces. OV had 16 employees then who were all moving in the successive coworking spaces. First, OV joined a coworking space for social entrepreneurs; then a coworking space for cultural entrepreneurs; and finally, a coworking space for digital entrepreneurs. This nomadic experience in different Parisian coworking spaces means that OV renounced, at least temporarily, to work in a place that belongs to the company (i.e. long-term rental) to become "one company among others" in a shared workspace.

This case highlights the four dimensions of the materiality of the loosening of control practices of organizations situated in shared workspaces like coworking spaces. OV nomadic experience finally results in the vanishing of the organization. We look at it in a holistic manner and how liquidized control mechanism, if not monitored, might endanger organizational survival. Finally, we wish to go beyond the simplistic view of “the end of control” to talk about “liquidized forms of control” that can hold an organizational structure together and that might be crucial for the survival of these new work practices and settings. We will discuss the dangers of new work practices for small business development and survival within an inter- organizational and collaborative context.

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Sophie Fauconneau-Dufresne, Grégory Jemine, Giseline Rondeaux and François Pichault (paper nr. 29)

Beyond flexibility: confronting normative and lived spaces of New Ways of Working

In the last decade a strong managerial interest has grown for projects aiming at modernising workspaces and work practices in various third-sector organizations. Clustered under the fashionable label "*New Ways of Working*" (NWW), those projects are built on strikingly similar conceptions of organizational space (De Leede, 2017). Despite local declinations that may emphasize some features rather than others, *NWW* discourses entail homogenous normative elements about how the workspace should be designed. We summarize those elements on four dimensions: fluidity (space is inhabited by mobile and flexible users); activity-based (space is separated in zones which serve a different purpose); deterritorialization (space do not belong to specific users or teams); horizontalisation (space should be devoid of any hierarchical symbol). The aim of this paper is to question how this discursive ideal type of space is translated into concrete devices and practices in organizations.

To achieve this, we performed a comparative study of two Belgian cases which are part of a larger sample of organizations that committed to a *NWW* project. In both instances, the project has been officially finished some years ago, so that stabilized forms of space can now be observed. We had the opportunity to gather extensive information about the change management process in both cases. We performed a qualitative analysis made of observation periods of stabilized spaces (10 to 20 weeks per case), semi-structured interviews with project leaders, strategic managers, middle managers and employees (respectively 43 and 45) and documents analysis.

We deliberately selected those two organizations from our sample because of the apparent contrast in their ways of introducing and conducting their project of modernisation. Our intent is to use the sensemaking theory (Weick, 1995) to account for the introduction of two change processes based on *NWW*. In this perspective, attempts from strategic actors to build and diffuse convincing interpretations within the organization on the one hand (sensegiving) and spontaneous reconstructions of meanings by other actors on the other hand (sensemaking) should impact the conduct of the change. We therefore expect the articulation of sensegiving and sensemaking activities in both cases to be decisive in the way the ideal type of space advocated by *NWW* promoters is progressively embodied into concrete spatial devices and patterns.

In our first case, a Belgian insurance company (BIC) initiated a strategic reflexion in 2012 that led to a relocation of the company's activities as well as to the implementation of a project based on *NWW*. In BIC case, sensegiving practices of the top managers were numerous. Discourses promoting "autonomy" and "responsibility" among others were actively publicized by the project teams. Simultaneously, strong mechanisms of enrolment were deployed: a detailed training plan for both managers and employees was put in place and coaches were recruited to provide team managers with individualised support. As team managers were given an important role, they quickly become aware of the project' stakes and were therefore able to make sense of them.

Our second case study, BELTRANS, is large public transport company operating in Belgium. The company also committed to a relocation of their headquarters to a renovated building organized according to the principles of *NWW*. A project team was set up and began to commit to sensegiving activities, claiming that a "new company culture" was needed and that the new building had to become a "concrete evidence of the company's ambitions". However, contrary to BIC case, the importance of sensemaking practices at the middle management level was not recognized. Team managers were never officially given any specific role by the project teams and were not enrolled as supports of the project. Consequently, they adopted very individualized forms of sensemaking, much less impacted by former sensegiving activities of project leaders.

Surprisingly, despite two very different ways of conducting the change in the two cases, we witnessed striking homogeneity in the employees' modes of space appropriation in their new working environment. In both cases, the ideal type of space conveyed by *NWW* and embodied in the workspaces of the two new buildings ultimately became an object of contestation. Four forms of contestation, which refer to the four aforementioned dimensions of the ideal type of space, were analysed:

Fluidity/Sedentarization

Regardless of the sensegiving or sensemaking activities that had previously been performed, users tended to behave in a much less mobile and flexible way than expected.

Activity-based/Contraints-based

Instead of acknowledging the formal division of their workspace in a series of zones having different properties, users adopted the same practices regardless of the zones they worked in, claiming to be restrained by operational considerations and constraints.

Deterritorialization/Colonisation

Users gathered together by teams, always settling in the same spaces, privatizing their working environment despite not having formally attributed places. In both cases, teams redefined informal territories by circumscribing specific portions of the workspace.

Horizontalisation/Stratification

Although *NWW* workplaces were supposed to be devoid of any clue of hierarchic rank, middle managers both at BIC and at BELTRANS found strategies to reassert their position and reclaim visible symbols of their status, such as the systematic occupation of specific small, closed and private meeting rooms.

Our findings illustrate a striking contrast between a discursive and normative ideal-type of space –fluid, activity-based, deterritorialized and horizontal – and our observations of two cases of lived spaces – which turn out to be sedentarized, contraints-based, colonized and stratified. This ideal-type, supposedly flexible and malleable, eventually bears a disciplinary conception of space that generates systematic contestations from the field actors. Furthermore, our research shows the limitations of sensegiving and sensemaking in providing a convincing explanation of the political structuration of space (Lefebvre, 1991). What seems to matter, beyond sensegiving and sensemaking activities, is the users' political relationships with space as well as their individual and collective strategies of appropriation.

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Joshua Firth and Brigid Carroll (paper nr. 70)

Software as Textual Agency - Words that Work

The convergence of new software and ever-increasing technological prowess is hastening the arrival of an age of the unprecedented infusion of software in all aspects of society and the workplace. While these developments are typically greeted with much hype and fanfare in popular culture, a critical appraisal is needed in terms of the shifting dynamics of power and the intended and unintended consequences of this seemingly inexorable shift towards software analysing, monitoring, optimising, and governing humans, especially in the context of the workplace. This paper aims to do just that, drawing on a year-long ethnographic study of a global health software company. Grounded in a practice ontology, we draw on a Communication-as-constitutive (CCO) perspective (Cooren, 2004, 2006; Cooren, Kuhn, Cornelissen, & Clark, 2011) to theorise software as a special kind of textual agency, which is profoundly shifting the dynamics of managerial power in the workplace.

A CCO perspective argues that texts – understood very broadly to refer to a wide range of socio- discursive practice (Schatzki, 2001, 2005) – perform a fundamental role in the ongoing accomplishment of organisation. Text thus considered are "key devices in hooking people's activities in particular local settings and at particular times into the transcending organization of the ruling relations" (Cooren, 2004, p. 388) and are therefore considered important, if often overlooked, agents implicated in the process of organising. However, a key argument of the present paper is that as we enter the Digital Age, the concept of textual agents must increasingly emphasise new technologies, given that advances in software and technology are significantly extending the managerial scope of visibility and administration over space and time. Indeed, this is precisely the point made by Leclercq-Vandelannoitte (2011), who draws on a Foucauldian approach to elucidate how technology – covering both software and devices – functions as "tangible incarnations that carry collective norms, values, and symbols and have material qualities to support the accomplishment of action, mediation of relations, and coordination of work" (2011, p. 1266, see also Ashcraft et al., 2009).

The literature already offers studies of software as an object implicated in the ongoing constitution of organising (e.g. Cooren, 2006; Leclercq-Vandelannoitte, 2011), and other research has looked at the mutual, co-construction of the meaning of software through its use, noting how this often develops in unexpected ways (Orlikowski, 1992, 2007). However, because these studies tend to approach technology from the perspective of its use in an organisation, such research tends to regard software as a finished product, a tool-like object. Such studies recognise the hybrid agency of tools such as software, and note how tools tend to be overlooked or blackboxed, defaulting instead to human-centric accounts of agency (Latour, 2005). However, the present paper draws on and extends such work by approaching software from the development side in addition to its use in situ. From this perspective, rather than appearing as a finished product or tool, software is raw and incomplete; it exists as a tenuous combination of lines of text (code) and contested and shifting mental constructions shared across multiple developers, teams,

and client representatives. Here software is most obviously text, yet its unique agency is also visible as the code unfolds in the process of becoming an invisible agent, only later to be bundled up and hidden in a software product. This adds a new dimension to previous work by beginning to consider the complexities of software as a textual agent deeply intertwined in the accomplishment of organising, even if often invisibly. This paper thus explores how software is constructed through a contested process of negotiating meanings between developers, product managers, sales teams, end users, and the managerial interests of the clients who ultimately control the purse strings for the project. It begins also to raise questions such as: what kind of agency does software exhibit and on whose behalf does it do so? Further: How does software change the dynamics of managerial power?

To answer such questions, this study draws on participant-observation over a 1-year period across multiple functions and teams in a global software company in order to understand the development of complex software. This particular software company specialises in health software, providing software that facilitates the integration of data from diverse, inter-organisational inputs and provides analytical tools to understand and operate on these big datasets. The latter also includes preliminary forays into machine learning and artificial intelligence. The study includes over 40 interviews with staff ranging through talent recruitment, sales, marketing, business analysts, managers, machine learning researchers, and, of course, developers themselves. It includes interviews with clinical staff using the software in a hospital workplace. Observations over the 12-month period, dozens of hours of video/audio recordings of meetings and presentations, and relevant documents also supplement the dataset.

Through this dataset, we examine the intrigues of the software development, tracing projects as they map out work processes into software and analysing the social meanings given to this process by its diverse actors. We critically examine the dual nature of software-as-text: on the one hand, software aims to *represent* organisational realities as faithfully as possible; through data and code software aims to describe and capture in text as much as possible of the context (in this case, clinical environments). Our research even reports on developers undertaking time-in-motion studies of clinical workflows, bringing a jarring postmodern twist to the Taylorist antiquities of modernism. Yet on the other hand, the data reveals the irreducibly *performative* nature of software code, because ultimately code exists to be executed by the machine. There is an underlying logic of efficiency that dominates the production of software, where everything that is represented in code is optimised, standardised, and – from the perspective of the developers – perfected. In the context of the workplace, we consider the significance of the rapidly increasing territory of power/knowledge as ever more people, processes and artefacts are rendered visible. As these elements are increasingly represented by software code they thus simultaneously also become the objects of the textual agency of software, executed upon without exception. Against such a context, this paper ends by offering an approach to examine critically the shifting fields of power in this new age of digital data.

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Uri Gal (paper nr. 4)

People Analytics and the Digital Nomad

In recent years, an increasing number of organizations have started to utilize computational technologies known as People Analytics (PA) to inform their workforce management practices. Standing at the intersection between big-data, computer science, and business analytics, PA heralds an era of quantitative management where managerial decisions can be based on large amounts of data that reflect different organizational functions, processes, and employee activities. PA thus promises to supplement – or replace - managerial intuition and subjective experience with objective evidence as a source of knowledge for decision-making (Rasmussen and Ulrich, 2015).

Data utilized by PA far exceeds in scope, depth, and level of granularity conventional key performance indicators (KPIs) traditionally used by managers to inform their decisions about their workforce. In addition to employee revenue, sales targets, billable hours, and 360 feedback scores, PA can utilize data on employees' physical, behavioural, and cognitive activities.

For instance, geo-location data from employees' mobile devices can be used to track their physical location and who they interact with; Internet browsing patterns can be used to gauge workers' emotional states, political views, and moral stances; email and phone records, as well as activity on enterprise social networks, can be used to assess social engagement; data from sociometric badges can be used to examine the content of conversations between employees[1]; and biometric data can be collected from wearable health tracking devices that employees are encouraged to use[2]

Such expansive data collection does more than merely provide managers with evidence-based guidance to make decisions about their workforce. It aims to systematically trace all facets of employees' work, decompose them into their elementary constituents, and render them as discrete digital data points. Once collected and stored, these digital data points can be aggregated, analyzed, and reconfigured to allow managers to optimize the utilization of their workers.

Academic research on PA to date is scant (Marler and Boudreau, 2017). Much of it has been confirmatory in nature and seeks to provide managers with guidance on how to enhance the value they can generate from this technology (e.g., Angrave et al, 2016; King, 2016; Pape, 2016). We wish to add to this discussion by offering a more critical view of PA and its likely impact on organizations and workers.

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1 https://dupress.deloitte.com/dup-us-en/focus/internet-of-things/people-analytics-iot-human-resources.html

2 https://www.abiresearch.com/press/mhealth-wearables-help-employers-achieve-higher-co/

We argue that a broad utilization of PA has the potential to reconstitute organizations and their workers in a way that is reflective of profound epistemological and ontological transformations. We describe those below:

Epistemological transformation

PA-enabled organizations are marked by a growing preference for objective over subjective knowledge in decision-making. This preference is based on the premise that human knowledge cannot be trusted to generate an accurate understanding of organizational activities or events. This is because people are inherently irrational, subject to multiple cognitive heuristics, have a limited ability to process large amounts of data, and may exercise favouritism. Therefore, human input to decision- making should be limited or altogether eliminated.

Some PA vendors and users explicitly proclaim these technologies' superiority over human expertise. They maintain that the only reliable knowledge is that which results from systematic collection, aggregation, and analysis of data about organizational processes and activities. Systematically- collected data are fed into algorithms whose embedded logic is meant to generate objective, bias- free, and optimized decisions.

Ontological transformations

Conventionally, organizational actors are thought to be ontologically distinct subjects whose identity is articulated through ongoing inter-personal and inter-group interactions. This approach generally pre-supposes the existence of two social levels: micro and macro – individual and aggregate – and seeks to explain the right pathway from one level to the other, giving priority to individual agency, structure, or views the two levels as mutually constitutive (Giddens, 1984).

In PA-enabled organizations, these ontological levels cease to exist. Instead, organizations and workers are reconstituted as nomads: highly-modular digital structures composed of extremely large amounts of discrete digital traces that can be scanned and reviewed from multiple "angles" (Latour et al 2012). For instance, an employee's profile in a PA system can be defined through a list of attributes (e.g., start date, direct supervisor, organizational level, etc.). This network of attributes defines the employee, the entity, which in turn provides it with a shorthand notation that captures its content. The entity is entirely defined by its attributes. However, if we change our "angle", each attribute can become an entity: "direct supervisor" can now be an entity with its own list of attributes, which would include a list of all the supervisor's subordinates (Latour et al 2012).

This digitally-constituted world blurs the distinction between the individual and the aggregate and diminishes the significance of the subject: individuals are treated as the mere sum of their composite attributes rather than as fully-fleshed subjects. Therefore, individuals can be acted upon and reconfigured with extreme modularity.

These epistemological and ontological shifts imply that PA-enabled organizations and their workers are likely to undergo transformations more profound than is usually discussed (e.g. optimization, automation, etc.). These deserve further scrutiny if we are to understand this emerging organizational space.

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Dick de Gilder and Sytze Kingma (paper nr. 44)

New Ways of Working (NWW) in a university-setting: A multi-method case study

This paper presents major findings of an empirical multi-method research (2016) into the implementation and appropriation of New Ways of Working (NWW) in the social faculty of a Dutch university. NWW refer to a new kind of organizational design in which digital information and communication technologies (ICTs) and architectural designs are being integrated, commodified, and presented in a systematic way, together with the behavioral changes which are deemed necessaryfor a successful application of the designs. NWW are believed to improve organizational efficiency and effectiveness and to align better with the requirements of the information age (Castells 1996). In the Netherlands, in the first decade of the 21st century these designs became a popular business trend and were implemented in all kinds of organizations, and adapted and applied to all kinds of work processes, including institutions of higher education (see the CFP of OAP 2018). Nowadays, many consultancy agencies offer a range of material-virtual design solutions, under the heading of NWW or comparable business vignettes such as 'activity based working' (Hoendervanger et al. 2016) or 'distributed work' (Harrison, Wheeler, and Whitehead 2004). In consultancy terms NWW are often summarized as bricks, bytes and behaviour changes, indicating the integrated management of spatiotemporal, technological and organizational cultural changes (Harrison, Wheeler, and Whitehead 2004; Veldhoen 2005; Bijl 2007; Baane, Houtkamp, and Knotter 2011).

Theoretically, NWW are analysed with reference to Lefebvre's (1991 [1974]) theory on the 'production of space' and are defined along three dimensions: the spatiotemporal 'flexibilization' of work practices, the 'virtualization' of the technologically pre-defined organization, and the 'interfacialization' of meaning making in the lifeworld of workers (Kingma 2016, 2018). Flexibilization includes the introduction of hot-desking at the office, homeworking, and teleworking on the move and in the research field. Academic staff no longer has a dedicated desk. Virtualization includes the use of shared databases, digital working (administrative but also teaching tasks), and the removal of books and file cabinets. Academic staff has to deal, in one way or another, with the feedback loops generated by information systems. Interfacialization means that interactions and work-processes --- the lifeworld of academics --- is increasingly mediated by electronic devices such as desktops, laptops, smartphones and tablets. Academic staff increasingly has to make sense of their equipment, of their work, of their students and of each other, in view of this mediating role. Face-to-face interaction is increasingly replaced by mediated interaction. Following Lefebvre, the three dimensions are thought to constitute each-other in endless processes of producing new ways of working. Actual coherence between the three dimensions may be conceived as a management objective and as an ideal which might be approximated but in practice will never be fully achieved and will never be stable. However, the frictions between the spatial, the technological and the cultural may be more or less pronounced, and constitute a primary challenge and the main research question for the empirical research. Previous research into open plan offices in academic settings is for instance very critical of NWW arrangements because of the loss of control over the workplace and the undermining of professional identity (Baldry and Barnes 2012).

Empirically, NWW were researched at the social faculty of a Dutch university. The research addressed the implementation process (domination) as well as the appropriation of the new work environments by academic and service staff. At this university NWW were introduced on a step-by- step basis in subsequent faculties, in the period 2011-2019, and should be understood as part of a wider transformation, renewal and reorganization of the university's campus, technological infrastructure and (neo-liberal) management. This paper focusses on the introduction of NWW in the social faculty of this university in the years 2015-16. The research was based on multi-method research including participant observation, systematic observations, document analysis, an extensive questionnaire (N=130) and semi-structured interviews (N=30). The paper presents and discusses the major findings.

Overall this paper sketches a detailed and nuanced picture of NWW in this university setting. The 'inhabitants' of the faculty appreciated the modern facilities and aesthetics, the transparent and spacious layout, the opportunities for informal and social interactions, and the campus context. However, the experienced downsides were significant, and included a lack of involvement in the decision making, an increase in noise and distractions, a decrease in work privacy, poor accessibility of the departments, the findability of colleagues, increase in spatial inequality between employees, lack of spaces for meetings and spaces for working quietly. Overall we observed a slight decrease in the need for academic workspace at the faculty (as hoped for by management), but this was not because of a more efficient use of the workspaces, but because more employees more often opted to avoid the university space altogether and worked at other locations, such as at home. There also was some dissatisfaction with the user friendliness and performance of the digital infrastructures.

Preliminary conclusions indicate that the new workspaces were not optimally suited to accommodate academic work activities such as researching, writing, reading, teaching and having appointments with students and colleagues. However, at the same time we also witnessed that there was a considerable range in the appreciation and appropriation of NWW. While some academics were rather content and focussed on virtualized ways of working, others maintained more conventional ways of working and defended dedicated workplaces and practiced physical ways of working. Many engaged in hybrid work strategies in between these two extremes. In this respect the academic staff showed a remarkable high degree of personal flexibility and creativity in adapting to the NWW situation.

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Albane Grandazzi (paper nr. 42)

Rematerializing work through embodied practices: the role of boundaries gestures

In a modern and liquid society (Bauman, 2000), work practices and forms of organizing are transforming radically. The concepts of *third-place* (Oldenburg & Brissett, 1982), (Kingma, 2016) and *interplace* (Küpers, 2015) have become key features of these spaces in transformation. Regarding spaces of everyday practices (Courpasson, 2017), boundaries has become a central issue (Hernes, 2004). Previously described as stable and defined, they become more and more porous including corporeal practices (Riach & Warren, 2015). Work practices are thus more fragmented between different spaces and times (Schatzki, 2010). Space and time are no longer frameworks of action but they are produced through practices (Hernes, 2004). Considering *« boundaries influence how spaces interact »* (Hernes, 2004b, p.14), focusing on spatial dynamics of *arresting moments* seems valuable to understand new work practices.

In an increasingly hyper mobile world, we observe a dislocation of historical boundaries in transit spaces (O'Doherty, 2015) ; (Knox, et al, 2015) : previously, transit spaces were described as spaces that marked boundaries, from inside to the outside. This phenomenon was particularly visible in railways stations, looking at sales or information spaces: the sales or the information desks marked a clear and defined materialized limit between agents and customers. Recently, there has been a dislocation of these spaces: the agents are more and more mobile, within spaces that are permanently delimited in a continuous time flow. Boundaries seem to be created at the scale of moving agents through their work practices. Regarding this empirical observation, this echoes the literature on the role of practices in the formation of spatio-temporal boundaries. The focus on spatial and temporal dynamics of everyday interactions has led to neglect the embodied dynamics at play. We thus seek to answer the following research question: what happens to boundary work practices in a dislocated space-time? To answer this question, we will put forward the concept of boundary gesture.

To understand and analyze this evolution, we rely on organizational theory focusing on space and time. We will first show how space has been historically organized and delimited around boundary work practices (Star, Leigh & Griesemer, 1989), (O'Mahony & Bechky, 2008). Space and time are described in organization theory by different approaches. From this literature, we focus on two major ones. The first considers that space and time exist *a priori* as a framework of action (Lefebvre, 1974); (Beyes & Steyaert, 2012). Lefebvre's inspired works in organizational theory are quite close to this idea. The well-known triad between conceived, lived and represented space has been understood as a space that would pre-exist to practices, which are understood to the « lived » space. The second approach considers that space is created by practices (Hernes, 2004; 2004b). Mental, social and physical boundaries are thus the products of both individual and collective practices.

Nevertheless, one may deplore the fact that this practice turn looks rather little at the embodied dimensions of practices. As Dale and Burrell (Dale & Burrell, 2008) point out: *« However, in its various formulations, practice-based theory has paid more attention to social relations, interactions, and discourses, and less to bodily practices »* (Yakhlef, 2010, p. 409).

Indeed, the body seems to be a neglected issue regarding the formation of spatial boundaries. We develop here an embodied perspective on the emergence of spatial boundaries. Then, based on our fieldwork, we will show how these boundaries revolve now around the concept of embodiement (Dale, 2005) (Dale & Latham, 2015). This explore embodied dimensions of work activities, we focus on the work of Merleau-Ponty who conceptualize the phenomenological experience (Merleau-Ponty, 1979).

To do this, we chose railways stations as a case study. The station is a transit area, where agents are mingled with passengers. Historically, the boundaries of these spaces were very clear with material lines, visible and identifiable. Each space was devolved to a clear and defined function andin an acceptance of time regulated, whose clock is the well-known emblem (Thompson, 1967). Nowdays, railways stations expand their functions and their uses. Public and private space, open on the city but developping many private closed spaces, passengers stop in the station and cross it at the same time. According to Augé (Augé, 1992), theses places present a « overabundance of events », where time always changes the functions of spaces. In the three stations we studied, commercial practices are dislocated and reorganized: sales are becoming more and more digitalized, and agents become almost exclusively mobile in the station. Information and selling as situations of interactions take place in differents spatio-temporal contexts: on the platform, in a closed space, in a fixed position. Through an ethnography of several months, we studied different kind of places of interaction. We focused on sales and information in three different stations, with observations, participant observations where the researcher was himself an agent. We analyze their daily practices, focusing on the expression of the bodies. We collected data on commercial embodied practices: gestures (in selling, giving information), positions, moves. It is important to consider one's own body of researcher in the analysis of other bodies of moving agents in these railways stations (Yakhlef, 2010), (Willems, 2017). To date, we have several 12 weeks observations sequences in three different stations. We conducted more than 40 interviews, with sales agents in the station, and with the business managers of these agents. Finally, we have more than 300 photographs of these interaction situations (sales, information).

By combining the analysis of situations with embodied practices, our study enables us to draw theoretical contributions by identifying a typology of boundaries gestures. Spaces are no longer created by walls but rather by moving bodies. Rather than talking about boundary work practices, or boundary objects, moving bodies show how the creation of spaces emerge at another level.

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Adele Gruen and Fleura Bardhi (paper nr. 39)

Work as Experience: Consumption and Work in Coworking

"This is more than a workspace, it's a playground for the mind. You're working here for something you believe in. Blend business and leisure, find BALANCE. This is a place where you bring your whole self to work."

"*Welcome home. Oops… We meant welcome to work!*"

(Quotes from Coworking spaces motto)

Coworking is a new form of work arrangement where for a monthly fee, independent workers associated with different organizations or entrepreneurs work side by side in the same shared space (Gandini 2015; Spinuzzi 2012). Typically associated with the gig economy and contract work, coworking spaces provide access to workplaces. It is estimated that a total of 13,000 spaces have been established worldwide (Deskmag 2017). Furthermore, most coworking spaces aim to provide a sense of community and social capital as well as knowledge- based activities, including sport, craft workshops, drinks, etc. (Merkel 2015). Targeting the cultural creative, entrepreneurs, and millennial workers (e.g., Weinberger et al 2017), they often "blend business with leisure" and are designed to create a homey, play-like atmosphere to work. We argue that coworking has taken work beyond its traditional role as an economic activity and has embraced logics of consumption, play and education.

We see the growing trend of coworking as an interesting case reflecting how contemporary work is changing. As an economic activity carried out with the purpose of making a living (Watson 2011), traditional work possesses clear organizational and temporal boundaries. Traditional work is often portrayed as heavy of bureaucracies, leading to stress, loss of meaning or boredom (Costas and Kärreman 2015; Graeber 2015; Ng, et al. 2010). Coworking spaces position themselves as alternatives to this, offering flexibility for project-based work in an access-based workspace. Work is also increasingly becoming dematerialized through use of technology and the blurring of boundaries between home and work. This flexibility challenges the historical dichotomies between the workplace and the home and the association of work and leisure with solid modernity (Rybczynski 1986; Turner 1974). In a way, we are observing the liquidification of work (cf. Bardhi and Eckhardt 2017).

Our aim is to examine the nature of new forms of work through the specific case of coworking. The fieldwork consists of three years of ethnographic enquiry on a coworking space in Paris, France. We collected qualitative data through on-site and online participant observation. This case study was complemented by five days of observations in other coworking spaces in London. Overall, the data consists of 418 photos, 8 videos, 67 pages of observational notes and 21 interviews; 55 pages of online text, 14 YouTube videos and 158 online screenshots from Facebook and Twitter. Our analysis builds on and extends Du Gay's (1996) perspective of consumption at work, found in non-work related activities at work (i.e., eating, dressing up, etc.), to build a comprehensive framework of consumption within coworking spaces.

Through our ethnography, we observed that coworking spaces allow for lots of flexibility, lack any boundaries between workstations, and often look like messy, play-oriented places. We observe that coworking spaces allow for a lot of place making activities where participants come together voluntarily to make and arrange furniture; shop and cook together like a family around a kitchen area; play, exercise and meditate together, and engage in learning consumption activities (e.g. beer-crafting workshop, art exhibition, singing classes). In other words, consumption is as much part of coworking as work. Consumption activities are integrated within productive activities in enhancing the social, cultural and economic capital of participants. Coworkers casually network during familial meals or sports and by doing so create a network of professionals on which they rely to test ideas, gather insights and best practices. Wellbeing activities (e.g. meditation) are planned to foster productivity, enabling coworkers to work longer hours. We argue that coworking, through consumption activities, has transformed work into an experience that is collective, meaningful and fun. First, an informal form of sociality takes place in coworking spaces where participants interact with each more as casual friends than office colleagues (often they not only work but also live and play together). Ideas, testing and other work activities are often collaborative and informality is encouraged. Second, our data shows that coworkers access these spaces because it allows them to pursue meaningful undertakings through which they aim to bring social change. There is an ethos of social entrepreneurship that underlines such places where work is not only about money: it is meaningful, passion-driven. Third, leisure and educational experiences are very common in our data with coworkers participate in a lot of consumption educational activities where they learn about new crafts and develop soft skills (Maciel and Wallendorf 2016). Coworking is also a mean of developing cultural capital. Overall, the integration of consumption into coworking transforms work into an experience.

This paper contributes by expanding consumer research beyond the context of home and leisure. We build on the work of prior consumer researchers that have examined the role of consumption in traditional workplaces and organizations (e.g. Tian and Belk 2005; Press and Arnould 2011) and argue that in contemporary neoliberal capitalism, consumption and work cannot be seen a separate. In fact, corporations are utilizing consumption as a way of re-enchanting workers with their workplaces. We argue that coworking represents an example of this new form of work as an experience in itself, an experience that is fun, educational and meaningful.

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Martina Hartner-Tiefenthaler, Melanie Goisauf, Cornelia Gerdenitsch and Sabine Koeszegi (paper nr. 56)

Implementing new ways of working in public bureaucracies: The need for more control?

More and more employees (for data see EWCS, 2017) have the opportunity to decide when and from where they work, and which communication technologies they use for work. This work practice is commonly referred to as "new ways of working" (NWW; Demerouti, Derks, ten Brummelhuis, & Bakker, 2014) and is increasingly implemented in organizations with both beneficial (e.g., intrinsic work motivation) and problematic (e.g., work intensification) consequences (Kelliher & Anderson, 2010). To better understand organizational changes that are invoked by the transition to NWW it is necessary to take the organizational culture and the use of HRM systems into account (De Menezes & Kelliher, 2011).

Implementing NWW challenges traditional organization of work and requires a re-regulation of work coordination and supervision (Taskin, 2010; Taskin & Edwards, 2007). Despite NWWs underlying idea to increase employees' autonomy with loosened managerial and peer control, implementing NWW provokes an increase of control by means of previous unseen forms of remote surveillance via technology (Sewell & Taskin, 2015). Technological advancements enable organizations to easily monitor and surveil their subordinates via log files, key stroke or computer time accounting, GPN surveillance, telephone call observation, camera surveillance, etc. (i.e., electronic performance monitoring; Bhave, 2013). Although this form of control might be common in some organizations, others might find it incompatible with their organizational values. However, when certain technical artifacts are introduced for convenience reasons, organizations cannot prevent that managers' or coworkers' actual practices differ from the intended use (e.g., the skype status is intended to signal availability, but some might use it as control tool to ensure being "on duty"). Thus, in addition to formal forms of control (e.g., performance measuring), technological artifacts can also be used to exert informal control (e.g., controlling employees' availability). It is therefore of major importance to study how organization control is executed by relying on technology in new ways of working arrangements, considering the actual organizational culture.

In our research, we carried out a case study in a public bureaucratic organization, where NWW was introduced. The organization exhibits, on the one hand, some characteristics of public organizations, such as the existence of steep hierarchies, the reliance on formal rules and standard operating procedures as well as the norm of physical presence and working on-site (Boyne, 2002; Taskin & Edwards, 2007). On the other hand, it has a unique organizational culture: Fluctuation is low and layoffs are very rare. Therefore, there are close working relationships and strong loyalty to colleagues and the organization. Moreover, there are no individual performance measurements in place as they would contradict the organization's values, making the introduction of NWW riskier and the use of technology to manage control on the individual level even more tempting for managers. Furthermore, sanctioning mechanisms are not in place on the individual level and the term "control" was discussed controversially in the organization. This unique situation enables us to analyze processes that are usually hidden within organizations. Hence, the transition towards NWW was

accompanied with internal discussions, disruptions, and anticipations about changes in the work routines. Our research was designed to capture this unique moment of impending change which required the organizational actors (and even more the management) to reflect their current practices of control. Based on the in- depth analysis of 38 interviews with managers and subordinates, we analyze how well-established modes of control in the transition phase are challenged, which uncovers tacit and hidden practices of organizational control.

In more detail, we rely on a practice-theoretical approach and analyze various acts of "doings and saying" (Schatzki, 2003) that constitute control while "being on duty". The inherent knowledge of doing work is to be transferred to new and dispersed "sites" (Schatzki, 2005), in which enactments of work are intended to be facilitated by technical artifacts. This results in one of the most controversial topics in the data, which is the envisaged installment of a camera: Understood as a symbol for control, surveillance and mistrust, issues of control and organizational hierarchy are put to the forefront, together with questions of power relations and self-disciplinary mechanisms (Foucault, 1975), which collide with the organizational self-understanding as being loyal. The lack of concrete practical knowledge how to perform work and the commitment to the organizational values and goals created a situation of mistrust that conflicts with what the organization stands for. In other words: Managers do not know how to control without being (too) controlling, and subordinates do not know how to perform work beyond the material, spatial and temporal boundaries of the familiar work site.

To conclude, we contribute to the OAP workshop by presenting findings about organizational practices and frames (Goffman, 1974) in a public bureaucratic organization that emerge during a transition towards NWW. Relying on employees' autonomy and self-discipline contradicts bureaucratic principles of control and challenges the existing frame of organizational control that the organization decided to leave untouched (e.g., no performance measurement on the individual level). Thus, organizational control was not aimed to be adapted on the formal level. An increase of control was, however, introduced into the organization through the "back door". This might be motivated by the beliefs that some employees do not conform to the rules and previously it was considered as sufficient to be present at the office. This also opens the door for hidden sanctions. Thus, our results show that despite the organization's positive intentions to improve employees' working conditions with more autonomy, this principle can easily be circumvented on the supervisory level by means of technical artifacts. Analyzing the inscribed work practices of this organization we address how the change to NWW provokes threats of the necessity to "control" on both managers' and subordinates' side and discuss the entanglement of the material, the social and the symbolic through practices (De Vaujany & Vaast, 2015; Orlikowski & Scott, 2012).

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Marie Hasbi (paper nr. 50)

Place Matters in the trend of NWW, But How? A visual exploration of hot-desking

Keywords : Place, Territoriality, organizational space, hot-desking, visual research

The 20th century has seen a steady increase of workplace transformations (Dale and Burrell,2008; Van Marrewijk and Yanow, 2010). These transformations have been stimulated by global economic pressure and the rise of the use of wireless technology. The velocity of technological integration has been challenging the way people work together (Bryman, 2000). Information and communication technologies (ICT) does make possible a flexibility of time and space like enabling work to be carried out at home, while on the move, or in transitory spaces such as cafes, trains and hotels (Duffy,1997; Felstead and all, 2005).

The introduction of flexible work arrangements is often referred as NWW (New Ways of Working) (Block et al, 2012). From an organizational point of view, it consists of three aspects as highlighted by Block and al: change on ICT technology, change in the culture and management organization and change in the office.

The design of the offices in the trend of the NWW is aligned closely with those advocated by Frank Duffy (1997). As Taylor and Spicer (2007) point out, the argument that 'creating more flexible spaces through the use of open plan space, hot-desking and bright and airy design facilitates information sharing and creativity' has become central to contemporary office design.

Overview of Hot-desking in Literature

In this paper, hot desking is defined as: « the situation in which staff have no fixed personal workplace, use any available desk and leave the desk clean at the end of the day. This environment forbids any kind of personalization and appropriation of the workplace." (Elbash,2003; Felstead et al., 2005; Warren,2006; 2005; Hirst,2011).

Most studies on NWW and especially on hot-desking focus on measuring the effects of NWW on performance (Block and al, 2012). The limited number of empirical investigations into hot-desking examines the social consequences of hot desking (Brown and O'hara,2003; Hislop and Axetell,2007; Hirst,2011) without studding the spatial practices in this non-territorial environment and their implications on identity and management (with the exception of Warren,2005 with research limited in scope).

In this research, we aim to develop a more complete understanding of this gap through a longitudinal study investigating a corporate group where hot-desking arrangement is mandatory for all sites, departments and with no office reservation protocols.

Space, Place and Territoriality

Our perspective of spatiality draws in the work of Henri Lefebvre. Lefebvre (1991) points out in the opening arguments of the production of space that we often use that 'word' space, in popular discourse or in academic, without being fully conscious of what we mean by it. For Massey (2005), space is "the product of interrelations; as constituted through interactions".

The apprehension of the relationship between space and time conducts Massey (2005) following (Tuan,1977) to introduce the concept of place (Fayard, 2012). Malpas (1999) defines place as "a structure within which experience (and action, thought and judgement) is possible". To understand this structure, we will refer to the concept of territoriality. In this paper, territoriality means the following: "An individual's behavior expression of his or her feelings of ownership toward a physical or social object. This definition includes behaviors for constructing, communicating, maintaining, and restoring territories around those objects in the organization toward which one feels proprietary attachment" (Brown, 2005). The territoriality is a social behavior concept. Thus, it is subjected to a process of territorialisation de- territorialisation and re territorialisation (Raffstein, 2013; Sewell and Taskin, 2015)

Field study and Method

Along with seminal organizational research on organizational space and spatial practices (Gagliardi 1990; Clegg and Kornberger, 2006; Wasserman and Frenkel,2011; De Vaujany and Vaast, 2013) we adopted the longitudinal single case study methodology.

The study was conducted in a major European bank: BNP Paribas, which has introduced one year ago hot-desking combined with teleworking. In this case, hot-desking arrangements are mandatory for all sites, departments and all kinds of jobs in the group.

To understand spatial practices and territoriality we combine depth interviews and visual observation. First, we conducted semi-constructed interviews with the team that initiated and conducted the project of hot-desking. At a second time, we use the method of participatory visual methods (Warren, 2002; Warren,2009)

As pointed by (Warren, 2002) words are not enough to answer questions about organizational environment. We also observed daily interactions that happened in the days we conducted interviews and collected a variety of data from the intranet of BNP Paribas.

These data were then subject to qualitative analysis from which key themes were established (Schroder,2016).

Main Findings and discussion

In general, the finding of this study suggests that territorial behaviors are mostly communicated, maintained and defended by the unit's managers and team managers. As Taylor and Brooks, 1980 point out: "the stronger an individual's psychological ownership of an object, the greater the likelihood he or she will engage in territorial behaviors toward that object".

Our finding in matter of control support those of (Sewell and Taskin,2015). Indeed, in our case *Semtime:* the internal chat tool of BNP Paribas developed by IBM, is used as an informal form of control by managers.

Our findings in matter of self-identity and belonging support partially the findings of (Warren,2005). In our case most of the respondents like the aesthetics of the new environment but there is a feeling of a lack of belonging to the new environment and to the group in general.

We also, noticed aspects of re- territorialisation. Indeed, some employees used to personalize their desks in the open-plan offices, expressed some reactionary defences. In order to regulate these reactionary defenses and restore the attachment to the organization. Some unit's managers negotiate with the head of the group real estate, the possibility to display collective paintings or photographs taken by the employees. They come to an agreement: only photographs of artifacts and purchased paintings are tolerated.

That brings us to a summary of the aspects of territoriality in this hot-desking environment.

Territorialisation	**Re- territorialisation**	**De- territorialisation**
A collective appropriation of the cafeteria. almost each respondent to my visual research took a picture of the cafeteria as a warm area providing well-being at work Collective appropriation of walls Personalization of lockers by putting the business card	Hidden objects under the desk Displayed work and some personal objects on the desk Visio-meeting room becomes a private desk for some directors	A set of electronic devices (Laptop, audio-headset and a cell phone) for both work and personal use

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Bernadette Heemskerk (paper nr. 76)

Opening the black box; how do faculty staff's workspace expectations affect their experiences?

New flexible workspace practices for faculty staff, known as New Ways of Working (NWW), are getting common in institutions of Higher Education (HE) all over the world affecting the daily working life of many as small or individual enclosed offices are being replaced by open plan offices and non-territorial workspaces. The trend towards workspace flexibilization can be conceived as part of the increasing dominance of managerial instruments developed for the private sector in public organizations. Rationalized as 'new public management' (NPM), this has led to increasing bureaucratization and productivity pressures on public sector employees. This managerial dominance has influenced campus-based accommodation management as well, as physical space is increasingly used as an instrument to enhance academic productivity, space effectiveness and reduce costs (Beckers et al. 2015). The implemented housing concepts – enabled by technological developments - are copies from concepts implemented in commercial markets, which discloses that space is conceived as an independent entity determining human action.

In spite of the fact that the implementation of management-imposed spatial transformations related to NWW practices within HE has become a rather universal phenomenon, academic interest in how workspaces are produced within this sector has been modest. Most studies on this subject, whether quantitative or qualitative, have in common that they have been carried out *before* or *after* the implementation of NWW practices. Consequently, little is known about *the processes in which* faculty staff's workspaces come into existence. Therefore, how dynamics among stakeholders involved emerge; which expectations exist and whether and how these play a role in the final materialization of ideas; how new spatial practices work out in the everyday life of users and relate to their initial expectations remains a black box. Uncovering these processes that rarely surface real time is vital in explaining 1) how users' expectations before the implementation of NWW practices emerge to experiences; 2) how the dynamics in which different stakeholders interact in producing space lead to (changing) expectations and as such influence users' experiences; 3) how users' NWW experiences relate to new spatial practices and consequently, might affect their (educational) work processes. In analyzing the becoming of space this paper aims to elaborate spatial educational theory.

This research draws on three bodies of literature. First; space will be conceptualized as the outcome of social production with reference to the seminal work 'the production of space' of Lefebvre (1991) in which he offers a spatial approach that gives room to three interrelated perspectives introducing space as a continuing process of becoming and not just as a material thing, embracing emptiness. Central to his theory is the spatial triad, which recognizes the production of space as the simultaneous production of perceived space (taken-for-granted space and spatial routines), conceived space (ideological space) and lived space (experienced, symbolic space). Therefore, to understand space its production should be studied. Second, Weick's sensemaking theory (1995) will be used to operationalize the lived space and to analyze the dynamics and interaction among users and planners in their conceptualization of space (the conceived space). Meetings are an important opportunity for organizational sensemaking as

they show how arguing, as starting point for sensemaking, leads to outcomes or decisions. These processes of sensemaking can be guided, fragmented, restricted or minimal all of which lead to different outcomes and actions within the organization (Maitlis 2005). Therefore, understanding the sensemaking organizational processes in which social actors are engaged in times of spatial transformation, helps to analyze and explain the outcomes and users' appreciation and experiences when they materialize. In consciously employing space people experience space in processes of active sensemaking. Their experiences are driven by expectations and grounded in beliefs, which guide interpretations as they filter what people notice. Consequently, expectations are powerful mindsets as they steer perception (Weick 1995).

Third, within Services Management Literature expectations are identified as key influencers towards experiences (Ojasalo 2001). Expectations can be expressed as normative '*should expectations*' disclosing what people think is the minimal standard and therefore the responsibility of the organization; as certainties '*will expectations*', based on earlier experiences, and as whishes '*want expectations*' revealing people's values (Darke et all 2007). Therefore in identifying people's initial expectations regarding spatial transformation it is possible to gain understanding of the things that matter most to them.

During a three year period in the field, the process of the production of workspace of a pilot bachelor program of a large Dutch University of Applied Sciences has been followed real time, using ethnographic research methods. The period of data collection involved 38 formal and numerous informal interviews, participant observation, attending 55 building-, evaluation and team meetings, workshops, and analysis of organization documents. Data collection started one year before the spatial renovation to reveal users' expectations, which was followed by the design stage in which housing professionals (architects, Facility Management, IT Management) and users produced the final program of requirements which was to be materialized. Data collection stopped one year after the delivery of the new workspaces with a series of interviews in which users were asked to express their experiences. These three stages (initial, design and use) represent the spatial perspectives of Lefebvre's spatial triad (1991) as they are connected to respectively the perceived, conceived and lived space.

Findings suggest that experiences are not exclusively steered by expectations. Space is physically enacted and therefore a bodily experience in which senses and emotions trigger sensemaking processes and influence the degree of appreciation and rejection. On the other hand, users have vivid expectations as they imagine space. Most of these expectations are accompanied by taken-for- granted attributes, which only become explicit when disconfirmed. On organizational level, expectancy disconfirmation is as a key factor in generating users' distrust (Darke et al. 2007) and creates (and reinforces) aversion against the organizational levels that initiated and implemented the spatial change in the first place.

Additionally, the interaction patterns and dynamics among users and housing planners play a role in the extent to which users come to appreciate the new spatial practices. As interaction patterns vary from one-sided, restricted and narrow, to multi-sided, guided and rich, outcomes and decisions on subjects that were addressed for instance, multi-sided, guided and rich, produced when materialized, mutual trust among stakeholders, higher levels of satisfaction among users and empathy towards other departments and service providers. Expectations that were not addressed in the phase of the conceived space remained fragmented and had their backfires in the lived space, as they did were not materialized properly.

This case study offers insights in how stakeholders engaged in sensemaking processes before and after the implementation of management-imposed spatial arrangements and reveals in which ways the implementation of NWW practices affect the workaday life of faculty staff. For educational management it is important not only to better understand the desires, needs of faculty staff opposed to spatial ideologies in order to realize a physical environment in which faculty staff's needs regarding their working processes are met, but also to encourage multi-sided, guided, rich spatial discussions as these are conditional for a more sympathetic attitude among different stakeholders or departments with different interests.
For housing professionals and facility managers understanding the processes in which expectations come to satisfaction, can help developing refined expectations management.

Allen Higgins (paper nr. 62)

Spectacle and Perform: theatre of designing

Abstract

Idealised workplaces in the digital economy amplify the blurring of work with home life, with social life, with entertainment until the boundaries disappear altogether. Work infiltrates the private and personal. The turn to design as a public activity casts the work as if it were a process of, metaphorically speak- ing, throwing mud on a wall and seeing what sticks. Even so, design thinking and designing in general remains a poorly understood endeavour for manage- ment yet one that we return to and seek to control again and again (Collopy, 2009). In order to address this theoretical gap I explore ideas from drama, theatre and performance studies to provide alternate perspectives on design action. I will discuss the experience of collaborative designing in teams in terms of enact- ment and exposition (articulating, presenting, explaining). Software designing has some obvious parallels with concepts from theatre – writer, performer; ac- tor, audience. Less obvious perhaps is how theatrical perspectives could help us understand the apparitions of designing, its failures, its existential modes of being, its identities and politics. Theatre opens promising avenues for learning, experimenting, exploring, acting and playing out product designs, interactions with others, interacting with objects.

1 Outline of Argument

The growth of the design thinking movement (Rowe, 1987) in industry and in busi- ness schools has prompted new distinctive modes of working. At its most superficial it might be characterised as "brainstorming with coloured paper on walls". Con- sulting firms and popular management literature have contributed to this fashion.

Terms and techniques are invented, shared, and spread through the grapevine. Idea walls, creative thinking methods, rapid problem solving, visual meetings; all reflect a growing fashion for managing group interaction using brainstorming techniques, sticky notes and public idea mapping

1.1 Drama Theory

The technical craft of theatre and screen is drawn on as a perspective for inter- preting these occasions, for understanding their performance and consequences for participants in business. The following interrelated concepts of performance and audience be utilised to theorise, and act artfully within, the complex choreography of organisational view of software designing.

The idea of actor/audience offers a novel perspective on organisational action. Business itself can be thought of as having a theatrical quality. The workplace is a stage in various guises, playing host to a panoply of unfolding drama. Its actors and audience share a lexicon, motifs, moves. Action, moves, decisions, are performed for an audience of one or many.

Four theatre/drama movements will inform our analysis and their implications for how we organise and enact designing will be explored.

1. Konstantin Stanislavski's realism
2. Bertolt Brecht's Epic theatre
3. Antonin Artaud's Theatre of Cruelty and Absurdist theatre.
4. Contemporary contested notions of audience participation

The conventional idea of audience is as a passive observer of happenings 'on stage' and the actor a luminous vector embodying the very essence of his role. In this mode Stanislavski's method acting presents the actor as a hyper-real paradigm of his character. The actor draws upon his own emotional memory order to interpret and make a role perfectly authentic and believable. Performance must engulf its audience, be visceral, be realer than real. This way of framing performance is well suited to the notion of production and consumption but is limited in the sense that it is the finished product rather than an uncertainty or unfinished design.

An alternative is Bertolt Brecht's theory of performance as a mode of co-experiencing and co-production between actors and audience. For Brecht, theatre must aim to create an epic, radical realism in which the drama acts upon its audience to pro- duce social transformation. A Brechtian perspective has been applied to interpret and intervene in business by viewing shopping as a kind of performance between customer and retailer (Harris et al., 2001). The audience cooperates, co-produces perhaps, jointly generating the experience rather than merely consuming or being entertained, but bounded within the product or service design.

Conversely Antonin Artaud's Manifesto du théâtre de la cruauté called for a mode of drama performance in which the audience, as spectators, witness unset- tling sights and sounds in order to see beyond its mere appearance. There is no product, no outcome as such. Artaud's Theatre of Cruelty employed surrealism to unsettle its audience but not to control where they went.

In a similar vein the Absurdist theatre of Samuel Beckett (see also Jean Genet, Eugène Ionesco, Harold Pinter and others) rejected the overarching authority of purpose, language and rationalism. The mundane becomes surreal and absurd. Like repeating a word so often that it loses meaning in our hearing, it aims to undermine the expectation for packaged narrative by provoking the audience to generate their own ideas of purpose and meaning. Instead of seeking representational exposition and depiction, its audience must simply immerse and respond to the performance, reading their own meaning in it.

The growing appeal of design thinking has not occurred in isolation. It reflects one change among many that have contributed towards more collective communal modes of working, particularly among firms in the new digital economy. (Kniberg and Ivarsson, 2012) These organisations actively manage their use of spatial, tem- poral, and material resources for work (Kornberger and Clegg, 2004). They employ open-plan office space, use walls as work surfaces, display or project group work in real-time using so-called information radiators. (Srinivasan, 2010; Drummond et al., 2008).

2 Coda

There is an obvious appeal for management, in employing tools that reveal and ren- der accessible their workers' hitherto hidden creative processes. Contemporary ap- proaches include the Sprint (Knapp et al., 2016), the IDEO Field Guid (IDEO.org, 2015), consultancy firm methods like those used by Accenture's Fjord studio or the IBM Design Thinking framework. They employ communal, collaborative activi- ties to scaffold and choreography a process of design. Yet the literature, by turns laudatory or critical, tends to lack a deep, theoretically informed understanding of designing beyond these outward empirical activities.

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Ayomikun Idowu and Amany Elbanna (paper nr. 78)

Examining the implications of crowdsourcing (digital labour platforms) as an employer in Nigeria

Abstract

Crowdsourcing is the collaborative outsourcing of funds, services, information or solutions from a large group or crowd of people via internet-based technologies (Estellés-Arolas & González-Ladrón-de-Guevara, 2012; Pedersen et al., 2013; Schenk & Guittard). Crowdsourcing is a diverse concept that encompasses a variety of activities ranging from problem resolution to innovative improvement of business processes (Brabham, 2008; Chanal & Caron-Fasan; Estellés-Arolas & González-Ladrón-de-Guevara, 2012; Yang, Adamic, & Ackerman). Consequently, this diversity has resulted in a variety of definitions that perceive the crowdsourcing concept from different points of views (Estellés-Arolas & González- Ladrón-de-Guevara, 2012). Furthermore, crowdsourcing can be classified according to the type of compensation offered to the crowd in return for the value rendered. Types of compensation range from social recognition, entertainment value, development of individual skills and monetary compensation (Estellés-Arolas & González-Ladrón-de-Guevara, 2012; Kazai, Kamps, Koolen, & Milic-Frayling, 2011; Kleemann, Voß, & Rieder, 2008). This article focuses on crowdsourcing as a monetary profit-generating type of employment.

There are several documented forms of crowdsourcing involving micro-tasking, idea generation, open source software, public participation, citizen science, citizen journalism and Wikies (Hossain & Kauranen, 2015). Open source software, public participation, citizen science, citizen journalism and Wikies are usually performed on a volunteer basis (Hossain & Kauranen, 2015). Idea generation makes use of crowd-based idea competitions where the best idea is selected and only the best idea is compensated (Schweitzer, Buchinger, Gassmann, & Obrist, 2012). In contrast, micro-tasking involves the completion of small tasks by individual members of a crowd in exchange for monetary compensation where every individual is compensated for their contribution (Eagle, 2009; Hossain & Kauranen, 2015; Kittur, Chi, & Suh). As only micro-tasking involves a feasible income generation for each individual contributor, this article will focus on micro-tasking as a method of income generation in Nigeria.

Micro-tasking on crowdsourcing platforms create employment for freelancers, self-employed business owners and employees of businesses that provide services as part of the crowd, in both developing and developed countries. Crowdsourcing can thus serve as an effective mechanism for creating employment, providing opportunities for developing individual skills and enhance the employability of individuals. In developing countries, crowdsourcing has provided employment opportunities to unemployed individuals, and an additional source of income to low income workers (Eagle, 2009; Gupta, Thies, Cutrell, & Balakrishnan; Thies, Ratan, & Davis). However, many communities with low-income workers and unemployed individuals in developing countries lack adequate access to computers and internet facilities (Gupta et al.). This presents a challenge to the implementation of internet-based employment ventures such as crowdsourcing, undermining its ability to serve as a source of adequate regular income. Access to mobile phones and the internet are however on a steep increase in developing countries and mobile phones have been shown to provide a suitable medium for crowdsourcing micro-tasks in developing countries(Eagle, 2009; Gupta et al.). Despite these

challenges, profitable crowdsourcing has been implemented in sub-Sahara African developing countries such as Rwanda and Kenya, via plaforms such as txteagle (Donner, 2009; Eagle, 2009). Txteagle provides a platform for users to perform paid micro-tasks via mobile phones (Donner, 2009). Mobile phone-based micro-tasking has also been implemented in developing countries in other parts of the world in an effort to reduce unemployment. For example, the mClerk platform which enables users to receive tasks via SMS has been used to generate income by low-income workers in India (Perera & Perera, 2014).

In 2010, Nigeria had an estimated youth population of 80 million which constitutes about 60% of the total population (Awogbenle & Iwuamadi, 2010; Okafor, 2011). Despite having a large population of educated and employable youth, chronic unemployment remains a recurring problem in Nigeria (Innocent, 2014; Okafor, 2011). According to Nigerian National Bureau of statistics, the Nigerian youth unemployment rate was estimated at 54% in the year 2012 (Awogbenle & Iwuamadi, 2010; Innocent, 2014). Such high unemployment rates can result in economic, political and social consequences that can undermine the pace of economic growth for a developing nation like Nigeria. It is thus essential to implement effective novel employment methods and income generating opportunities to curb youth unemployment in Nigeria.

Embracing micro-tasking on Crowdsourcing platforms can be argued to provide opportunities as a source of income to the unemployed and low-income youth in Nigeria. However, the state of crowdsourcing and factors affecting crowdsourcing as an employment method in the Nigerian context remain to be extensively explored.

Although crowdsourcing has been praised for its ability and prospect to create employment by creating a global egalitarian platform for people irrespective of their country can compete to complete tasks and potentially gain some form of income and rewards. It is not clear what the sociotechnical arrangement are that could create conditions for success for crowdsourcing initiatives as an employment mode. This is particularly relevant in the context of Nigeria as different initiatives to promote crowdsourcing platforms as a mode of employment did not meet much success.

The aim of this study is answer the questions; what are the identities within crowdsourcing? Has crowdsourcing been a tool for creating opportunities or exploitation? And what are the social practice within crowdsourcing?

This research-in-progress aims to answer these question through conducting series of interviews with digital labour working on online digital platforms. The aim is to understand their life experience working on platforms. So far six interviews were conducted.

It is necessary to understand diverse experiences and perspectives given the dissimilarity of the countries and economies that a single crowdsourcing platform operate in. To this end, what is aimed with this study is to create a clear picture and understanding of the nature of Crowdsourcing as an employer in a developing country like Nigeria. Understanding what crowdsourcing really is like in the Nigerian context by gaining insight into the perspective of Nigerians who engage in crowdsourcing towards this unconventional employment mode.

This study is approached with the understanding that though crowd-workers are generally regarded as self-employed, they are employees on this platform since their employers are met on the crowdsourcing platforms.

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Grégory Jemine, Christophe Dubois and François Pichault (paper nr. 28)

Legitimizing New Ways of Working: discursive and material dimensions of a transformation project

In recent years several third-sector companies have committed to modernisation processes of their internal organization by claiming to implement "*New Ways of Working*" (NWoW) projects. Although an abundant managerial literature on the topic has progressively bloomed[2], academic and analytical contributions on *"NWoW"* have remained scarce (De Leede, 2017). Few studies have been looking into how such "NWoW" projects progressively became legitimated within and beyond organizations. The aim of the present paper is therefore to understand, through a longitudinal and empirical study of a process of organizational transformation, the genesis of such a managerial project, its progressive normalization in discourses and practices, and the mechanisms through which it ends up being a legitimate reference in its organizational field (Lawrence & Suddaby, 2006).

Processes through which managerial projects acquire both internal and external legitimation have been theorized by "new institutionalists" (Greenwood & Hinings, 2016). This perspective emphasizes the "institutional work" carried out by "competent" and "vigilant" actors of an organization to alter their organizational contexts (Perkmann & Spicer, 2008). Seminal authors on new institutionalism suggest that redefining and reconfiguring organizational contexts mainly occur through discursive acts (Lawrence & Suddaby, 2006). Following Leca et al. (2006), we wish to complement this approach with insights from the sociology of translation, which emphasizes the material dimension of institutional change. Sociology of translation is mainly concerned by the temporary organization of heterogeneous networks through which actors attempt to solve controversies (Callon, 1986). A conceptual framework based on both institutionalist approaches and the sociology of translation allows us to grasp the discursive and material dimensions of the institutional work performed by the actors who build and deploy a "NWoW" project.

Our research focusses on a Belgian insurance company (BIC) employing approximately 4000 workers. In 2012, BIC undertook a reflection on a vast modernisation project of their workspaces and work practices. We had the opportunity to perform a three-years longitudinal and qualitative study of their change process from 2014 to 2017, during which we gathered our empirical material comprised of 45 semi- structured interviews (with project leaders, strategic actors from top management and operational actors), 3 months of non-participant observation and 98 internal and external documents. We built a narrative based on our data through which we account for the genesis of the project and its subsequent implementation through three stages constitutive of the legitimation process: problematization, deployment and diffusion.

The first section of our empirical account describes the emergence of a series of issues and constraints constitutive of the problematization stage. What triggered the transformation

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[2] With the successive books of Veldhoen (2005), Bijl (2009), Baane et al. (2015) and Broere (2016) among others

process at BIC was a need for the company to relocate its activities as their leasing contract would expire in the years to come. Progressively, the factual "necessity" to move was translated by strategic actors into an "opportunity" – to review the company's branding strategy, to rethink management methods, to reduce the necessary space and to promote a new corporate culture. A small project group sponsored by the human resources director of BIC launched several studies, organized visits of other companies with an "NWoW" experience and set up think tanks in order to build a "convincing business case" for the modernisation project whichwas eventually approved by BIC's top management. In a second stage, the project team began to diffuse internally strong strategic narratives arguing for the "need" of a "NWoW" project to "*innovate*", to "*differentiate*", to "*save money*" and to "*remain competitive*". To conduct the change process, the team was expanded to new actors – building specialists, workspace designers, IT experts, HR professionals, communication officers and external consultants. The projects' ambitions were translated in material devices – open and flexible workspaces, remote working and paperless environments – and in discursive objectives – autonomy, responsibility, connectivity and trust. As soon as it was unveiled, the "NWoW" project received strong support from most middle managers and employees. Some of them were invited to join the project as "ambassadors", becoming spokespersons of the "NWoW" rhetoric within and beyond organizational boundaries. As BIC was among the first companies in Belgium to implement a "NWoW" project, they progressively began to organize visits of their workspace for external companies. In the end, BIC became an active trendsetter that now participates to the diffusion of "NWoW" discourses and practices.

Relying on a longitudinal case study, our research illustrates the internal and external legitimation processes of a "NWoW" project in an insurance company by analysing successively the stages of problematization, deployment and diffusion. By accounting for the institutional work performed upstream, for its gradual embodiment in material and discursive devices, and for the diffusion work that took place downstream, this paper is the first to our knowledge to fully account for a "NWoW" transformation process in an analytical perspective. We also reflect on the combined use of new institutionalist contributions and the sociology of translation, pursuing Leca et al. conclusions (2006) and testing the articulation between both approaches through an empirical case study.

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Sytze F. Kingma, Karen Dale and Varda Wasserman (paper nr. 11)

The spatial organization: the significance and potential of Henri Lefebvre for organization studies

This paper builds on the appropriation and growing significance of Henri Lefebvre's work in the field of organization studies, especially in view of our recent edited volume on this topic (Kingma, Dale, and Wasserman 2018). As argued in this volume, Lefebvre's work was taken up in the field of organization studies relatively late, in the first decade of the 21st century, more than a decade after his death in 1991 and the translation of his seminal work *The production of space* (Lefebvre 1991 [1974]). The first and influential uses of Lefebvre in the field of organization studies appeared in 2004 and 2005 (Ford and Harding 2004; Dobers and Strannegård 2004; Dale 2005; Watkins 2005).

The early appropriations of Lefebvre in organization studies can be regarded part of a 'third reading' of Lefebvre's work, as indicated by Kipfer et al. (Kipfer et al. 2008), who distinguish between a first reading associated with the taking up of Lefebvre in the field of human geography, and a cultural reading, associated with the taking up of Lefebvre in the cultural studies field. The third reading integrates geographical with cultural aspects of Lefebvre's work. This third reading is, in our view, also furthered by a comprehensive understanding of Lefebvre's work as a whole, as (re)presented in introductory studies about Lefebvre which also appeared in the early 21st century (Shields 1999; Elden 2004; Merrifield 2006; Goonewardena et al. 2008). These introductions not only show that Lefebvre's extensive writings cover a large part of the 20th century, but also that he almost 'acts as a prehistorian of contemporary developments, with his insights into technology, globalization, popular protest and post-ideological politics open to all manner of possible uses', as Elden argues in his introduction to Lefebvre's *Key Writings* (Elden, Lebas, and Kofman 2003, xix). What is more, Lefebvre's paradigmatic theoretical interests concerning spatial, temporal and processual analyses arguably constitute a coherent theoretical framework which connects well with current debates in organization studies regarding space, time and the role of organizing in society.

Lefebvre's work until now has often only been partially appropriated, most prominently for addressing the spatial part of organizations. Lefebvre's work is by various authors also used in quite diverse ways. His work is further often combined with other literatures and debates which have currency within organization studies, particularly around areas of lived experience, embodiment, sociomateriality, aesthetics and identity (Kingma, Dale, and Wasserman 2018). Without denying the often good reasons for adopting partial aspects of Lefebvre's work and the added value of combining Lefebvre's insights with other frameworks, in this paper we would argue for and discuss the possible significance of Lefebvre's overall approach for organization studies, by offering some reflections on the appropriation of Lefebvre's work and offering some suggestions for future research in view of developing a coherent approach for spatial organization studies.

In this paper we would particularly argue against a limited appropriation of Lefebvre by in view of his treatment of space. Some scholars talk about a 'materiality-turn' or 'spatial-turn' in organization studies, and associate Lefebvre with this. The risk here is that we both reproduce

false distinctions between the spatial and the social, or for that matter the organizational --- and thus misunderstand the significance of space itself ---, and miss the significance and the potential of Lefebvre's approach. As Shields put it: 'Against the tendency of theorizing space in terms of its own codes and logic, what is necessary, argues Lefebvre, is an approach that seeks to understand the *dialectical* interaction between spatial arrangements and social organization itself' (Shields 1999, 157). Against the 'turn-thinking' we would argue for space as an integrated and integrating component in the full complexity of organizational dynamics and developments. This objective is not restricted to, but includes a critique of contemporary organization studies from the perspective of space. We suggest that such an understanding of organizations is still lacking, and that Lefebvre's work can offer tools for working towards this objective, and, above all, serve as a source of inspiration which goes beyond a narrow interest in space. In analogy with Lefebvre's idea that 'every society' and indeed 'every mode of production' '… produces a space, its own space' (Lefebvre 1991 [1974], 31, 46), we suggest that each organization and mode of organizing produces its own space. Developing Lefebvrian organization studies, therefore, would have the 'spatial organization' as the object and outcome of analyses. This spatial organization should not be confused with the spatial part of organizations (i.e. the organization of space) but addresses the full realization of organization processes as conceived from spatial perspectives. In spatial organization studies space not only serves as an object of research but also constitutes a method for analyzing organization processes.

In this sense we argue that Lefebvre's work, although already referred to in many researches, is only beginning to be appropriated in the discipline of organization studies, and that these early appropriations may be considered part of the emergence of a novel approach to organization studies that could be called 'spatial organization studies'. In short, in this paper we seek to envision the first outlines of a project and an image of what spatial organization studies might look like. For Lefebvre, space is a social and political product, and the production of space simultaneously (re)produces analytically distinct social structures concerning power, classes, knowledge, symbols, identities, values, and legitimations. Historically, the production of space generates concrete social formations such as country sides, households, villages, churches, cities, states and technologically advanced organizations. In this respect, urbanism was for Lefebvre --- in his high days (the 1960-70s) --- the culmination of history. For him this urbanism represented an ideological structure, a 'capitalism of organization… ': 'Urbanism organizes a sector that appears to be free and accessible, open to rational activity: inhabited space' (Lefebvre 2003 [1970], 164). Although Lefebvre clearly cannot be regarded as an organization scholar, there is much of relevance about organizations and organization processes in Lefebvre's work. In this respect, spatial organization studies may use Lefebvre's work as a source of inspiration, rather than trying to carve specific organizational insights out of his work. For this purpose analogies seem more important than examples.

In this paper we start with an abstract ideal type, based on Lefebvre's work and the discussions about it, of what spatial organization studies are (or could) roughly (be) about. We elaborate this with a discussion of current and potential uses of Lefebvre's work and perspectives in organizationstudies. We also try to provide some considerations and suggestions for future directions in the uses of Lefebvre's work and the development of spatial organization studies.

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Jennifer Klutt and Clarissa Weber (paper nr. 58)

Organizing New Ways of Working: The Interplay between Governance and the Construction of a Community

Extended Abstract

According to a study by Tammy Johns and Lynda Gratton (2013), the so-called 'third wave of virtual work', under which the networked work is understood by means of information and communication technologies, is currently passing. For a long time, self-employed knowledge workers have been looking for alternatives to an office as a traditional workplace. Possible alternatives discussed are the principles of the home office, the office communities or the mobile workplaces (Sewell and Taskin, 2015; Spinuzzi, 2012; Waber et al., 2014). These so-called 'third-places' blur clearly separated structures of work and leisure. Between users of these new working models an invisible connection is felt, a common, supranational affiliation (Garrett et al., 2017). In recent years, the development and spread of new forms of work has led to the emergence of coworking organizations. Coworking refers to a heterogeneous group of individuals who share a workspace and corresponding infrastructure, but do not necessarily work for the same company or work together (De Guzman & Tang, 2011). Such 'third places' as alternative form of organizing (Oldenburg, 1989) are characterized by community, flexibility, loose social ties, and specific workplace attributes (e.g. Wi-Fi, IT security, and consistently available space) (Johns & Gratton, 2013). Coworking organizations differ in essential characteristics from traditional organizations. For example, there are no superior corporate goals and no traditional hierarchies. Instead, coworking spaces are characterized by flexible and dynamic structures. For example, coworking spaces offering fluid boundaries of membership encompass a very diverse set of users in the community that openly share knowledge and experience, and produce and distribute information-based output (Seidel & Stewart, 2011). Hence, this raises the need to efficiently govern[1] the community so that the construction of a community sense is enabled and facilitated.

Recently, research has devoted much attention to new forms and routines of working, collaborating, and consuming (Faraj et al. 2011; Garrett et al., 2017). Moreover, a whole range of scientific papers place the design of social control and the development of community governance at the center of empirical research , as well as different governance configurations between market, hierarchy, and clan. However, there is still a lack of combining research on governance, collaboration, and community in the context of shared workspace. Hitherto, much research approach new forms of organizing based on a constructionist, resource-based, or sociological perspective and theoretical backgrounds (Reuschl, 2017; Garrett et al., 2017), focusing on knowledge creation and transfer (Faraj et al. 2011; 2016). Still, leaving a dearth of knowledge, we aim at investigating how to design governance practices to efficiently match the organizational with the communities' needs in order to construct a sense of community and thus a pleasant and positive working atmosphere.

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[1] Governance subsumes the organization, control, and coordination of transactions. (Williamson, 1999) It comprises different practices such as recruiting, monitoring, role explication, formalization of rules, and termination. (Ouchi, 1979)

Further research questions to focus our ongoing data collection and analysis are: What determines different governance practices or configurations? How are they put into action in such a strong community-based setting and to support the construction of a community sense.

Theoretically, we aim at contributing to research on governance and on new forms and routines of working by expanding the prevailing knowledge about how communities in coworking spaces can be governed and organized (Fligstein, 1990; O'Mahony & Ferraro, 2007). A practical contribution is given by highlighting different approaches to efficiently manage coworking spaces and the communities. Besides, we demonstrate that collaboration among community-members even in coworking spaces is key. This seems particularly relevant since coworking spaces are gaining more and more importance as a new way of working.

Applying replication logic, we use an exploratory comparative-case study approach (Eisenhardt, 1989; Yin, 2012) in order to develop new theoretical insights. We choose coworking spaces within the sharing economy as setting and sample since they comprise multiple and new forms of organizing work. We select theoretically relevant cases; collect data; and conduct iterative, inductive analyses (Eisenhardt, 1989). Our data collection entails multiple sources of evidence: We conduct interviews, make site visits and ethnographic observations. So far, we conducted 12 semi-structured interviews with founders, employees, and coworkers. Data collection started in October 2017 and is still ongoing. Our sample consists of three coworking spaces of similar size and age. Following procedures by Miles and Huberman (2004) for data analysis, we use MAXQDA 12 as it is common in research studying newly identified phenomena (Strauss & Corbin, 2008).
We expect to expand existing research on communities by investigating how different governance practices of recruiting, monitoring, rule formalization, the explication of roles, and termination of interactions are interrelated with the construction and perception of communities. We aim at developing a framework, indicating how governance practices both support and determine the process of constructing a community.

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George Kuk, Stephanie Giamporcaro and Jillian Rickly (paper nr. 18)

From the Street Arts of Penang: Experiencing Authenticity and Aura

Much of our current understanding and knowledge of immersive experiences is bounded by technologies, such as virtual and augmented reality. However, immersive experiences are not just the preserve of technology. Although a technology-led perspective is central to the growth and innovation of the creative industries, the underlying design thinking is often impregnated with an aesthetic-informational excess approach (Nechvatal, 2001), which may significantly depart from the actual experience of arts where non-aesthetic factors play in a significant part in the ways arts are produced and consumed. Recent research (Mitschke, Goller & Leder, 2017; Walker et al. 2017) has begun to revisit the immersive experiences in an outdoor arena. In particular, studies have shown that there are stark contrasts with the ways users experience and interact with street arts as compared to arts that are housed in memory-based organizations such as museums and galleries. In this paper, we propose to place a previously unexamined relationship between authenticity, aura and immersive experience into a physical, social, and cultural context. We want to examine the role that rituals and traditions play in co-producing authentic immersive experiences and their impacts on memory, place and performance, for example how cultural consumption as a social ritual affects the immersive experiences of street arts. The aim of our paper is to examine immersive experiences of street arts from a multi-stakeholder's perspective in a naturalistic arena where street arts and rituals intersect.

Authenticity and Aura

In discussions of art, it is difficult to escape the concept of authenticity. A malleable and contentiously debated concept, authenticity is a term used to communicate a measure of originality, certification by experts, accurate representations, and even the quality of experiences (Rickly-Boyd, 2012). Walter Benjamin, however, theorized that authenticity is but one, albeit crucial, component of the experiential aspects of art. The experience of art, he argued, is more properly defined as an engagement with its aura. Aura, he explained, is 'a unique phenomenon of a distance however close it may be' (1968, p. 243 n.5). As such, it results from an object's authenticity, its relation to tradition and its associated rituals. Thus, one's experience of art is an engagement with its aura that is highly contextual and individualistic based upon one's understanding of the artistic process (craft, artist's narrative, traditions, etc.), the spatial context of the art (museum, studio, street, etc.), as well as one's personal taste and judgment.

It may come as little surprise, then, that much scholarship regarding art and aura has focused on 'high' art and controlled spaces, wherein atmospherics are carefully manipulated and viewers are of specific demographics, such as museums and galleries (Smart, 2000). However, Benjamin's interest in art, aura and authenticity was inspired not by the appraisal of masterpieces but rather the political turmoil of 1930s Germany during which time, as a German Jew, he witnessed the commandeering of art for its use in political propaganda by the burgeoning Nazi party. His examination of art, thus, questioned the political potential of art and the effect of mechanical reproduction on art's authenticity and aura. More broadly, he raised questions as to the experiential qualities of art, the significance of the artist's process of production, the relationship of art to the space in which it is displayed, and the

effect of the media through which it is shared on its experience. In this way, this paper returns to some of the basic inquiries of Benjamin's work regarding the potential of art and its experiential qualities, and repositions it within our contemporary, highly mediated society. To do this, we have chosen to explore the auratic potential of street art, with its distinct socio-spatial context, and its relation to immersive experience as a co-productive process that enlists specific aspects of memory, place and performance. In this study, we seek to address the following questions:

- What are the artists' perspectives on street arts? What do they intend to communicate through their artworks?
- How do artists express and internalize place, ritual and/or tradition in composing their artworks?
- What is the significance of authenticity, tradition and ritual to the production of street arts?
- How do street artists understand the aura of their work?
- What auratic potential can be cultivated in an open and outdoor arena?
- What is the relationship of an immersive experience to the experience of aura?

While some recent scholarship on aura in tourism studies suggests that places are either authentic or *in*authentic (Lovell and Bull, 2018), returning to Benjamin's theories provides evidence that authenticity is not so simply an either/or category but a both/and situation. The very fact that authenticity can be a measure, a perception, a feeling, and a sense of being indicates the strong performative aspects of the concept (Ricky-Boyd, 2012). This, of course, has implications for aura as well.

Research methods

The study was focused on murals and the street artists that produced their work arts in Penang. As an artistic hub, many global and local street artists have chosen the city as a base for their work. The study involved over fifty in-depth interviews with street artists, local residents, event organizers, technologists and curators with respect to the rationale of this particular choice of media, the artists' processes of producing street arts, and their understanding of the authenticity and ephemerality of this media. We also obtained photographic archives from private studios and personal collections relating to the physical surrounds where street arts were made. The archives documented the socio-historical environment of our research sites (Collier & Collier, 1986; Harper, 1987), reflecting the living cultures of Penang as a World UNESCO heritage site. In combination with our qualitative interviews, field notes and observations, the photographic observations provided us with insights into how the sites changed before, during and after the introduction of street arts.

Preliminary findings

We used the findings to construct four research-in-the-wild vignettes. The first vignette depicts an open gallery space. In contrast to most of the fixed reference-points viewing in conventional museums and galleries, the artist chose to display his artworks in a former bus depot. In the second vignette, it shows the material constraints that the street artists internalized a derelict remnant of an urban area as an artistic resource for their murals, which unintendedly marked off the boundaries of a physical space, that was later used by skateboarders as their urban playground. In the third vignette, the tourists engaged with a

mural when it was placed in an inconspicuous alleyway, which provided a performative space for playful interactions. Finally, the forth vignette shows how an art curator used historical artefacts to relive the everyday practice of buying and selling in a traditional shop house.

Vignette One: Open Gallery Space

Vignette Two: Urban playground

Vignette Three: Playful Interaction

Vignette Four: Socio-historical Artefact

The four vignettes underline three material properties of aura in the experience of authenticity. First, aura is subject to wear and tear and is not meant to be preserved. This is particularly true with street artists, who often express their unwillingness to restore or maintain their own art works. They often see their arts as "*a spontaneous response to the environment, the community and culture*". Second, aura is an immersive experience of the dilapidated condition of a location, which often seeks to retain its original, untouched, architectural design. This gives aura a lively materiality that is self-generative by making new and creative space. Third, aura is imbued in performative play through an interplay between tourism, rituals and socio-historical artefacts. This makes performativity unanticipated and often opens "*doors to another dimension and meanings*". We conclude our paper by discussing the implications of our findings on aura and authenticity in relation to the current design thinking of using immersive technology to enrich art experiences.

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Pierre Laniray and Stéphane Pezé (paper nr. 66)

How are affordances and constraints discovered? Trials as revealing occasions

In this paper, we explore the construction of people's perceptions of material affordances. Originally introduced by Gibson, (1986), *affordances* can be defined as the possibilities for action that a material artefact is perceived to offer to an actor (as a consequence, the twin term *constraint* refers to 'limits for action'). For Gibson, affordances are relative to the context of use of an artefact and vary from one actor to another (affordances "*are unique to the particular ways in which an actor perceives materiality*", Leonardi, 2011: 153) while for Norman (1999), these affordance are the deliberate product of an artefact designer and are already there, waiting to be perceived. We adopt a balanced view, following Leonardi and other authors (Hutchby, 2001; Markus and Silver, 2008), where affordances are relational and "*arise when a person interprets a technology through his or her goals for action*" (2011: 153).

However, if affordances "*refer to* action potentials *that technologies represent for users with certain characteristics and purposes*" (Majchrzak and Markus, 2012), we still know little about how they arise or come to be represented by these users. Some studies recognize that users who want to achieve an outcome should trigger (Volkoff and Strong 2013) or actualize (Strong et al., 2014) an affordance – but the user, as a goal-oriented actor, is seen as already knowing what a material artefact or technological device can or should do. In this paper, we draw on Leonardi's "imbrication" metaphor and the concept of trial in order to explore how a user *discovers* artefact affordances.

Based upon a substantialist ontology, Leonardi (2007, 2011, 2012, 2013) conceptualizes the interweaving of material and human agency as a process of "*imbrication*", a metaphor that refers to "*the gradual overlapping and interlocking of distinct elements into a durable infrastructure*" (Leonardi, 2013: 70). In this framework, when human actors are constrained in the achievement of their goals by the features of the technology, they can alter its material properties to produce a new imbrication (and a renewed routine) in order to fulfill their goals (i.e. to alter a software, Leonardi, 2011). They can also try to take advantage of the inherent flexibility of the technology at hand and explore its various affordances. In this perspective, Leonardi sets a distinction between material properties of objects (fixed) and functions of the object (contextual). Both human and material have agency: humans through "the ability to form and realize one's goals" which is not determined by materiality but enacted in response to material agency (Leonardi, 2012: 35); while material agency is "things a technology [or any material artefact] can do that are not entirely under the control of users" (Leonardi, 2013: 70). Material artefacts have inherent physical properties that afford or constrain uses and actions and do not change over space and time (Leonardi, 2013). However, the material affordance or constraint do not exist without their perception by people: "affordances and constraints are constructed in the space between social and material agencies" (Leonardi, 2012: 38) because they are differently perceived by people depending on their goals or on contexts.

To explore the "space" where affordances (and constraints) are constructed, we argue that some specific sociomaterial imbrications act as revealing occasions where actors do discover what the material artefact they use are capable of. We call *trials* these revealing occasions, a specific class of demanding situations where an individual is tested – or puts to the test – someone or something. Trials are said to be trials of strength (Latour, 1988) because they are tests or confrontations where actors – whether human or non-human – show what they are and what they are capable of. These properties can be defined both during the trial (the way an actor acts) and after the trial (through its outcome). In this way, a trial provides an assessment or disclosure of something (Ronell, 2005) such as strength, skills, speed, truth, etc. (as in the 'trial of greatness' of 'trial of merit' of Boltanski and Thévenot, 2006) that is (at least temporarily) attached to the winner of the trial.

Consequently, we can identify two theoretical situations of affordances discovery: (i) when an actor puts an artefact to the test and (ii) when an actor is put to the test by an artefact. The first trial (i) is quite common: it refers to various situations where individuals "play" with a new device or technology to discover what it is capable of (e.g. how a new car responds to various tests of speeding and so on). It is also referring to various material's resistance procedures aimed at revealing what mechanical strains a tank or a beam can support. In this case, the trial is deliberate and more or less refined but aimed at discovering what something can and cannot do (its affordances and constraints) in a specific context of use. The second trial (ii) is more counter- intuitive: it refers to the various situations where an artefact does not respond as it is supposed to (due to a bug, an accidental breakage, etc.). This trial is not deliberate and is somehow the opposite of the previous one: it is the user that is put to the test of a non-cooperative technology. How the user will solve the situation will also be the opportunity to discover some of the material artefact constraints and affordance; it will also be the potential opportunity for her (or him) to learn more about herself (or himself) and to develop new and potentially reusable knowledge and skills.

To "test" these theoretical propositions, we offer an empirical illustration of several reactions of train drivers confronted to a non-flexible technology, a beacon speed control device aimed at regulating their behaviour. Based on research interviews with train drivers, we have identified two situations where they are either put to the test by the beacon or put the beacon to the test. In both case, the trial is central to understand how they can – or not – continue to operate the train conduct as they wish to do. We also enrich our previous theorisation with a third reaction which consists in "avoiding" the trial in order to perform their tasks properly. Based on these illustrations, we add to previous studies that the notion of trial is a fruitful heuristic framework to understand how affordances (and constraints) are discovered; we also show that the use of the trial notion can help us extend Leonardi's imbrication framework.

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Aurelie Leclercq-Vandelannoitte (paper nr. 53)

On the use of coworking spaces by companies: A Foucauldian spatial and material approach

In a context of liquid modernity (Bauman, 2000), several interrelated factors have broken down the classic frontiers of organizations. New work practices (such as distributed work and telework in coworking spaces) exemplify how work increasingly gets performed outside the typical physical, spatial and temporal boundaries of the organizations (Salovaara, 2015). These evolutions take place in a broader societal context characterized by inspiring and promising discourses on holacracy and liberated companies, organizational democracy, and employees' autonomy (Lee and Edmonson, 2017; Hamel, 2011; Martin et al., 2013; Seibert et al., 2004; Bernstein et al., 2016; Robertson, 2015; Carney and Getz, 2009; Getz, 2009). In particular, organizational studies on coworking have recently put great emphasis on better opportunities for empowerment, emancipation, trust, knowledge sharing, and serendipitous encounters (Spinuzzi, 2012a, b).

Despite the lack of a clear typology, different types of coworking spaces can be distinguished, including shared spaces (hosting entrepreneurs, freelancers who initiate the development of such spaces), and coworking business spaces, developed by and for organizations (Kingma, 2016). More and more companies are seduced by these alternative workplaces which enable employees to work outside their traditional cubicle, so that it is estimated that 20% of coworking spaces are now used by companies. If organizational research on coworking spaces have developed rapidly in the last few years (Johns and Gratton, 2013; Garrett et al., 2017), the use of coworking spaces by companies has been far less studied (Salovaara, 2015). In this paper, we investigate how managers of classic organizations deal with these new workplaces: why do these companies encourage some of their employees to work in these spaces? How do they practice management at distance in such spaces? What does it imply for management and control? How can the recourse to such workspaces inform us on the manager's role, especially his control function?

To address these questions, we have developed a framework based on the thought of Michel Foucault (1970, 1973, 1977, 1980, 1985a, 1985b), to conceptualize a spatial and material approach of the manager's role in these new work arrangements (Taylor and Spicer, 2007). This framework has enabled us to investigate coworking spaces along three dimensions (space as a discursive construction, as an instrumental materialization and as an embodied experience), that we use to make sense of our questions. We have investigated such questions in the specific context of an exploratory, qualitative case study of a Belgian consulting company (as part of a larger project on the use of coworking spaces by companies), which introduced a policy of voluntary part time working in coworking spaces for its consultants. They were allowed to work in coworking spaces located in the main cities in Belgium that the company had previously identified. We have explored the practices developed in such spaces through guided tours, observation and interviews. We have identified paradoxical tensions between autonomy and control in these coworking spaces.

Logically, these coworking spaces were discursively constructed as spaces of freedom, empowerment and trust. Organizational discourses put great emphasis on the autonomy, flexibility, well-being and self-control of consultants. These workspaces were presented as a new generation of workspace, apart from the home or office, that would enhance consultants' well-being at work by providing them with a more flexible, more adapted work environment so that they could avoid isolation and gain autonomy. However, these spaces also appeared as concrete instrumental materializations (Dale, 2005) manipulated by the organization with two main objectives: first: to create a sense of community, belonging and togetherness between professionals who often felt isolated (through the enactment of materialized spaces and artefacts). Second, to create spaces of control that actually replicated the office working conditions for consultants. Suprisingly, we discovered that homeworking was not formally permitted in this company, so coworking spaces were used as alternatives workplaces to encourage productivity, responsiveness, efficiency and control, beyond the physical boundaries of the company. Finally, the enactment of these spaces produced different embodied experiences, and relationships between the manager and their subordinates, embedded in the way the actors used and perceived the spaces, prompting paradoxical tensions (between relief or anxiety) (Sewell and Taskin, 2015). These coworking spaces were thus materialized extensions of corporate settings at a distance, enabling work continuity, but in contradiction with the official discourse.

In the end, these modern workspaces based on the notions of collaboration and openness were surprisingly not deprived from more conventional control and from the role of the manager as a potential supervisor and controller of performance. This role was built through the organization's willingness to erect new boundaries facilitating the identification and legitimating process of the manager. However, the goal was not so much to control these consultants, but to ensure the manager's legitimacy and restore perceptions, among consultants but also internally, of his managerial authority. Paradoxically in a liquid world, where work can be everywhere, space and materiality are more than ever crucial to develop our understanding of organizational life and of the manager's role, whose identity, legitimacy and meaning are more than ever embedded in spatial and material issues.

[Results need to be developed – under review]

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Anna Morgan-Thomas (paper nr. 72)

Artifact aesthetics, sensory experiences and emotions in learning

The paper extends the theme of new ways of working into the realm of management learning. More specifically, we build on Blasco's (2016) insight on curricular space to offer aesthetic approximation of student experience in an online course. We conceptualise online courses as aesthetic artefacts that are conceived of material- technological arrangements. As objects, these artifacts evoke learning experiences through sensory encounters and judgements of meaning. We argue that spacial and aesthetic properties of these artifacts perform important function in mobilizing aesthetic experiences in learners and in doing so, have the potential to generate richer, emotionally pleasing and rewarding learning ultimately allowing for the production of joy in management education.

Management curricular are typically conceived as two-dimensional objects involving content and structure (Blasco, 2016; Jessop et al., 2012). That is, we think of management courses as content to be learned and structures which enable the delivery of that content and the assessment of student learning (Caiaio and Burke, 2016; Dey and Steyaert, 2007; Kelly, 2009; Pinar, 2013; Sinnema and Aitken, 2013). Such a conception of pedagogical design in management is deeply rooted in its rational paradigm with the emphasis objectivity, cognition and efficiency (Mack, 2015). Accordingly, as practitioners we conceive management pedagogies in largely instrumental and objective terms and tend to frame the task of designing learning as a rational and cognitive endeavor that connects learning structures, content and learning materials (Mack, 2015; Taylor and Slater, 2014).

Increasingly, this narrow conception of pedagogical design has been subject to critique from multiple angles. To illustrate, scholars concerned with aesthetic knowledge have called for greater emphasis on senses in management learning (Mack, 2012; Strati, 2009, Taylor and Hansen, 2005). They argued that sensory perception and learning are closely tied and that using aesthetic lens to uncover new ways of "seeing, looking, gazing, glancing, contemplating" (Edenius and Yakhlef, 2007, p. 194) may lead to richer learning experiences in management. Independently, scholars exploring emotions in learning have emphasized its temporal dimension highlighting processual and recursive nature of learning and the interplay between pedagogies, emotions and experiences (Fineman, 1997; Bowen, 2014; Breman Brown, 2000). This strand of research have argued that learning is an emotional and dynamic endeavor and that privileging cognition in pedagogical design leads to learning that lacks positive emotional energy (Taylor and Slater, 2014; Scott et al., 2004). Finally, recent research on aesthetic learning experiences (Mack, 2015; Koren, 2010: Uhrmacher, 2009) has begun to explore form, shape and other properties of learning artifacts as they simulate o stymie learning. Scholars exploring aesthetic experiences argue that paying attention to the properties of artifacts employed in educational practice may help educators to bring about aesthetic experiences that enhance the learning process and its outcomes (Mack, 2015; Taylor and Slater, 2014).

Focusing on management curricular, Blasco (2016) has recently attempted to integrate these distinct strands of thinking about artifacts, their properties and management pedagogies. According to the author, management curricular themselves can be conceived as aesthetics artifacts that evoke aesthetic sensory experiences in learners. The experiences are aesthetic in that they rely on sensory perceptions rather than cognitive assessment and have 'qualitative feel' that pervades give the experiences particular quality, for example, of being interesting, beautiful grotesque or boring (Taylor and Hansen, 2005). These qualitative reflections are frequently spontaneous, involuntary and short-lived capturing "where your mind goes – analytically, conceptually, imaginatively – when you engage with things' (Koren, 2010, p 11–12).

Conceptually, aesthetic experiences emerge from the interplay between an object, sensation and judgment about meaning (Taylor and Hansen, 2005). Sensation concerns bodily reaction, affect, feeling and thoughts evoked by an artifact. That response is followed by judgment about meaning, a cognitive assessment which qualifies aesthetic experience on registers such as pleasant, interesting, disappointing, or ugly (Naukkarinen, 2013; Warren, 2008). Highlighting management's inattention to the aesthetics of pedagogies, Blasco (2016) calls for a sensory take on curriculum design and the emphasis on form and space and their role they play in both affording or foreclosing autonomy, reflection, emotion and imagination in learning.

Though the work on aesthetics learning experiences in learning opens possibilities for positive experiences in management learning, these possibilities are yet to be empirically explored. Despite intriguing insights (Blasco, 2016; Mack, 2014; Taylor and Slater, 2014), the work on aesthetic learning experiences is in its infancy and the question why and how curricular artifacts may elicit sensory experiences in management learners remains largely unanswered. As a consequence, the scholarly pursuit of positive emotional energy in business curricular remains largely a tabular rasa (see Mack 2015 but also Dutton, 2003 and Satrkey and Tempest 2009).

This article responds to calls for greater attention to positive emotional energy in management learning by exploring new ways of learning and aesthetic experiences that they bring. We built on Blasco's (2016) notion of aesthetic approximation of curricular space and extend it by problematizing material-technological form which enacts curricular designs. Specifically, we argue that affordances of learning materials are not limited to physical objects (such as clay or Lego bricks) and that online courses, though immaterial in physical sense, may also bring emotional energy. For example, aesthetics may be heightened through inclusion of digital objects (video, image, text, links, interactive exercise) that foster interactivity, playability or visual experiences. Our aim is to intimate at the possibility of joy in management learning, an extreme positive emotional response that seems to be overlooked both in the emotional scholarship in management learning and in the aesthetic inquiry into management learning.

Focusing on PGR students and their accounts of learning in an online course on research methodology, the study explores aesthetic learning experiences in technological context. Our findings suggest that for many students, the entanglement of learning and the online technology creates new possibilities for the development of resilience and generates

a sense of hope, optimism, self-efficacy and strength. The occurrence of these feelings and capabilities seems to be directly linked to aesthetic form of techno-material learning artifact which permits flexibility, adaptation and self-control. Our key insight is that joy in learning is co-constituted in the techno- material organization of that learning and that the two are mutually co-dependent.

References available on request.

Anouk Mukherjee (paper nr. 16)

Technology and the Simultaneous Collapsing and Expanding of Organizational Space

New work practices emerge through a complex social transformation and are very rarely attributable to a single isolated factor such as technology or public policy. However, technology – specifically mobile devices – has made certain new work practices possible. Accessing emails, work documents and other information while on the move is now taken for granted with a smartphone and a mobile Internet connection. This new possibility has given rise to the common perception that one can work anywhere anytime (Johns & Gratton, 2013). One only needs to enter "work anywhere anytime" in any Internet image search engine to see that this perception often translates into a fantasy of people working on laptops on tropical beaches or mountaintops. Although a caricature, such depictions reflect deeply held beliefs about technology's ability to liberate workers from spatial constraints such as the office. Most of us who have experienced "work anywhere anytime" know this fantasy barely survives as soon as it makes contact with reality. On the contrary, "work anywhere anytime" seems to diminish perceptions of freedom as workers increasingly feel enslaved to their smartphone and every notification calling for their attention (Alter, 2017; Wagner, 2017). Furthermore, it seems the feeling of isolation due to the lack of in-person social contact has been the main driver for what Johns & Gratton call the third wave of the virtualization of knowledge work (2013). In this wave, workers physically dispersed by the first two waves are re-assembled in collaborative spaces such as co-working spaces to benefit from human interaction (Merkel, 2015). This spatiotemporal re-composition of work (for an increasingly sizeable population) is underpinned by the technological infrastructure allowing access to information rapidly over the Internet through powerful mobile devices (Leclercq-Vandelannoitte & Isaac, 2016; Merkel, 2015). If such is the transformational quality of technology in terms of physical space, how does this affect the modern worker's experience of space? From a more managerial perspective: How is technology shaping the experience of organizational space more broadly?

Based on a study of the daily practices of academics in business schools (Mukherjee, 2017), I would like to argue that the manner in which workers experience space through their interactions with technology is key to understanding emergent spatial practices such as co-working. The findings show how academics' experience of space, while engaged in a practice, shapes their bodily movements, and how this in turn shifts their experience. The experience of space is the result of phenomenological engagement of the body in the world, this engagement being directed at a certain physical environment. The study proposes a theoretical perspective based on the phenomenology of perception of Merleau-Ponty (1976). This perspective suggests that, based on the experience of academics, technology simultaneously collapses and expands space. ICT acts as a point of singularity where proximate and remote spaces converge to produce a singular sphere of experience. The study further develops Merleau-Ponty's concepts of intentionality, body schema, habitus, knowing body, and habitual body in the context of the spatial practices of academics. As a matter of experience, space is not rendered irrelevant with technology, but rather it is both collapsed and expanded simultaneously. The combination of proximate and remote spaces

for a given practice expands the space in the sense that the individual has at-hand more space (remote), yet it is collapsed because it is condensed into his experience as being at-hand at the same level as proximate space.

It can be argued the experience of the academic in a business school is similar in nature to those of other knowledge workers from the perspective of spatial practices. Like freelancers or consultants, academics are freer to choose when and where they work when compared to other categories of workers. Their technology-mediated experience of space is therefore more likely to shape their daily work practices. Understanding the relationship between the daily spatial practices of workers and technology is of paramount importance given the increasing amount of time spent staring at screens (Introna & Ilharco, 2006; Twenge, 2017). Such is our absorption into our screens, the city of Honolulu has started handing out fines to pedestrians crossing the street while distracted on their mobile devices (Mohn, 2017). The risk to life and limb is taken even more seriously for those using their mobile phones while behind the wheel in France where one in ten road accident deaths is due to distraction from a mobile device (Richebois, 2017).

Apart from the above novel – and grave - safety concerns, our experience of space through screens raises other, more diffuse ethical questions. Technology is known to be designed to be addictive and the evidence from this study shows how disruptive it is for academics (Alter, 2017; Harris, 2016; Manzerolle, 2014; Mukherjee, 2017). Although academics and knowledge workers benefit from the possibilities for new practices offered by technology (such as co- working), they also negatively impact their overall well-being and could hence be costlier in the long run. An experiential approach to the study of technologically supported spatial practices in collaborative spaces, or for that matter any organizational space, could therefore provide insights into how these negative effects could be mitigated.

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Marko Niemimaa and Elina Niemimaa (paper nr. 14)

What's the Time? Time for Timespacemattering – Exploring Entanglement of Time, Space, and Matter

Keywords: Barad; agential realism; time; space; matter; materiality; spacetimematering; organization

Extended Abstract

Il n'y a donc pas un temps des philosophes (Einstein, April 6, 1922)

Einstein's famous, and rather blatant, statement about the non-existence of philosophers (conception) of time was targeted against the then prominent and famous French philosopher Henry Bergson. This short statement was Einstein's response to Bergson's attempt to defend his conception of time as *duration* that, according to him, could not be fitted within Einstein's theory of relativity. As recently re-enlivened and eloquently described by Canales (2015), this famous debate was staged at the prestigious Collège de France and is considered one of the most significant intellectual battles of modern times. Just three years earlier, at the Royal Society in London, Einstein's relativity had been declared valid. Alfred North Whitehead, who was there to witness the event, describes this in his memos:

> "The whole atmosphere of tense interest was exactly that of a Greek drama: we were the chorus commenting on the decree of destiny as disclosed in the development of a supreme incident. There was a dramatic quality in the very staging: the traditional ceremonial, and in the background the picture of Newton to remind us that the greatest of scientific generalisations was now, after more than two centuries, to receive its first modification." (Whitehead in Hernes, 2016, p. 2)

After this, there was no longer Newtonian time *and* space as separate concerns but timespace. Henry Bergson, however, was not fully convinced, and argued till the end of his time for the inclusion of the lived time (as expressed in conception of duration). Other intellectuals seemed to flock behind Einstein, leaving Bergson largely alone with his accusations of misapprehensions of his work. A prominent philosopher himself, and the former student of Whitehead, Bertrand Russell, juxtaposed Bergson not with man whose "misfortune" is intellect, but with those driven by (anti- intellectual) instinct "seen at its best in ants, bees, and Bergson." (Russell, 1912, p. 323) While this debate is already a century old and largely forgotten, this was the time that significantly shaped our understanding of time, and faded the prominent philosopher into background and put Einstein's name to everyone's lips (Canales, 2015).

Interestingly, this debate sets a background for a more contemporary discussion. Recent surge of interest within organization and management studies for the works of Karen Barad (Orlikowski & Scott, 2008), and especially her elaboration of the philosophical framework of agential realism (e.g., Barad, 2001; 2003; 2007; 2011; 2015), resonates well and integrates with the classical debate. Reflecting her diverse background that includes doctoral degree in particle physics and a career as a professor in feminist studies, philosophy, and history of

consciousness (and relating to Science and Technology Studies scholars (Barad, 2011)), her work is often conceived radical and uncanny for most (Niemimaa, 2016; Robey et al., 2013) but most natural from where she starts. Her work provides an interesting starting point that transcends the contemporary and taken-for-granted dichotomy between philosopher versus physicist, transforming it into a duality of physicist and philosopher[1]. What follows is a not a physicist's view of the world, but a naturalist philosophical (see Rouse, 2004) elaboration of quantum mechanics that extends Nils Bohr's work and expands it beyond any disciplinary boundaries.

One of the key areas of criticism toward her work relates to conception of temporality, or, actually, to the purported lack of it. Her work is often conceived as being atemporal (and also aspatial), leading to explanations that can merely show that the state of affairs is indeed as claimed but cannot surface the development of these affairs (e.g., Leonardi, 2013; Mutch, 2013). Such concerns are inherent to any models geared toward variance, but severe shortcomings for any philosophy focusing on *becoming*. Thus, these are severe and significant accusations that warrant closer inspection. This is what we set out to do.

In this article, we engage closely with her work to surface the centrality of temporality in agential realism conceptualized as *timespacemattering* (e.g., Barad, 2007), and situate her conception to contemporary organizational and social setting. Timespacemattering does not take time, space, nor matter to be isolated and individual concerns. Instead, by building on the peculiarities of quantum mechanics, agential realism takes time, space, and matter as entangled concerns giving raise to rather unintuitive conception that is not founded on the idea of time as the measurement background (e.g., on clock time) nor on space as a container that inhabits matter (e.g., Barad, 2001; 2007). Instead, she proposes spacetimemattering as an uncanny concept, or as a concept that, according to her, queers the very nature of nature (e.g., Barad, 2011; Barad, 2015). Despite the centrality of this concept for her overall framework, and the overall popularity of agential realism (e.g., Jones, 2014), it is rather surprising that this concept has received only limited attention. In overall, "[a]s of today, there does not seem to be a concerted effort in organization studies to attempt a departure from the Newtonian view [of time] and develop novel sets of understanding of time" (Hernes, 2016, p. 2). We aim to explore the relevance of this conception for broader organization and management studies scholars, and, especially, to those interested in practices that unfold in technology-enabled settings underpinned by modern communications infrastructures.

[1] While in contemporary thinking there seems to be a stark dichotomy between the intellectual branches of physics and philosophy, this dichotomy has relatively short history. In earlier times, there were only philosophers with different interests (Russell, 1945). According to Canales (2015), even the epithet of "scientist" is a rather recent concept to pinpoint a field of expertise more specific than "natural philosopher".

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Natalie Paleothodoros (paper nr. 46)

Accomplishing (non)work-boundaries at a distance: A case of mobile consulting

Extended Abstract

In recent years, we have increasingly seen discussions in the literature concerned with the notion that in order to understand organizational practices, it is important to understand sociomaterial (re)configurations or (re)constructions (Orlikowski, 2007; Orlikowski and Scott, 2008). However, Orlikowski and Scott (2008) found that despite technology being everywhere in organizational life, 95% of literature concerned with organizational life overlooks the role of technology. This is prob- lematic as researchers need to produce a more coherent narrative of organization.

Empirically, we have seen scholars in recent years turning their attention towards studying the impli- cations of mobile phones for people, organizations. and new ways of working. Maintaining bound- aries between work/non-work is considered increasingly problematic. Various studies have sought to understand how boundaries are organized and managed through the use of mobile phones. Much boundary-focused research into mobile phones still draws on notions of boundary theory, border theory and human agency perspectives (Senarathne Tennakoon, Silveira and Taras, 2013). These studies often draw on the influential work of Nippert-Eng (1996) who developed the theory of *boundary work* to make sense of how people manage their work and non-work boundaries.

Whereas such approaches are undoubtedly useful and important to developing understandings of how individuals manage boundaries, the approaches tend to take material agency for granted. In doing so, boundaries are treated as something that already exists and that people manage. This is problematic as these approaches then miss part of the story: about how boundaries are constructed and how they become meaningful in practice in the first place.

The purpose of this paper is to advance our understanding into the role, practice and meaning of the mobile phone in the organization of work/non-work boundaries. Thus, while acknowledging the contributions made to understanding mobile phones and work/non-work boundaries so far, I have sought a different point of departure in researching boundaries and the *sociomaterial*.

In doing so, the paper joins a smaller number of scholars who have been developing a sociomaterial narrative of mobile phones and work/non-work boundaries. For example, Orlikowski (2007) demonstrated how norms about boundaries are *sociomaterially* reconfigured in the practice of using mobile phones. More recently, Cousin and Robins' (2015, p. 35) considered boundaries through the concept of material affordances, which they define as 'action possibilities', to study how the specif- ic affordances of mobile technologies might be implicated in the work-life boundary management practices of mobile workers. In addition, Hilsop et al's (2015) paper bridged socio-technical rela- tions with boundary work theory by drawing on Orlikowski's notion of 'emergent process'. What these studies do is pave the way for further questions to be asked concerning the opportunities and limitations of exploring the sociomaterial construction of boundaries.

In response, this paper builds on the conversations in these studies by drawing together recent no- tions concerning sociomateriality with the conceptual fields of boundary theory in order to further demonstrate the role of the material in boundary organizing and address this call for further empiri- cal studies on *Rematerializing Organizations in the Digital Age.*

In order to do so, the paper reports on mobile ethnographic fieldwork that involved participant ob- servation with a firm of *mobile* consultants; that is, a consultancy firm with no head office and whose consultants predominantly organized themselves via the use of the Instant Messaging (IM) of Blackberry mobiles, known as BlackBerry Messenger (BBM). The consultants were organized at a distance from each other and their clients For the purpose of this paper the organization will be re- ferred to via the pseudonym *MobileCom*. The paper offers first-hand insights into the tensions of mobile organizing and the influence of *sociomaterialities* centered on instant messaging for (re)ne- gotiating work and non-work boundaries.

Via the empirical example of the mobile phone, its usage and practice by a group of mobile consul- tants, the paper opens up the following research questions:

- What work/non-work boundaries are practiced?
- How are these boundaries sociomaterially constructed?

In the practice and construction of these boundaries, what relations are (re)organized? Through the analysis of ethnographic data, the paper illuminates how the material is implicated in boundary organizing and contributes to wider debates concerned with work/non-work in organiza- tional research by examining the way in which organizational boundaries are accomplished. In doing so, the paper contributes to developing a more coherent narrative of boundary organizing. As new forms of organizing and new ways of working continue to bring with them new lines of enquiry (Felstead et al, 2005), this contribution continues to be increasingly important.

Keywords: Instant Messaging (IM), consultants, boundaries, sociomateriality, ethnography

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Fabio James Petani (paper nr. 6)

What organizational literature on materiality, technology and space can learn from cities: Smart city projects and the long term, broad sociomaterial impact on work, business and society

The academic research on organizational space has privileged the qualitative investigation of the material, processual and practical characteristics of workspaces (e.g. single office settings, buildings). This paper calls this growing body of knowledge to enlarge the scope and scale of analysis by integrating two importantly overlooked aspects of business and social interaction. The first, is the role of technology and digitization in shaping space, work and social relations more broadly. The second, is the city, as a relevant organizational form for spatial analyses. To this end, we consider the case of Smart City initiatives in the rapidly growing and innovative metropolitan area of Lyon (France). We inquire specifically into how the urban planning authorities manage the tension between the impetus towards the city's economic and technological growth – in terms of new digitized services, start-ups and attraction of digital talents (e.g. experts in big data analytics, artificial intelligence) – and the anticipation of the undesirable social impact that digital transformation may involve (e.g. unemployment, emargination of digitally illiterate, aging or disadvanted citizens). We consider the long term urban plans of Lyon's metropolitan area to investigate how its human resource management unfolds, in the broad, complex balance between caring for its tax payers and citizens, attracting new business investments and employment opportunities on one side, and sustainably managing unemployment, social emargination and lack of participation on the other.

The study aims at contributing to organizational literature in three distinct ways. First, we enlarge the scope of organizational research on space, calling to further integrate the rich literature on technology, innovation management and information systems. Second, and related, we turn to cities as the organized spatial forms *par excellence* for business, cultural and technological innovation, claiming that organization studies rarely tap into this promising research area, in which also the public administration literature may help to pool existing knowledge on urban governance. Third (and jointly related to the first two), we call for more interdisciplinary collaboration in the study of space, identifying the specific opportunity for a research agenda at the crossroad between organization and urban studies: we claim that a sensitivity about the role of material architectures in the workplace may fruitfully meet economic geographic insights. The literature on clusters and agglomeration, which seeks to explain the spatial mechanisms of entrepreneurial ecosystems in the digital age (Autio et al, 2018, Feldman & Lowe, 2015) may help a broader agenda of studying not if but how space matters at different scales and levels of organizational analysis. Space is not something, whose relevance is questionable «(since it is difficult to think of a world in which space is other than relevant)» (Thrift, 2006, p. 145). The organizational relevance of space can however be studied through different disciplinary lens (Petani & Mengis, 2018). Moreover, the frames we use carve up themes of general interest for society (e.g. innovation, sustainability, work and employment) into disciplinary domains that tend to work as conceptual silos. It is most common, for instance, to separate space from other dimensions, *most notably from time and history* (Massey, 1999), but also from technology and economic geographical insights. This paper claims that an appreciation of the historical role that digital technology plays (Autio et al., 2018) and a urban- level redefinition of human capital (Storper

& Scott, 2009) may help us to study the socio-spatial constitution of business organizations (Yeung, 1998). Cities are confusingly labeled 'smart' (Albino et al, 2015; Chouraby et al, 2011; Hollands, 2008), without being sustainable (Lyons, 2016). The embodied politics through which we build the social materiality and enact spatial organizational control (Dale, 2005) needs to account for the people, technology and institutional dimensions of smart cities (Nam, Pardo & Walker, 2011). Sustainability management remains the challenge of balancing between planet people and profits (Aragon-Correa et al, 2017). In the digital era of big data, where demographic projections estimate that 8 out of 10 billion people will live in cities by 2100 (Towsend, 2013), such organization and management challenge will be essentially urban. A critical approach, starting from the assumption that cities are for people and not for profit (Brenner, Marcuse & Mayer, 2012), explores how a city manages its human resources (i.e. all stakeholders), by asking how urban planning and demographic projected sociospatial expansions are coordinated with smart initiatives and the expected change of work practices and professions, with a focus on the support activities anticipated (and budgeted) for non-smart citizens, whose employment prospects will be harmed by digital innovation.

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Judith Pfliegensdörfer and Jennifer Ruhfus (paper nr. 61)

Talent Management as Boundary Work

The rise of new organizational roles such as the CSR, feel-good or talent manager brings challenges of attaining acceptance and recognition within the organization. Due to the novelty of these roles, their integration in the pre-existing organigram and culture often is difficult, as employees might be resistant towards change (Piderit, 2000). Talent managers are challenged as "outsiders" and strive to gain legitimacy in an already established community to protect their newly ascribed authority. Gieryn's (1983) concept of boundary work is used as the frame to analyze the new organizational role of the talent manager. Boundary work implies that talent managers establish and maintain their role through practices of demarcation such as expansion, monopolization and protection of their professional authority. This study explores the talent managers' role, their challenges, their opportunities and their use of boundary work in organizations. Furthermore, it illuminates how talent managers see their own positioning in their organizations and how they socially construct their position. Twelve semi-structured interviews in different industries build a sound basis for an empirical analysis of boundary practices. This study benefits the academic field of organizational theory and practices in two ways: it gives new insights on the challenges of the new organizational role of the talent manager and thus shows how boundary work can influence the emergence of these new organizational roles. It contributes to the OAP workshop with its insights on boundary settings in new organizational formations. Furthermore, boundary work can be understood as an evolutionary process that is evolving with time and due to pressures from the surrounding organizational world. This at the same time leads to the institutionalization and legitimation of new ways of working.

Until now the concept of boundary work demarcates science from non-science. Literature concerning the emergence of new organizational roles combined with boundary work theory is scarce even though Gieryn pleads for the usefulness of his theory in different domains (Gieryn, 1983). Also Lamont et al. (2002) agree that boundary work does not only differentiate between science and non- science. Rather it plays a crucial role in the differentiation of professions and work. Moreover, Epstein (1992) states that demarcation "is infused in the culture, integrated in the social structure, and institutionalized in the patterns and practices of our lives." (p.232). Organizations consist of cultures and social structures that manifest the order of hierarchy which leads to a certain way how employees create, promote and protect their own role and position. Therefore, we used the concept of boundary work to analyze new organizational roles.

With the trend towards a "talented workforce" and the "war for talent", numerous organizations have realized that the attraction, development and retention of employee talent are sources of competitive advantage (Berger & Berger, 2010; Capelli, 2008; Michaels et al., 2001). Subsequently, corporations have introduced talent managers to ensure that the HR function also has a strategic and sustainable aim (Tarique & Schuler, 2010). Due to the strong similarities between traditional HRM and talent management, talent managers have difficulties distinguishing their role from the rest of the HR department. As a new role in an already situated environment they may have a hard time legitimizing their position.

For this study we approached talent managers in twelve middle-sized and big corporations to get insights into their daily business and their working practices. After the transcription and anonymization of the interviews, we analyzed the data with template analysis using Atlas.ti.

The respondents come from a variety of industries: technology, retail, services and production. There does not seem to be a relationship between the kind of industry and the type of talent management within an organization, but the size of the organization does seem to have an impact on the development of talent management departments. Practices and procedures are very similar in the six largest organizations: they all define talents as *High Potentials* who are identified and accompanied with regular *Talent Reviews.* These organizations seem to follow a '*best practice'* and use talent management software to support their day-to-day business. After having constructed the own managerial domain talent managers face the contestation of created boundaries by other individuals, groups or organizations. Both invited and uninvited participation influence the talent manager's work. On the one hand they need to collaborate with line managers or HR managers on the other hand resistance towards the new 'unnecessary' role can interfere with the talent managers' daily work. Within a talent manager's accountability structural and interpersonal dependencies influence the impact of the domain of talent management.

In this study, talent managers culturally maintain their boundaries in three different ways. First, they legitimate the existence in general, by demarcating themselves from others through formal authority and strategies to make distinctions, both intra- and interorganizational. They affirm the history of the domain, by carving out their position and the importance of the future, which serves as a positioning opportunity as indispensable. Second, they aim to gain and maintain credibility and therefore cognitive authority. To reach this, talent managers focus on illustrating both the in- and external relationships they maintain during their narrations. Through claiming their expertise, they further establish their position as significant. Third, they aim to gain authenticity and cultural authority, which they reach through both definitions of organizational reality and definitions of socio-cultural reality.

The boundary work perspective reveals how talent managers create their managerial domain and control, protect and promote it. Thereby, they act with immense confidence and sovereignty concerning their expertise in the field. Learning from other perspectives and meanings might be precluded which leads to the exclusion of contents that could help talent managers to learn from other domains. We believe that further research is needed on the role of talent managers and their interfaces within organizational structures to better grasp how boundaries are set in this new organizational formation.

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Edouard Pignot (paper nr. 25)

Who is pulling the strings in the Sharing Economy? Surfacing the materiality of ideological control

In the new contemporary context of the Sharing Economy, managerial control has turned from direct supervision to more subtle forms relying on voluntary engagement. This paper aims at addressing the need for more materialized, embodied and temporalized view of control to counterbalance purely virtual and technologically-enabled approaches. To do so, I key into ontological discussions for addressing the underexplored materiality of ideological control. The contribution of this paper is to draw on psychoanalytically-informed, post-Marxist discourse theory (especially Althusser, the Essex school and Butler) to suggest that much is to be gained in the study of normative control by addressing the materiality of the signifier. This conceptual clarification is needed to engage properly with issues of persuasion, consent, and discursive manipulation involved in new work practices such as algorithmic management.

In this essay, I make the case for the importance of attending to ideology, and its materiality, in practice-based studies of managerial control. It is well established that ideologies preside over the control of organizational practices (e. g. Braverman, 1974; Edwards, 1979; Markus, 1983; Markus and Pfeffer, 1983; Knights and Murray, 1992; Thomas 1994; Levine and Rossmoore, 1995; Leonardi, 2012), however the importance of materiality in such process is underexplored.

In the so-called Sharing Economy (Kenney and Zysman, 2016), teleworkers are typically out of sight and the direct, authoritarian, and personal control of work by the organization's owner or supervisors is not more possible (Edwards, 1981). Control becomes more systemic, embedded in the structural properties of organizations, including technology, policies and culture (Pennings and Woiceshyn, 1987). This new hybrid work configuration (Halford, 2005) exposes more than ever employees to the configuration of IT designers (Woolgar, 1990). Further, the increasing control of work practices through *horizontal* relationships, rather than vertical relationships, typically involves co-workers sharing spaces in the presence of others with the purpose of belonging to a community (Garett et al., 2017). Crucially, control has changed from a constraining process to a subtle, nonetheless powerful, reliance on voluntary engagement (Anteby, 2008). On the one hand, it entails collaborative forms of management control that extends beyond direct visual sight (Dambrin, 2004; Halford, 2005; Sewell, 2012), and on the other, forms of self-disciplining in which autonomy becomes almost a synonym for autoregulation (Robey and Boudreau, 1999).

In this new context, there is a growing recognition that a *shared ideology* internalized by workers through ongoing socialization is so powerful that it prevents organizations from the need for explicit procedures of control (Orlikowski, 1991). Such appropriated norms and values are susceptible to influence and direct behaviours, order perception and attitudes (Birnberg and Snofgrass, 1988; Knights and Willmott, 1987; McDonough and Leifer, 1986; Orlikowski 1991; Ouchi, 1979 etc.) However, we are missing a proper acknowledgement of the *materiality* of such normative, biographical and subjective processes which is needed if one is to avoid the pitfalls of determinism, idealism (Orlikowski and Barley, 2001) or conspiracy theory (Latour, 2005), i. e. assuming without material evidence that control takes place behind the scene. Thus, in this paper, I seek to engage deeply with the materiality, discursivity, and temporality of ideological control through new work practices.

While earlier interpretive studies have emphasized the entanglement of social and material dimensions of control and work practices (Orlikowski, 2007; Orlikowski & Scott, 2008), an increasing group of authors have recently highlighted the ambiguity of the socio- material literature and argued that this approach covers up an irreducible ontological gap (Jones, 2013; Thompson, 2015; Thompson et al., 2006). What is worse, obfuscating this gap inhibits the possibility of a powerful critique of controlling ideologies in new work practices, which seems more needed than ever in the current context of sophisticated consent-producing forms of control (Burawoy, 1979; Anteby, 2008). Based on the above, it becomes more important than ever to clarify the ontological focus of analysis by attending specifically to ideological control and its materialization through processes of persuasion, identity construction and discursive manipulation.

What are the notions which would gain currency from an ideological critique of material practices of control and surveillance? To address this core question, the paper reinvigorates the debate about the meaning of materiality (Phillips and Oswick, 2012; Ashcraft, Kuhn and Cooren, 2009) and brings to light our vulnerabilities in regards to ideological control. From this perspective, the objective of the paper is not only to make an inventory of the materialities implicated in practices of control and surveillance, but also to offer notions which render visible soft, discursive, signifying forms of material control in the Sharing Economy. This proposed view is not materialist in the sense usually ascribed to this word in science and technology studies (Callon, 1986; Klein and Kleinman, 2002; Latour, 1987; Pinch and Bijker, 1984 etc.) In contrast, critical research *materializes* itself by bringing to light the restrictive and alienating conditions of the status quo (Klein and Myers, 1999). This *emancipatory view* assumes that people can consciously or semi-consciously act to change their social and economic conditions (Alvesson and Wilmott, 1992). The main contribution of this paper is thus to introduce the notion of 'materiality of the signifier' (Butler, 1993; Lacan, 2006; Laclau, 2000) and therefore to reinvigorate a materialist approach to ideology. This is crucial in the context of 'surveillance capitalism' where mechanisms of extraction and commodification are illegible and operates *in the back* of people through behavioural modification and prediction (Zuboff, 2015).

NB: the original paper is more extensive: 45 pages, of which 15 pages referencies (ed)

Vassily Pigounides (paper nr. 74)

The Large Firm and the Start-up

In June 2014, through a fortunate series of events, I enrolled as an intern in a start-up of a neighbourhood of the 2nd arrondissement of Paris known as 'Silicon Sentier' for its role as an incubator of high-tech companies. For four months, I worked alongside the members of the start-up, at the frantic rate of twelve hours a day, applying myself to the conditions of an effervescent, highly flexible working environment. I witnessed, at their side, the closing of the company, bought by a Dutch company owned and operated by an American group, and a month later the departure for Amsterdam of the bulk of the team. The field notes I consigned day after day, together with the questionnaires and interviews made with the members of the start-up, provide the materials for this text.

This paper pursues a threefold objective. The first is to provide detailed ethnographical data, produced by direct, participant observation, on a social world which is largely unknown, even more so as the received ideas which start-ups are subject to are widespread. On this basis, I will then draw some of the governing principles of this entrepreneurial activity as it is carried out nowadays in the French start-up ecosystem, through this antagonistic relationship which links the start-up to the 'large firm.' Finally, I will sketch an analysis of value creation in which the organisation is at once the space, the instrument, and the target. This is to say that my intent is neither to denounce nor to defend this industry reputed as the most 'cutting-edge' of them all, so often praised and blamed, but rather to suggest what its specific mechanisms can teach us about the mechanisms of any value-creation.

To anticipate the lessons of this inquiry, I propose that the formation of what one may call the digital mode of production – that is, a specific set of relations between surplus extraction and the creation of human beings that define the start-up – is founded on a twofold antinomy. The first stems from the fact that productive activity in start-ups seems situated at the boundary between 'material' reality and abstraction, a sort of empirically realised limiting case of value-creation, yet one that develops an exceptionally complex, technical product of bits and quantisation step, whose production is performed in a purely pragmatic mode, due to more prosaic short-term financial pressures. Whence the second contradiction, at least apparent: innovative entrepreneurship is a tall order, no doubt among the most uncertain ventures as evidenced by the very high number of start-ups that fail, whose actual success – either through a buyout or public offering – means essentially the death of a form of organisation where innovations can spring up.

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Roser Pujadas and Wifak Gueddana (paper nr. 64)

Studying work practices in the gig economy: theoretical and methodological considerations

Digital platforms constitute new techno-organizational arrangements that are disrupting the existing organization of economic activity (Gawer 2014, Kornberger et al. 2017). They have been associated to more distributed and generative forms of production and innovation (Benkler 2002, Yoo et al. 2012), service provision, and collaborative consumption (Botsman and Rogers 2011).

Coupled with the concepts of sharing economy (Sundararajan 2016) or gig economy (Mulcahy 2016), platforms such as Uber, Deliveroo, AirBnB, Taskrabbit, AMKT, Upwork, ODesk, Appen, Clixsense, Freelancer, and many others are said to disrupt the job market by creating additional employment, flexible work conditions, and more convenient access to services for users. Critical voices have also revealed the erosion of employment rights and a tendency towards monopolisation associated with such manifestations of platform capitalism (Slee 2015, Srnicek 2016).

Conceptualising the sharing economy as a move towards access rather than ownership (Rifkin 2001) much of the literature tends to depict digital platforms as "matchmakers" (Evans and Schmalensee 2016); that is, infrastructures that through algorithms allocate clients and existing work tasks to workers by connecting two sets of data: resources and orders. Such a trading algorithm converts various forms of work and complex working relationships into a flow of transactional records having attributes from both clients and workers. We are led to think of work as an affordance, and a service that has a capital value -in this case an exchange value that is only possible through technology.

This transactional view of labour is useful insomuch that it creates employment; yet it must not be amalgamated with what working means to us and to our society -i.e. not limiting it to an exchange of promises and incentives. Working is a flow, and practices are structured around multi-party interactions among workers and between workers, employers, clients and other stakeholders -even though a majority of these practices are now happening online. Uber drivers, for instance, need additional components to their dashboard if they are to operate in crowded cities; these include updated traffic information, public license, car maintenance, finance, etc. Furthermore, we all use a wide array of online/mobile tools and organising kits that enable us to do our work. Fora, social media pages, bulletin boards, emails and instant messaging apps are increasingly necessary to facilitate communication and orchestrate participation among users. These sites are also work spaces that dovetail with work platforms, creating a sort of loosely coupled digital infrastructure (Pujadas and Curto- Millet forthcoming) in which work relationships are transformed.

We believe that much research remains to be done to understand the digital reconfigurations of work (Orlikowski and Scott 2016) in the sharing economy. A more fluid understanding of the infrastructures of the sharing economy will allow us to explore the entanglement of digital technologies with work practices beyond the tendency to focus on digital platforms as algorithmic mediators. Such approach is theoretically in line with

suggestions to understand work practices not from anthropocentric perspective, but as material enactments (Cecez- Kecmanovic et al. 2014, Orlikowski and Scott 2008).
Such theoretical shift entails methodological implications, which we want to explore in this paper. In this proposal, we are motivated in designing a new approach to study platform work and changing work relationships. This approach offers to rethink the link between algorithms and workers by re-engineering our understanding of the work place and the contours of platform work (rather than staying inside the walls of work platforms). We argue that fora and messaging apps in particular are relational research fields that could be brought together with platform work to study workers' practices, collaboration and participation in work. It is also important to capture the voices of workers who are utilising these tools to generate income: how they cope with site and app features, what problems they have, how they game the system and what complementary tools they use to do that. Given that change in work conditions could come from workers using different tools and non-work-platform tools to facilitate their participation and intermediate with other workers and clients, we argue that it is now important to re-imagine the space of our academic investigation to be inclusive of necessary online spaces where workers' interactions and explanations on what they do online are occurring, including fora and messaging apps.

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Wim Pullen, Blandine Bréchignac and Dorieke den Hollander (paper nr. 81)

The impacts of NWoW on management practices

New Ways of Working refer to mobile and flexible working practices. According to van Meel (2011) “new ways of working” are by no means new. Van Meel shows that “the concepts of mobile offices, paperless offices, videoconferencing and flexible workplaces all originate from the end of the 1960s and the early 1970s. These concepts were far from mainstream, standing in stark contrast to the rigidity and conservatism of everyday office life at the time)”.

However in a time of “digital revolution”, NWoW sometimes appear as a convenient and promising ready-made option for companies searching their way towards transformation. Companies and public institutions are indeed expected to “digitalize” in reaction to the new, complex and disruptive business and organizational challenges they face due to global competition or major attention for cost cutting. But NWoW are nothing but neutral as far as organization, work and management are concerned.

In our contribution to the workshop we focus on the managerial side. Among others, NWoW impact managers role, status, relations to their team, working conditions, habits and daily behavioural practices. They require from managers a strong ability to discuss the work organization together with their team. They also require exemplarity and an increased vigilance from the top management. Though, this managerial dimension is often neglected, NWoW being mainly implemented with emphasis on space (and IT) only.

Drawing from experiences in France, Switzerland and the Netherlands (qualitative studies), we’ll present observations of the effects of NWoW on management. We’ll also refer to an ongoing experimentation (introducing new questions in the so-called “Workplace Game”) to raise awareness and help companies better address NWoW managerial challenges.

George Salijeni, Anna Samsonova-Taddei and Stuart Turley (paper nr. 47)

Exploring properties of big data analytics and their implications on the conduct of financial statements in large public accountancy firms

Major public accountancy firms have been promoting the use of Big Data Analytics (BDA)in audits of financial statements. They argue that BDA is transforming the delivery of external audits to their clients in two ways. Firstly, BDA enhances the quality of audits, and secondly, it adds value through insights derived from the Big Data (KPMG,2014; IAASB,2016; PwC,2016). BDA therefore could be regarded as one of the many audit technologies (statistical sampling, audit risk model to name a few) which audit firms have developed and using in the audits of financial statements. In this regard, prior studies demonstrate that audit technologies serve various roles in the audit field aimed at legitimising the audit profession(Power,1997). The roles include the portrayal of auditing as body of knowledge that is built on rational scientific assumptions, and the facilitation of the co-habitation of commercial and professional logics in the audit field (Guo,2016). In doing so, developments in audit technologies have been implicated in the (re) configuration of market for audits and also shaping the identity of auditors.

While prior studies on audit technologies have largely focused on the agency of audit firm's administrators in promoting and embedding (Fischer,1996; Robson et al., 2006) audit technologies in audit function as well as how practitioners respond to the administrators' intentions (Curtis and Turley,2007), they have been frugal on how the audit technologies technology might affect or influence its use in audits of financial statements (Fischer,1996). In an attempt to fill this lacuna, this study attends to the developments in BDA in audits of financial statements and focuses on understanding the properties of BDA and their effects as auditors attempt to use it in the audit process. In doing so addressing the research question: *How do particular properties of BDA impact on the conduct of the audit in large public accountancy firms?*

This is relevance of this study is derived from Robson et al (2007)'s study who argued that when new audit technologies are introduced in the audit field, they are both shaping and re-constructing the market for audit services. This observation acknowledges the performative role of audit technologies which could be made possible through certain characteristics or properties (whether actual or perceived) endowed on the technology.

This study uses the construct of affordance (Hutchby,2001;2014) drawn from the theoretical lens of sociomateriality to acknowledge the possibilities for action that BDA offers to the auditors (Hutchby 2001;2014).These possibilities for action are based on the materiality of the technology and also perception of users on the action to be taken (Berard,2014).Therefore to operationalise affordance of BDA, concepts: reconfiguration and relationality (Wagner et al.,2011) have been used as the means of zooming in the empirical data. Affordance concept gives the opportunity to investigate the assemblage of material agency and human agency and established affordances and constraints (Leonardi,2010) of BDA on auditors. This is important because despite BDA and Auditors being distinct ontologically, they are related in the production of audits in big data environments.

Thus, auditors require audit technologies to collect and perform audit procedures to derive audit evidence for their opinion. Further, audit technologies play symbolic role in giving auditors comfort and legitimazing the audit expertise as scientific and rational (Power, 1997; Curtis and Turley,2007).

Based on the evidence from semi-structured interviews with individuals interacting with BDA in large public accountancy firms in the UK and publicly available documentation from the same firms, the study finds evidence that, in addressing the problem of inference (Human agency) BDA is reconfiguring some aspects of the audit process. The use of BDA in audits, is reconfiguring the way data for audit evidence is collected and analysed. There is considerable use of scripts in collecting data from clients' data warehouses. The collection of data is largely done by data analysts who are either situated at client premises (this is especially new clients) or remotely using shared centres or robots. The role of auditors at this point is minimal in many cases, data analysts collect and process the data as per auditors' requirements or firm's standard audit procedures which are encoded on a questionnaire. The data analysts also produce reports which are then sent to auditors for further analysis.

Another feature which is prominent in BDA is the use of visualization tools which are used as part of communication and marketing purposes. Using visualization, auditors are able to show outliers in a graphical and animated way to each other as a team but also to clients. When visualization is used by auditors, it could affect their professional judgements because audit evidence can be manipulated and presented in various dimensions. With clients, visualization tools are using as means of showing how audit judgements have been derived and also the areas which require attention for either audit purposes or operational efficiency. The latter is referred to as insights which can be provide basis for consultancy type work (commercial logic). Therefore, affordances of BDA include offering greater coverage in terms of operational scope and depth. Given these affordances, the audit teams are now made up with data analysts who assist auditors in writing computer scripts for data collection and evidence.

This demonstrates that despite offering affordances, auditors may not have the relevant expertise to operate some of the functionalities of BDA which could be regarded as essential in audits such as writing of computer scripts. The constraints in expertise has seen auditors relying on data analysts to perform audit tests and produce reports and audit evidence. The corollary is an elevation of data related functions (Risk Advisory and Data Assurance) above audit function in some audit firms. Thus, indicating that audit evidence and insights in data driven environment is based on the assemblage of human agency (auditors and data analyst) and material agency(BDA). The assemblage also highlights also power relations as data analysts and auditors negotiate audit procedures and reports. Data Analysts seems to have autonomy over the BDA tools and subsequent report produced which sometimes does not sit very well with auditors. This demonstrate jurisdictional challenge on who owns audit evidence in data driven environment.

Minna Salminen-Karlsson (paper nr. 80)

Information systems in nurses' work environment: From flexibility to boundedness

New information systems for healthcare is a rapidly growing business sector and influences the work environment of large groups of employees in healthcare, in particular women. This study looks at how such systems are implemented and used and how they influence the working environment of nurses and assistant nurses in one Swedish hospital. Nurses use digital tools for documentation, communication, monitoring of patients and planning, and the systems produce large amounts of data for the benefit of overall governance of resources, economic and others, of the hospital.

Hospital nurses are between doctors and assistant nurses in the medical hierarchy. In the Swedish context they do quite independent work and have the responsibility of the overall care of the patient. This means that they function as intermediaries in several ways: they mediate between different ICT systems, as each system deals with only one of a few aspects of the patient situation. They also mediate between different professional groups: If the doctors (as it happens) do not do their part or do mistakes in their usage of the system, the nurse who is responsible for the patient is likely to discover it and needs to remedy it. And as assistant nurses are not permitted to use the systems according to their individual competences, but as a group are quite restricted, nurses' workload increases.

The study has a gender perspective, and builds on other studies of gender aspects in ICT implementation in organizations (Grugulis & Vincent, 2009, Halford et al, 2015). Following Barley (1986, 1990) and Orlikowski (1998) the implementation of ICT systems is seen as an interaction (or lack of interaction) between different agents. The study adds a gender dimension in considering that the interests of a female dominated professional group, nurses, and male dominated groups of ICT technicians, system developers and decision makers are at stake.

What happens in the process of implementing the ICT systems can be understood by using the theory of "ethics of care", contrasted with Schön's (1983) concept of technical rationality. The "ethics of care" approach has feminist roots, in that it first was formulated (Gilligan, 1982) to explain the differences of moral reasoning between men and women, but has since then (Tronto, 1993) developed to theorize, not psychological differences between women and men, but the kind of attitudes and ethics that are fostered in activities where another human individual's wellbeing is the overall goal. Ethics of care builds on practice, situated knowledge, relationality and responsibility. Nursing is a professional area where activities traditionally are based on ethics of care, while systems development is rather relying on technical rationality, according to Schön: "instrumental problem solving made rigorous by the application of scientific theory and technique" (1983:21). The implementation of new ICT systems happens in a gendered, hierarchical organization in a society where technology in general is seen as masculine and technical rationality is promoted, even in healthcare (Goodman, 2016). Introduction of ICT systems does not give nurses the flexibility in time and space as is the case for many other professional groups.

Generally, research has found that introduction of ICT systems tends to increase nurses' workload lead to less interaction with patients (Gough et al., 2014, Scandurra et al. 2013).

The study is based on ethnographic fieldwork and focus group discussions with nurses. The focus group discussions are the principal data, and a discourse analysis, i.e. how nurses attribute meaning to the ICT systems and how they position themselves in relation to them, is the basis of the analysis.

Nurses' work is both bound and flexible in time, in that predictable and unpredictable patient needs structure it, and it is bound in place, as caring for another human being still requires physical presence. However, the introduction of ICT systems introduces a new temporality, new movements in space and new ways of communication in nurses' work days. Most notably, another time order is introduced. ICT systems work with a time logic,
where activities are made to follow each other in a linear fashion and uninterrupted time for example for documentation is expected. The fact that in nursing, a number of activities are intertwined and flexibility in prioritising and allocating time is required, is poorly catered for.

The materiality of ICT devices has a concrete effect on time and space: Due to the fact that those responsible for the hospital ICT systems tend to see systems as programmes, and the artefacts needed to use the programmes are lower on the economic priority list, nurses experience increased burdens. Hardware problems and slow computers are a common occurrence taking time from care, and as the laptops cannot be carried around, nurses do a lot of walking from computers to patients and back. The ICT systems influence nurses' social relations to other actors inside and outside the hospital, as communication is supposed to be done increasingly by messaging in the systems. This encourages short messages and leaves a sense of insecurity, as there is no immediate feedback on whether the message has been received in the other end.

To alleviate the immediate problems caused by the ICT systems, nurses combine old technologies: Instead of recording on the computer, paper and pen are used as intemediaries. Communication still largely happens with telephones, as it is seen as faster and giving better possibilities to explain the patients' situation.

Theorising such developments in the perspective of care ethics, gives an understanding of how the new ways of working with ICT change nurses' professional role in a way that is experienced as an invasion and causes stress. While technology improves certain aspects of the work, it is built on a logic that is foreign in the life-world of nurses. In contrast to many other professional groups, nurses do not find that ICT tools give them increased flexibility, but that they force on them ways of working that restrict the flexibility inherent in caring.

Julia Schlegelmilch (paper nr. 60)

The impact of algorithmic management on workers: a research agenda

Algorithms are shaping the world around us. They are used for a wide range of decisions, such as hiring (Kuncel, Klieger, & Ones, 2014; Mann & O'Neil, 2016) or performance review (Kaplan, 2015). How algorithms arrive at decisions often remains opaque, especially when self-learning (Knight, 2017) – even to the point that it is necessary to add a justification function (Park et al., 2016). As digital technology and algorithms have changed the nature of work, new ways of working emerge. Within the 'gig economy' (Barley, Bechky, & Milliken, 2017; Colbert, Yee, & George, 2016; Kuhn, 2016; Kuhn & Maleki, 2017), labor platforms such as Uber or MTurk "espouse[s] micro-entrepreneurship, self-employment, and computer-mediated, peer-like exchanges" (Sutherland & Jarrahi, 2017: 97). On these labor platforms, workers are quasi-managed by algorithms (Kuhn & Maleki, 2017), for example through their reputation mechanisms, and the professionals' work is impacted by the algorithm's decisions. While algorithmic management enables companies to oversee workers in an "optimized manner at a large scale […] its impact on human workers […] has largely been unexplored" (Lee, Kusbit, Metsky, & Dabbish, 2015: 1603).

Previous research has played an important role in investigating the design and functioning of algorithms in diverse contexts – economics or operations research - but there is increasingly a need to acknowledge the complexity of how humans deal with 'management by numbers'. In the popular Turing test, a person needs to come to a conclusion whether he or she is interacting with a human or a computer. However, we need to go beyond whether or not we are able to recognize the nature of the decision-maker and aim for a more nuanced understanding of the impact of algorithmic management: How fair do we perceive decisions to be? How do we cope with decisions made by an algorithm vs. decisions made by a human? And, what is the impact of perceived fairness and coping mechanisms on organizational outcomes, such as trust, commitment or well-being?

I do not provide answers to these questions, rather I put forward a research agenda in pursuit of the worker's side of algorithmic decision-making. Thereby, I aim to spur the conversation about the human consequences of algorithmic management on an individual level. I propose directions for future research by drawing on psychological and organizational literature. Theoretically, I contribute to the literature by applying established theories from psychology and organizational fields and applying them to a new context. Practically, I tie into the discussion of the currently unsecure situation of labor platform workers who are confronted with management by numbers, such that we encourage researchers to shed light on the consequences of algorithmic management for workers.

A research agenda

In the following, I outline several research directions that focus on the impact of algorithmic management on workers. Specifically, I discuss procedural justice, coping mechanisms and a management typology. As a context, I focus on labor platforms but the directions below are versatile and applicable to other contexts where algorithms make decisions.

Procedural Justice

Procedural justice concerns whether the decision-making process is perceived as consistent, lacking in bias, accurate and ethical (Leventhal, 1980). Procedural justice has been linked to organizational trust (Searle et al., 2011) and commitment (Korsgaard, Schweiger, & Sapienza, 1995). When considering algorithms, it is difficult for workers to accurately evaluate the dimensions of procedural justice as it often remains opaque how decisions are reached because companies do not have to be transparent about their underlying premises. As an indication, one study found that Uber drivers did not find their reputation score representative of their actual performance as it was unclear how the score was derived and in turn, the drivers psychologically distanced themselves from it (Lee et al., 2015). Distancing from work, or disengaging from it, can have detrimental effects on job satisfaction and well-being. Therefore, we need a more nuanced understanding of how fair a decision by algorithmic management is perceived. Moreover, when people initially assume a decision to be made by a human but find out it was actually an algorithm (and vice versa), what is the influence of this newly created awareness on the relationship between decision and perceived procedural justice? One potential idea could be to design a (quasi-)experiment, where participants are assigned different conditions, such that a human (vs. an algorithm) decision-maker are later revealed to be an algorithm (vs. a human) as well as the congruent conditions. Across these conditions, the perceived procedural justice could be assessed as well as the potential moderating influence of the revealed true nature of the decision-maker.

Coping

As algorithms become smarter (Kuncel et al., 2014)and trusted by organizations, the impact of their decisions on workers offer an important focus area for research. Specifically, at the level of the individual worker, we argue that when workers are confronted with a decision made by an algorithm, they use a variety of adaptation strategies. The path from initial awareness to the adaptation strategies can be conceptualized by heavily drawing on the theory of coping (Lazarus & Folkman, 1984). We argue that people's primary appraisal of the decision (threat or opportunity) and secondary appraisal (low or high in control over decision) leads to four adaptation strategies. Areas of control are the self, the technology, and the work. Each of the adaptation strategies is linked with specific coping efforts (problem-, emotion-, diversion- focused). In the case of Uber, some drivers put in effort to understand the decision-making process independent of the company, for example by discussing it with other workers in an online forum (Lee et al., 2015). Thereby, the drivers engaged in what can be categorized as problem-focused coping ('active coping' or 'planning' (Carver, Scheier, & Weintraub, 1989: 268). Coping efforts interact with each other and have differential effects on, for example well- being (Carver, 2013).

(Quasi-)Management Styles

When discussing management in organizations, the literature generally differentiates between various styles of leadership, for example transactional, transformational or laissez- faire (Eagly, Johannesen-Schmidt, & van Engen, 2003). A recent study showed that when three social media web algorithms are provided with the same data, they prioritize different issues in their order (Birkbak & Carlsen, 2015) and hence 'behave' differently. Workers certainly engage with algorithmic decisions by following, or even trying to understand or manipulate them (Lee et al., 2015).Therefore, we argue that there is a need to come up a model of algorithmic management, for example a typology or archetypes. Such a typology or archetypes can enable focusing on more specific algorithmic management behaviors. Furthermore, another, but related, direction worth investigating, is the concept of algorithm-worker fit – transferred from organization-fit research.

Mediators, Moderators

Besides creating a more nuanced understanding of the impact of algorithmic decision on the perceived procedural justice, identifying coping strategies or defining algorithmic management styles, it is also relevant to account for other factors. For example, the influence of the degree of trust in algorithmic decision-making (high vs. low), support of a virtual community (Kuhn & Maleki, 2017; Lee et al., 2015) or dependency on a platform to make a living (part-time vs. full-time). Lastly, the type of work is likely to be influential, such that knowledge workers on a platform like Upwork are likely to have different experiences than Uber drivers.

Concluding Remarks

I suggest several, quite different avenues for research that focus on investigating 'what algorithmic decision-making really does to workers'. Gaining a more nuanced understanding of the impact is pivotal for the development of algorithms that have a positive effect on workers and their work.

Kamaran Sheikh and Joao Baptista (paper nr. 21)

An integrated view of digital and physical spaces of work in modern technology organisations

Predictions that the rise of virtual organisations would displace and eventually eliminate the need for knowledge workers to be collocated in the same physical space are being challenged (Metiu, 2006). Instead we are seeing a blurring of face-to-face and digital interactions (Weeks & Fayard, 2011), where physical interactions are augmented through digital communications. Work in many modern organisations is now characterized by ongoing flows of interactions across physical and digital spaces (Davis et al., 2011; Orlikowski, 2007). Tasks and activities traditionally performed in physical workspaces in the office such as face-to-face meetings have the potential to be enhanced and extended by virtual interactions (Baptista & Huang, 2013; Rigby et al., 2016; Rothe, 2015). This has led to rethinking the role and purpose of physical office spaces which are not merely passive containers for work activities happening within them, rather they shape and contribute positively toward organisational capacities (de Vaujany & Vaast, 2013; Kornberger & Clegg, 2004). New capabilities emerge for managing these more reflexive environments (Baptista et al., 2017) eventually leading to the emergence of new forms of organisations (Clegg & Kornberger, 2006; Fulk & DeSanctis, 1995) and new ways of working across combined physical and digital spaces (Flecker, 2016).

This study seeks to better understand and conceptualise this increasing integration and mutual constitution of digital and physical spaces of work. In particular it conceptualises the flow of activities and interactions and the emergence of integrated environments inscribed across digital working platforms and physical work spaces. The study responds to increasing calls for research that combines these paradigms (Fayard & Weeks, 2011) and contributes with a novel conceptualisation of activities and interactions across physical and digital spaces of work using the research question: *How is physical space shaping digital activities in modern software development teams?*

Theoretical Framework

As the topic of space is re-emerging within in IS and organisational studies (Fayard & Weeks, 2007; Kornberger & Clegg, 2004; Leonardi, 2011; Taylor & Spicer, 2007), scholars in these fields have begun to construct a vocabulary around mutually constituted attributes of space (de Vaujany & Vaast, 2013) and how physical work activities are becoming increasingly entangled between physical and digital spaces which co-exist within organisational settings (Weeks & Fayard, 2011; Orlikowski & Scott, 2008).

We follow the growing interest from significant IS research (Leonardi, 2011; Leonardi, 2013; Zammuto et al., 2007), by drawing on literature and concepts of affordances as a conceptual tool (Pozzi et al., 2014). From this, we construct and propose the idea of *integrated affordances* as a conceptual tool to explain the mutual constitution of affordances across digital and physical workspaces. Integrated affordances conceptualise perceived flows of activity across physical and digital spaces as combined and ongoing. These enable conceptual understanding of how work activities which integrate both physical and digital environments, enhance or extend perceived affordances over physical and digital spaces in isolation. We theorize these integrated affordances as:

1. **Flow** of interactions across digital and physical spaces.
2. **Acceleration** of collaboration due to thicker and richer social background.
3. **Amplification** of sharing and learning within collocated teams extended across physical and digital spaces.
4. **Repair** occurs when physical or digital activities get stuck and need a different type of engagement amongst actors.

This research conceptualises how this combination of fluid and mutually constitutive relationship between physical and digital space becomes entangled (Orlikowski & Scott, 2008) or imbricated (Leonardi, 2011) through practice. Where a simultaneous interdependence exists between physical and digital, without creating a hybridity or reducing their distinct character (Leonardi, 2011; Sassen, 2006).

Research Methods

We conducted an in-depth qualitative case study focusing on tracing emerging activities and interactions in teams that operate across both spaces of digital and physical, focused on capturing shared perceptions of the features and properties of both environments that enabled, enhanced or extended work activities.

The empirical setting is the IBM Studio, London, UK which opened in 2015 as part of a $100M global investment into modernising IBM workspaces (IBM, 2014). This setting provides a unique view of the phenomena given that the space hosts the development of software development teams which IBM sees as the example of future ways of working using Agile project methods and modern software development technologies which requires individuals and teams with constant interaction. The studio is also a nascent initiative by IBM to encourage a shift toward collocated team working practices to improve collaboration and accelerate work activities (Simons, 2017). Hence, the use of physical and digital space are both necessary and of particular emphasis within this empirical setting.

Expected Contribution

Capturing the integration of activities across both physical and digital spaces provides a novel way to study the role of the physical environment in organisations. This view of work space as an integration of digital and physical features and properties is increasingly relevant, but not yet fully explored in academic research. Physical aspects of the work environment tend to be covered within the organisational studies literature, whilst digital practices in the workplace are generally covered in the information systems field. We draw on both streams to conceptualise the integrated experience of work across digital and physical spaces of work in a modern technology organisation.

This study, contributes to this body of work by exploring and conceptualising the role of physical space as an integrated property of working spaces in modern technology organisations. We conceptualise integrated affordances as the features of both digital and physical environments that constitute joined-up and mutual perceptions of uses of the work environment, more specifically related to *flow, contextualisation, amplification, acceleration*. We highlight the situated and relational nature of affordances to the environment where it is perceived and its value in relation to other objects. The study also captures the emergence of shared perceptions of the features of the digital and the physical platforms that are perceived to be an extension of each other, and not perceived to be relevant on their own without the other.

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Stefanie Spielberger (paper nr. 40)

Open secret or secret openness: Legitimization of working from home using the example of an medium-sized enterprise in Germany

Summary
This article explores the question of how working from home is legitimized in a medium-sized enterprise in Germany. Qualitative interviews were carried out with alternating homeworkers, their co- workers and their common supervisors as well as representatives of the HR department and the works council. The key finding is that the legitimization process of working from home occurs predominantly on an informal level. Due to the unavoidable visibility of homeworking for the direct working environment the legitimization occurs between the two poles "secret openness" and "open secret".

Introduction
Due to the rapid progress of networked digital Information and Communication Technologies, organizations introduce more and more flexible working models and an increasing share of employees receives access to the flexible use of home workspaces. Taking into consideration the improving of the Life-Domain Balance (Ulich, 2007), there has been a lot of research to the effects of working at home. For example, the positive interrelation between an outbalanced home-office-work and job satisfaction (Golden & Veiga, 2005, p. 313) as well as life satisfaction (Virick, DaSilva, & Arrington, 2010, p. 149) or the positive effects through the perceived autonomie (Gajendran & Harrison, 2007, p. 1535).

However, there has been very little research investigating if the legitimation process of home-office arrangements occurs on a formal or an informal level. Few works examine for example the consequences on work-family-balance of formal home working arrangements compared to informal ones in Australia (Troup & Rose, 2012, p. 471) respectively of informal over-time at home instead of formal telework in Finland (Ojala, Nätti, & Anttila, 2014). A further study of organizations in Switzerland showed that nearly half of the home-workers-arrangements were based on an informal legitimization (Gisin, Schulze, Knöpfli, & Degenhardt, 2013, p. 43). The situation in Germany is scarcely explored so far, but there is some evidence that the informal level could play a role within the legitimization process of working from home which is presented below.

Here, especially the medium-sized organizations with 50 to 500 employees are an interesting subject of investigation, as they are both as of yet unexplored and showing a high dissemination degree of digital technologies enabling new ways of work (Arntz, Zierahn, Gregory, Lehmer, & Matthes, 2016, p. 3). However, despite this, these organizations have a remarkably low implementation rate of official risk assessments for mobile IT workplaces (Prümper et al., 2016, S. 45). Certainly, the lack of risk assessments in particular could be attributed to significantly limited resources compared to large companies, but this data can be seen as further indication of a low official practice of home office, which is conflicting to the high use of mobile work equipment. This raises the question of how the legitimization of work at home occurs here, which is examined in this article.

Background

Legitimization in organizations can be understood as an act that belongs more to the formal side of the organization (see Groddeck & Wilz, 2015, p. 8). In this context, formality is a subset of an organization concerning certain behavioral expectations regarding the organizational membership (Luhmann, 1964, p. 38). Thus, informality can be described as behavioral expectations of the organization members without relation to their membership (Kühl, 2011, p. 115). These behavioral expectations are not formally decided. Either a decision at the formal level is not made, for example because of conflicting demands on the organization or it can not be decided (Kühl, 2011, p. 119). This combination of formal and informal adaptions to the situation is a very important factor for organizational flexibility and adaptability (see Kühl, 2011, pp. 117–118).

Methodology

This empirical study was carried out in a medium-sized organization in Germany without formal regulations on home office work. However, for many years very few individual solutions have already been practiced, more or less visible as an open secret, and remained even despite an official announcement several years ago, that work in the home office is not desired by the enterprises' management. Recently, it appears that some rare informal home-working solutions have been realized unofficially and in a very discreet way.

A qualitative case study approach was used allowing the consideration of the individual organizational context. The semi-structured interviews took place in the organizational premises in the first quarter of 2017. The organization is part of the industrial automation sector and employs approximately 450 people. Eleven one-hour expert interviews have been conducted with alternating homeworkers, their co-workers and their supervisors as well as representatives of the HR department and the works council. Due to the exploratory character of this research, this sample can not be understood as representative in any statistical sense. An in-depth content analysis of the interviews will be conducted.

Findings

As a result, it showed that home-working is practiced by a much larger share of the employees than estimated. Although it is known by the employees that working from home is not really desired or even authorized, nearly all interview partners had more or less regularly worked from home – even the co-workers and supervisors. Furthermore, nearly every interviewee reported about some single other employees practicing home-working solutions as well as about some with officially rejected request to do so. This leads to the fact that the legitimization of home-office occurs on an informal and highly individual level, especially for the "new generation" who is demanding this working form recently. Summarized, it can be stated that in this case study, working from home is legitimized on a very informal level moving between the two poles "secret openness" and "open secret".

As the practice of working at home is by nature at least partially visible for the direct working environment the resulting problems of perceived unequal treatment and injustice amongst employees without access to it are obvious (vgl. Dick, 2006, p. 54). This leads to further questions like how this informal legitimization process of work in the home-office is influencing the implementation of formal regulations and how the legitimization process can be transferred to a more formal level of open access for more participants without loosing benefits for the current users.

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Kathleen Stephenson (paper nr. 26)

Spacings of open offices: constituting body techniques for opening and closing encounters in a flexible open-plan work environment

Keywords: Spacing, Workplace Design, Body Techniques, Encounters, a Constitutive

Approach

Workspace design, the arrangement of the physical environment (Becker, 1981), remains a pertinent topic for management and organization studies due to evolving forms of workspaces—such as co-working spaces, maker spaces, and innovation labs—(de Vaujany, Leclercq-Vandelannoitte, Munro, Nama, & Holt, 2017) as well as "models of the 'new office'" being transposed into new domains (Baldry & Barnes, 2012: 238). In the most recent review focusing on the physical environment in management literature, Pratt and Elsbach (2007) argue that one of the most definitive conclusions of this stream of literature is that there are "inherent tensions" in workspaces, and that these tensions "can explain why researchers find so few consistently positive effects of workplace designs" (206). Studies that examine open-plan flexible office designs, for example, echo this claim indicating that this type of office design is riddled with tensions. They find that while open-plan flexible designs increase interaction meant to facilitate creativity and innovation, they also increase distraction and reduce privacy (Baldry & Barnes, 2012; Coradi, Heinzen, & Boutellier, 2015); while open offices strengthen organizational identity, they also threaten other workplace identities (Elsbach, 2003; Millward, Haslam, & Postmes, 2007); and while they facilitate perceptions of an organization that is innovative and modern (McElroy & Morrow, 2010), they also facilitate perceptions of an organization that is cheap and invest little in their employees.

Accordingly, the general purposes of workplace design studies are twofold: to find solutions that reduce tensions, and to find a workspace design that if implemented would result in maximum returns of organizational outcomes. These purposes of addressing workspace design are problematic for two reasons. The first has to do with the conceptualization of space as fixed, and the second has to do with the assumption that tensions in organizing can or should be avoided or resolved by managers. The conceptualization of space as a fixed entity has been critiqued by a number of management scholars associated with the second wave of organizational space studies (Beyes & Michels, 2011; Beyes & Steyaert, 2012; de Vaujany & Vaast, 2014; Knox, O'Doherty, Vurdubakis, & Westrup, 2015; Michels & Steyaert, 2017; Munro & Jordan, 2013; Vásquez, 2016; Vásquez & Cooren, 2013). Instead of seeing space as a fixed entity, they conceptualize spacing as relational: as performative, embodied, fleeting, and constantly unfolding (Beyes & Steyaert, 2012; Knox et al., 2015). From this perspective, spacings are conceived of as relational processes and accordingly it is assumed that sweeping generalizations of workspace designs will perpetuate researchers finding contradictory results (Elsbach and Pratt, 2007).

The assumption that tensions in organizations need to be avoided or resolved by managers stems from a definition of tensions as conditions of the physical environment (Elsbach & Pratt, 2007) as opposed to "emanat[ing] through social action" and "emerg[ing], evolv[ing], and becom[ing] interwoven in ongoing struggles" (Putnam, Fairhurst, & Banghart, 2016: 77). This is important because rather than seeing tensions of workspace design as that which can be managed

before implementation through detailed and careful planning, it frames tension management as an ongoing process which simultaneously generates new spacings (Kornberger & Clegg, 2004).

In this study, I address these two limiting assumptions underlying workspace design literature by offering a constitutive approach to workspace design literature. A constitutive approach conceptualizes spacings as "ongoing choreographed actions and interactions of heterogeneous constituents" (Stephenson, Putnam, Kuisman and Sivunen, 2018). While this approach is growing in importance in management scholarship (Ashcraft, Kuhn, & Cooren, 2009) it has yet to be addressed in workspace design literature. To make this contribution, I examine an open-plan flexible workspace design, or an office with minimal walls and a policy of no assigned seats implemented at a university for academic staff. Through an ethnographic approach, I examine how professionals manage tensions of encounters, or situated and unexpected interactions (Fabbri, 2016; Jakonen, Kivinen, Salovaara, & Hirkman, 2017), by developing body techniques of opening and closing that they carry out with human and non- human others. These body techniques, or "physio-psycho-sociological assemblages of series of actions" (Mauss, 2007; 66), are specific to the context and become embedded in the types of spacings that are made.

With such an approach I delineate various body techniques that academics constitute with human and non-human others making spacings open or closed to encounters. A preliminary analysis shows that techniques of opening include movements with certain objects that legitimize disruption and interaction; and electronic tools that generate affective atmospheres, or ontologically indeterminate quasi-objects of perception that lie between subject and object, literally in the medium (Michels & Steyaert, 2017: 84), of excitement. Techniques of closing include objects that discourage disruption and choreographed practices that align the atmosphere to be one of focus and introspection.

For the Organizations, Artifacts, and Practices workshop this paper will do three things. (1) It will offer an opportunity to bridge literature addressing organizational space and organizational spacing by focusing on movements in relation to office design. (2) It will open up a conversation regarding how organization scholars might conduct ethnographic field work focusing on movements in organizational spaces. This is a primary dimension that Beyes and Steyaert suggest should be addressed in second wave spacing studies, yet requires new tools and forms of analysis (Beyes & Steyaert, 2012). (3) If participants in the workshop are open to engaging with the theory right away, we might start examining the body techniques employed by the academics attending the workshop itself.

References

A full reference sheet will be included with the full paper, and is available upon request.

Oliana Sula and Tiit Elenurm (paper nr. 32)

Developing student entrepreneurial readiness through online social networking readiness for international entrepreneurship opportunities in small open economies

Abstract

Entrepreneurial readiness is the ability to do something in the environment within which an individual has be prepared and skilled. It can be defined as well as an individual cognitive attribute or capability and wiliness to direct individual behaviour in entrepreneurial context. Entrepreneurial readiness has been connected since long time with curriculum related activities on where students in the framework of the formal education develop a positive engagement on learning skills and com- petencies about entrepreneurship. Higher education institutions fostered a culture of entrepreneur- ship and raised awareness towards entrepreneurship focusing more in learning and spiritual readi- ness for entrepreneurship. Individuals with stronger social networks may feel better positioned and confident about readiness. Entrepreneurial learning and readiness is not limited to formal education programs ,online social networks are beneficial for student learning and students have benefits from network approach. Student entrepreneurial orientation is influenced from entrepreneurial knowl- edge, informative collaborative networks and digital competencies. Traditional forms of education are usually percieved as a preparatory form for entrepreneurship and especially international entre- preneurship. This study explores how traditional education combined to the use online social net- works brings knowledge and to what extent brings international entrepreneurship opportunities. This study employees qualitative methods. Interviews and action learning session and as well con- tent analysis from web-blog were used to asses student entrepreneurial readiness comparing two small open economies such as Albania and Estonia with Argentina which is a bigger size economy but with similar inclination towards entrepreneurship as Albania. The main assumption or the study are that the use of online social media tools combined with online networking skills influences entrepreneurial readiness, as well guide and expertise influence entrepreneurial readiness, student en- trepreneurial readiness assessment for international entrepreneurship opportunities should combine online and offline tools. A profile of student readiness to use online tools for international entrepre- neurship opportunities is developed.

Key words : *entrepreneurial readiness, online tools, online social networks readiness, online expertise, digital social capital*

Introduction

There is no clear and specific definition about entrepreneurial readiness or entrepreneurial preparedness in the literature as a separate theoretical construct. Although a generic definition readi- ness that can be extended to student entrepreneurial readiness prepares and skills the individual to be ready to do or behave within a given context. Entrepreneurship and more specifically youth en- trepreneurship is influenced by the environment which included national culture but as well by the fact that within this international culture exist a well established tradition of entrepreneurial culture, entrepreneurship is as well influenced by the set of skills that the individual possesses. En- trepreneurial readiness can be defined as well as an individual cognitive attribute or capability and wiliness to direct the behaviour of individuals in entrepreneurial context.

Entrepreneurial readiness has been connected since long time with curriculum related activities on where students in the framework of the formal education,especially higher education institutions(business schools) have as main objective to deliver programs and subjects focusing on learning skills and competencies about entrepreneurship (Henionen,2007). Strydorm and Adams (2009) higher education higher education institutions fostered a culture of entrepreneurship and raised awareness towards entrepreneurship focusing more in learning and spiritual readiness for en- trepreneurship. Ahmad (2011) estimate that individuals with stronger social networks may feel bet- ter positioned and confident about readiness. Dimitriades (2005) estimates that the efficiency of en- trepreneurial learning impacts the readiness to be an innovator. Entrepreneurial learning and readi- ness is not limited to formal education programs Candy(2004), Benson and Kolsaker (2015) con- clude that online social networks are beneficial for student learning and students have benefits from network approach.

Online social networks transformed the way of learning of student which are digital natives. They have integrated online social networking tools and naturally to their personal learning environment. Online social networking readiness can be described as the extent to which an individual or an or- ganization is willing, ready and prepared to use online social networks for professional or en- trepreneurial purposes. There are some studies concerning online social networking readiness in public administration(Criado and Rojas-Martin, 2012), but there is no study about online social networking readiness in student entrepreneurial context. Student entrepreneurial orientation is influenced from entrepreneurial knowledge, informative col- laborative networks and digital competence. In most of the literature learning is connected to net- working and specifically to informal networking and education is perceived as a preparatory stage for entrepreneurship.

This study explores how formal education combined to online social networks readiness brings knowledge what kind of knowledge is useful for entrepreneurial learning and if students do need expertise in order to have entrepreneurial readiness and entrepreneurial orientation in the context of online social networks.
This leads to the main research question:
RQ: How online social media readiness can be transformed in a tool for effective entrepreneurial preparedness?

2. Methodology : the exploratory approach

This is an exploratory qualitative study. The data was primarily gathered through in-class action re- search during the classes of International Business at Estonian Business School and Business Ethics at the University “Aleksandër Moisiu” Durrës during spring semester 2017. Semi-structured inter- views were performed with experienced students entrepreneurs who actively used online social networking tools for business purposes in Albania, Estonia and Argentina

3. Results

The main assumptions of this study were :
Assumption 1 : Effective online social networking combined with online networking skills influ- ences student entrepreneurial readiness.
Assumption 2: Guide and expertise through mentoring and e-mentoring influences entrepreneurial preparedness and online social networking readiness.
Assumption 3: Student entrepreneurial readiness assessment in online social networks has a positive influence on transforming traditional entrepreneurial learning in different cultural contexts.

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Jana Sverdljuk and Xiaotian Hu (paper nr. 52)

Technologies of Inclusion: How Digitization Re-organizes Spaces for Learning in Norway and China

Digitization within libraries

The article enquires into the recent changes within the organization of learning environments within libraries in the era of digitization. It compares young people's experiences of learning spaces when studying the feedbacks of college students using Oslo public library and public library of Shanghai. Both are the examples of highly digitized library environments. Norway is the first European nation, which has digitized its entire book heritage, almost 0,5 mil books. In China, the Digital Library will make it the world's biggest Chinese literature collection center and digital resources base, as well as the most advanced network service base in China.

Both, in Oslo and in Shanghai the digitization of libraries has a double meaning: on one hand, it is about turning printed books into the electronic ones. On the other hand, it is also about "re-making" librarians, as their functions are now performed by a robot "librarian". From 1, Jan, 2018 in Shanghai Library, there is the robot model called Emmy (on the picture). This tech is supported by the machine learning and also AI. According to the local news, there would be more robots working in different libraries in China in the future.

Resource:
http://www.shanghai.gov.cn/nw2/nw2314/nw2315/nw17239/nw17240/u21aw1281896.html

In Oslo public library, there is a robot installed in the library hall, called Active Shelves. The machine aggregates huge numbers of book recommendations, and provides the information about similar books. The principles of sharing and making electronically accessible big corpus of books and book recommendations will govern the activities of Norwegian libraries in the nearest future (Westrum 2013). This is also the main guiding principle for the creation of the new public library in Bjørvika district of Oslo (on the picture).

Spatial reorganization

Both, in Oslo and in Shanghai, the integration of digital technologies into the educational activities develops hand-in-hand with specific changes in the organization of space and the definitions of the library's publics. Traditionally, libraries have been place to book storage, and now they are changing to be 'everyday space'. Especially in Shanghai library designed by Danish company- SHL architects, and in the future Oslo new public library, the buildings are no longer the spaces only for academics and intellectuals to study in, but for every citizen. By this change, libraries both, in Oslo and Shanghai, are becoming places to meet with friends, to educate kids, to visit different exhibitions, to access information. Libraries are changing from a knowledge container to an everyday living container, to experience the culture, and living. The main principle, which will be guiding libraries in the nearest future, is to combine the recent technological advancements, with the physical environment suitable for visitors' participation.

Social role of libraries and museums is to provide citizens irrespectively from gender, ethnicity and age with access to culture and facilitate education (ABM utvikling). Digital curation and the related to it changes in the organization of space are new education initiatives within libraries, which should result in better possibilities for social participation for all groups of the population, including migrants, young people and women. According to the visions of some

culture entrepreneurs, these new forms of learning would enable better conditions and infrastructure for the freedom of speech and education/*Bildung* for the diverse community of users.

Research aims

In this study, the digital and spatial reorganization of libraries will be assessed as an effort to promote cultural citizenship. According to this conception, citizens are approached not as passive consumers of culture and media, but as active participants of social process, who are "claiming and negotiating cultural space" (Rosaldo 1997). Concepts of 'cultural citizenship' and 'cultural space' can be used also as designations for the "right to be different and to belong in a participatory democratic sense" (Rosaldo 1997). We link these ideas of inclusive public participation in culture to the phenomenological thinking of Merleau-Ponty. Merleau-Ponty has shown that we live and create as profoundly spatial beings (Locke & McCann 2016). Therefore, the role of space and the new highly digitized library buildings (the changed infrastructure for learning) in regards to the possibility of inclusive learning will be studied. The materials will include interviews with the students in the highly digitized public libraries of Shanghai and Oslo, documents on the strategic library development, and media debates on the future libraries.

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Neil Thompson and Karen Verduijn (paper nr. 12)

Rise of a global entrepreneurial ecosystem; A cultural-historical activity theory perspective

Extended abstract

Entrepreneurial ecosystems, defined as "a set of interdependent actors and factors coordinated in such a way that they enable productive entrepreneurship within a particular territory" (Stam & Spigel, 2016, p. 1), has recently gained popularity amongst policy makers, private stakeholders, and entrepreneurship scholars. The latter links the understanding of the entrepreneurial ecosystem to an augmented interest in the role of context related to the entrepreneurship process (Welter, 2011), and specifically the view of entrepreneurship as a socially and societally embedded process (cf. Steyaert & Katz, 2004). Common across all studies of entrepreneurial ecosystems is a focus on relations between organizations within a spatial unit of analysis, such as cities, regions, or nations. The overall aim of entrepreneurial ecosystem scholars is typically to parse out which arrangements allow or restrict entrepreneurship in *specific* locales (Isenberg, 2010; Spigel, 2015). Accordingly, an important focus of extant empirical work is on why some cities or regions have a more successful ecosystem than others (Feld, 2012). Among the factors being mentioned are human capital ('a broad, deep talent pool', Stam & Spigel, 2016, p. 6), financial capital, leadership, 'mentors and advisors giving back across all stages' (ibid., p. 6), supportive large established organizations, and supportive policies. Other examples include: shaping the ecosystem around local conditions, engaging the private sector from the start, and 'getting a big win on board' (Isenberg, 2010). Drawing on theories such as transaction costs and resource-knowledge capabilities these studies largely aim to examine how ecosystems can be arranged to generate competitive advantages for cities, regions, and nation-states by helping appropriate superior co-created value (Cohen, 2006; Feld, 2012; Pitelis, 2012; Suresh & Ramraj, 2012).

Despite the recent gains made in this research area, we still know very little about those influential ecosystems that purposefully stretch across geographic-political borders. To address this issue, we use a cultural-historical activity theory framework (hereafter referred to as CHAT) (Engeström, 1987; Leont'ev, 1978; Vygotsky, 1978), to study the Global Entrepreneurship Network (hereafter referred to as the Network or GEN), a unique, massive global entrepreneurial ecosystem. The GEN uses its over 25,000 partner organizations (including investors, policy makers, corporations, and incubation centers) in 160 different countries to facilitate the movement of capital, information, and talent across borders. We adopt CHAT as a guiding framework allowing us to include a multi-perspectival, practice- based, and

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historical approach that is invaluable for understanding more fully the contradictions, collaborative learning, and expansive cycles involved in the emergence of the global entrepreneurial ecosystem. Accordingly, we discuss how CHAT has implications for the practice-based perspective of entrepreneurship by proposing a dialectical ontology of entrepreneurial activity, which guides epistemological claims and methodologies for future entrepreneurship-as-practice research. CHAT can be deployed to further cross-cultural and cross-temporal comparative analysis in order to detail the important role of cultural and historical embeddedness of entrepreneurship. We also contribute to a budding stream of research on entrepreneurial ecosystems by going beyond mapping stakeholders and resources (Mason & Brown, 2013) and towards organizations' dynamic participation in activity (Spigel, 2015), surfacing issues of contradiction in the community, division of labor and use of tools, and illuminating its further development by epistemic actions to resolve contradictions.

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Deniz Tuncalp and Kutay Gunestepe (paper nr. 59)

The Temporality and Emergence of Place Identity at Coworking Spaces: A Process Study of "ITU Magnet Advanced Start-up Center"

This article presents architects/designers/managers', entrepreneurs', and start-up employees' multi-sided experiences and understandings of how place identity and co-working culture have emerged and entangled with the physical space, original artifacts, policy interventions over time. Our study covers the unfolding of these dynamics from a process perspective with a longitudinal study of ITU Magnet, a co-working space located at a science park in a university campus, dedicated only to selected start-ups at the post-seed stage trying to scale-up. Our study is positioned between research and practice, addressing both the co-working space architects/designers/managers and researchers on the collaborative spaces and the concepts of place identity and collaborative/coworking spaces.

In our study, we combine auto-ethnography and grounded theory approaches and show that the ongoing processes of designing, reflecting, questioning and sensemaking both at the ideation and the emergence of the co-working space, as a social entity, participate in the emergence and maintenance of the place identity. We identified periods of higher collaboration, satisfaction and communication and periods of distraction, demotivation, and dissatisfaction as the coworking space is designed, shared, contested and evolved. We also observed that the temporary nature of membership both undermines and emphasizes the emergence and maintenance of the place identity. In sum, we conclude that the process of emergence and maintenance of a place identity at coworking spaces is both a complex and dialectical process. Improving our understanding of coworking spaces and socio-psychological responses of its participants' opens new possibilities for research and practice on coworking spaces.

M.T. Uy (paper nr. 68)

Fractured Work Futures: The China Case

The World Economic Forum has declared a fractured world as one of the growing concern in 2018. To understand this macro process, I turn to the transformation of SMEs at the micro level, where once jobs or work were the major contributors of identity, they are now fast becoming superfluous and fleeting. This loss of long-term relationships for individuals in everyday life set the stage for new attachments to develop, new fears to arise, and resurrect ethnic nationalisms. In China, patriotism has remained the meaningful link for college-educated professionals with work becoming a transient employment waystation.

My research in China looks at two things: what a fluid firm and impersonal social life looks like. Two Chinese family-owned and operated migration broker enterprises epitomize flexible work and social relations within organizations. These firms are conduits for international profit flows for people and money. Furthermore, they are anchor points in the careers of college graduate individuals. This category of impersonal relationality is highly contractual, professional with a suppression of affect or any long-term obligation, but can have ritual-like materialities.

I use Marilyn Strathern's "cutting the network" to understand how relationship dynamics and work emerges. Her approach has a long history in kinship studies in anthropology and takes inspiration from the actor network theory. My findings show that by focusing on the links between individuals, I found a spectrum of relationality governed by links of information control, individual status, and power difference. These are expressed in highly pragmatic, unstable practices to ritual-like, relatively stable practices. Going beyond problems of "culture" in non-Western workplaces, I argue that social detachment is a consequence of flexible capitalist practices. While this provide minimal trust yet transactional speed and efficiency, these same ties pose chronic risks to firms such as high employee turnover, work unpredictability, and transaction fraud.

François-Xavier de Vaujany, Aurore Dandoy and Albane Grandazzi (paper nr. 41)

OWEE: re-thinking the space and time of academic practices

Time and temporality are increasingly central to organization studies research, either in the context of phenomenological approaches (Introna, 2013), pragmatist research (Lorino and Mourey, 2013) or, more generally, process-based studies (Chia, 2002; Langley et al, 2013; Hernes, 2002, 2014). Issues of temporality – time, duration, simultaneity and eventfulness – are increasingly explored by management and organization scholars interested in overcoming entitativist views of organizations and organizing. Some research stresses the possibility of multiple times (Nowotny, 1992; Orlikowski and Yates, 2002) in collective activity (Alter, 2000, 2003; de Vaujany, 2007). Various agencies' temporality engaged in organizing can be more or less organizing in the same direction (Merleau-Ponty, 1945/2001, 1960).

To the present, few research reports have explored the issue of temporality and simultaneity (Chia, 2002) in management and organization research practices, how different methods and research practices can be both decoupled and dyschronic, as well as the problems raised by this asynchrony. In this paper we will analyse the problem of time and dyschronies at the level of metropolitan research practices. Our key thesis is that most contemporary research practices in management are spatially and, most of all, temporally decoupled. One strong consequence is a weaker or non-existing collaboration between academics and practitioners or, more importantly for us, a temporal decoupling between academics and the city at large with theirs social and political impacts.

Analysis and debates about the practitioner/academic divide remains a highly generative space for publications (Rynes, Bartunek, Daft, 2001; Bartunek, 2007; Demil, Lecocq and Warnier, 2007; Tucker and Lowe, 2014; Nenonen et al, 2017; Carton and Ungureanu, 2017). The ensuing debates shed light on the differences of languages, concerns, spatialities and temporalities between the two communities of practitioners and academics as well as affording a methodological opportunity to overcome it. Increasingly, under the influence of the 'impact agenda' in social science, academics in management hanker for collaborations and societal impact with business, commerce and industry. There are other communities that are excluded from these most favoured collaborations, including working with citizens, artists, activists to offer possibilities that are transformative of society and the city (Putnam, Fairhust and Banghart, 2016; de Vaujany and Mitev, 2017). The key obstacles to these newer dialogues and collaborations reside in conventional business school academic practices, even as they have developed with the impact agenda, which are only loosely coupled and asynchronous (Demil, Lecocq and Warnier, 2007). Practices of communication (in particular of publication) link with practices of knowledge building (data collection, data treatment) but the successful scientific articles produced remain dead material unless cited and thus made to become 'alive'. Citation, of course, is what academics routinely appreciate. Increasingly these citations are contributions to a global citation market and planetary platform (de Vaujany, 2012) that push individual academics towards the multitude created by digital infrastructures that become vast meta-texts.

Rather than merely representing deep reflection the currency of these texts is such that they increasingly and instantaneously position textual value in terms of the number of citations, in the number of papers published in top-tier-journals, and so on. The platform, as a notion of a digital community, fragments and globalizes. Each researcher ends up contributing to a metric and the production of rankings as much as to intellectual itineraries.

If all collective activities tend to be paradoxical (Merleau-Ponty, 1955; Clegg, Cunha and Pina e Cunha, 2002; Leclercq-Vandelannoitte, 2013; Putnam, Fairhust and Banghart, 2016; Smith, 2017), academic production seems to obstruct the necessary dialectics. Academic practices are more than ever disconnected (production-communication, teaching-research), while the worlds of potential receivers of communication remain separated (practitioners, academics, citizens, politicians, activists…), while academic events (conferences, workshops), are highly bounded, ritualistic and mainly discontinuous with any of the scenes of everyday life on which they might have an impact. Such spatial and temporal decoupling is probably not specific to management and organization studies. Nonetheless, the strong social expectations behind the words 'management' and 'organizations' and the philosophical and praxeological links with actions and agency makes the problem more visible and perhaps, more central, in this branch of the academic enterprise.

In the context of this research, we suggest a method combining repeated and connective auto-ethnography with action-research in the context of learning expeditions managed by academics. This method, called OWEE (for Open Walked Event-Based Experimentations), may be a way to overcome problematic dichotomies (between global-local, event A-event B, knowledge building-knowledge diffusing, understanding-transforming) and re-introduce more simultaneity in academic practices. The method consists of a walked event in a city, during a couple of days to visit third-places and collaborative spaces. These places provide "an intriguing context for observing (…)" (Garrett & al, 2017: 3, about co-working spaces), and sometimes become opportunities for workshop, seminars and co-creative events. A hybrid group of stakeholders move together from one place to another, mainly by foot. Walked silences or walked conversations, the mobile use of social networks (in particular Twitter), combined with improvisations made by the managers of the expedition (1/3 of the program is directly co-produced by participants) are at the heart of the protocol. For OWEE events repetition and reticularity, as the mode of being of a network in space and time, also contribute to the gradual transformation of practices by academics involved in the emotional field created by such events and their implications beyond the events in themselves.

This research brings a two-fold contribution. Firstly, it contributes to debates about time and temporality in organization studies, in particular the research practices underpinning them. In the context of organizational research methods, it shows that new outdoor, public-space oriented3, body-focused, social network expanded approaches can be designed. They can open traditional research design to stakeholders usually present before or after data collection, and directly involve them and their own work temporalities in research practices.

Then, this research gives a different answer to other studies about academic-practitioners collaborations or theory-practice issues. It sheds an embodied and temporal light on the process of collaboration, which could be more simultaneous and synchronic than contemporary research practices.

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Marco Velicogna (paper nr. 55)

Legal, material, spatial and temporal dimensions in EU Cross-Border e-Justice procedures

This paper investigates how legal, material, spatial and temporal dimensions of the European Union justice space are changing as a result of the attempt to introduce ICT mediated practices. The focus is on cross border civil procedures and on the procedural innovation that is being attempted with the introduction of a platform for the European e-Justice services provision: the e-CODEX Digital Service Infrastructure (DSI).

This focus allows the exploration of some of the effects of the legal frameworks on the possibility to develop new work practices and new modes of organization. These new work practices and new modes of organization may be based on material forms and spaces through which humans act and interact (Orlikowski, 2007), but are bounded by the law, which may define them as legal or illegal depending on the applicable rules.

The justice systems provide perfect place to explore the interactions between legal, material, spatial and temporal dimensions. Justice systems are highly regulated organizations, where formal rules prescribe the features of material objects to be used, the spatial and temporal interaction between actors involved, and how everyday practice must be carried out. In other words, the law regulates the features and uses of traditional and new material forms (such as ICT tools and platforms) and social interactions within judicial procedures.

At the core of judicial procedure is the communication between the parties involved (claimant and defendant) and the court. Failure to communicate in accordance to the formal rules, or of using the prescribed material objects in the prescribed ways, has consequences. The typical result is that the communication is not legally valid, and therefore to be considered null and void within the judicial procedure and its content ignored. So, for example, if the court receive the required information for the filing of a case within the correct terms, but the submission is not done through the prescribed procedure and in the prescribed form, the communication is not recognized as legally valid and does not produce effects. The law defines the material means that can be used for the communication, such as physical deposit of the appeal by the legal representative of the party at the court counter, postal mail, certified e-mail or upload on the court platform. It defines how time is calculated, considering for example the time of submission to be when the e-mail is sent, taken in charge by the judicial administration infrastructure or received by the court. It can also define the end of the day at a specific hour, with the result that all submissions filed after that time are considered filed the following day.

At the same time, all these rules are justice system specific. In other terms, systems technically and organizationally working in one judicial system may not be legally valid in another. In cross border judicial procedures, the legal validity of the communication exchanges must be ensured across national judicial borders. While national judicial domain the legal validity of the acts carried out depends mainly on the national legal framework, in the cross-border context it depends on a combination of the EU legal framework and of the legal framework of the Member State of the court deciding on the case, which is typically different from that from which the communication of at least one of the parties originates and in compliance with which the ICT tools are designed.

The case of the EU eJustice Digital Service Infrastructure allow to investigate the complexity of introducing apparently simple changes of media, such as the adoption of the electronic signature in place of the wet ink one or the electronic communication in place of the mail, in real life multi-legal domain context in which a plurality of ICT systems have been developed according to specific legal frameworks and need to be made legally interoperable.

The study is carried out through a longitudinal case study (Yin 2003) based on multiple sources of evidences and pursued a corroborative strategy with the use of different types of triangulation – data triangulation, investigator triangulation, theory triangulation and methodological triangulation (Patton 1987, Yin 2003). The author has been actively involved in the development, implementation, maintenance and long-term sustainability effort of the eJustice Digital Service Infrastructure and of other projects related to it (API-for-Justice, Pro-CODEX, Me-CODEX) for more than 8 years. This has allowed the participant observation and tracking of events in real time, but also the access to events, people and privileged communications that would otherwise be inaccessible to scientific investigation. It has also allowed the possibility to perceive reality from the viewpoint of someone 'inside' the case study rather than external to it (Yin 2003). The problem of bias which are potentially produced by the use of participant observation technique (Becker 1958, Yin 2003) has been addressed in a triangulation process combining the use of other sources of evidence for the same events or facts (Sieber 1973, Yin 1982, Yin 2003), including the analysis of open and restricted documentation (deliverables, e-mails, meeting agendas and minutes, administrative documents, formal studies etc.), informal interviews and group discussions with the key participants, direct observation of the technological artefacts and of their use.

Pleuntje Verstegen (paper nr. 23)

Losing Patience: A philosophical Analysis of the Role of Patience in a Digitalised Work Environment

Our increasing engagement with Information and Communication Technology (ICT), seems to have a somewhat paradoxical effect: while ICT replaces laborious manual tasks resulting in time gain, it also seems to foster quickened responses and immediate (re)actions (Comer and Sekerka 2014, 6), and an overall experience of loss of time (Levy 2007).

Time saving and performance improving technologies are increasingly applied in organisations. An inherent facet of these technologies is ongoing development, yet organisations seem to pay little attention to the capacity necessary for processes with an unforeseen time-span, such as developments, that is, the capacity of patience (Verstegen 2015; Comer and Sekerka 2014). This study aims at elucidating the role of patience in relation to a digitalised work environment.

With ICTs, a world of possibilities lies at one's fingertips; however, the endless possibilities provided by digital systems seem to hinder 'thoughtful reflection' (Levy 2007, 237). Economically unproductive time is even labelled as 'dead time' (Perry, et al., 2001) and the pervasive economical perspective on time is present in characterisations of today's society as 'hurried' or 'accelerated' (Bertman 1998; Rosa 2003).

Acceleration in itself is nothing new; for centuries people have complained that time is becoming scarce (Levy 2007, 242). The interesting angle here is that ICT and its 'anywhere' and 'anytime' character, enables flexible work practices and therefore time efficient conduct, but research also reveals other effects: our stress levels increase, so-called technostress, and performances degrade (Ayyagari, Grover and Purvis, 2011; Fazili and Khan 2017; Fuglseth 2014). Furthermore, ICTs enable "the breaking up of activities into discrete pieces", which is not in itself undesirable (Couclelis, 2004; Lenz and Nobis 2007, 190), but increase the number of interruptions and disruptions whilst performing a task which leads to frustration and feeling time pressure (Addas and Pinsonneault 2015: 267,268; Mark, Gudith, and Klocke 2008). Other studies have examined the effects of the increased use of technology upon our well-being (Korunka and Hoonakker 2014). The importance of taking time is studied in the context of communication practices that support the organisation's viability (Gómez and Ballard 2013) or that emotional responses intensify when organisational changes are perceived as fast (Smollan, Sayers and Matheny 2010).

In other words, exploring which factors within a digital work environment affect organisational behaviour and organisational outcomes have thus far been researched; however, these studies rarely mention the word patience and this capacity seems poorly addressed by organisation studies (Comer and Sekarka 2014).

The common associations of patience as 'the ability to wait' or as 'just passing time' (yourdictionary, Bommarito 2014) might explain the rustiness of this concept, but previous research has shown that such associations are misconceptions: if one is patient, it means that one holds on to, endures and must even dare to do be involved and withstand the inclination to enforce the timing of the outcome as well as the outcome itself (Verstegen 2015).

Our dependency on technologies keeps on growing and it is therefore fundamental to not only research comparable effects such as which specific factors create stress, but also to question the underlying dynamics to consider our latitude towards digital systems. The capacity of patience is not the single antidote to current developments that are exceeding the parameters of someone's span of control; however, this study can serve as reappraisal of patience's value for unpredictable dynamics within organisations.
The computerisation of business processes called 'workflow management' (WFM) (van der Aalst and van Hee, 2004: 16) will serve as case in point for a digitalised work environment in relation to patience.

Organisations increasingly implement WFM in order to boost efficiency, enable continuous monitoring and manage future risks (Canteli 2017; Cygnis Media 2017). Websites such as Cygnis Media (2017) or the 'Business Analyst' (2015) even declare workflow management as the solution to diminish human errors, shorten the duration of projects, and to reduce costs. Emphasising these positive effects can be misleading since WFM must also be designed, adapted and implemented in the organisation and one has to accustom oneself to changes within the digital work environment. These examples all represent complex situations with an uncertain course and duration of the development in which someone is involved. At this point, the necessity of patience can be discriminated because it is the capacity to deal with processes or developments that have their own time-span, their individual duration of which we do not have full control (Verstegen, 2015).

This study will employ systematic philosophical analysis in order to gain a deeper understanding of the relation of patience to ICT. A synthesis of the analyses on patience by Verstegen (2015), Kupfer (2007) Bollnow (1952), on technology and its design by Feng and Feenberg (2008) and Davis (2013), supported by a critical reflection upon empirical studies by Georgakopoulos, Hornick and Sheth (1995), Van der Aalst and Van Hee (2004) and Reijers, Vanderfeesten and Van der Aalst (2016) will provide insight into underlying mechanisms that are not directly perceptible or revealed by their everyday use.

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Simeon Vidolov (paper nr. 82)

New modes of displaying: uncovering the invisible, embodied and performative aspects of distributed organising

Distributed work arrangements have become a pervasive mode of organising and collaborating (O'Leary and Mortensen 2010). Research in this area, however, has been marked by controversies about the 'richness' of the new technological medium and the nature of the content that has been communicated among the remotely distributed teams and individuals (Malhotra and Majchrzak 2014). Constant comparisons between ICT-mediated (or virtual) and co-located modes of collaboration haven't furthered the research debates. Central to this debate is the way the human body is conceptualized in respect to this new phenomenon (Boellstorff 2011; Dreyfus 2008; Feenberg 2004; Nardi and Whittaker 2002). In particular, its conceptualization oscillates between emphasis on physicality, which is equated with virtual disembodiment (e.g. Kiesler and Cummings 2002; Nardi and Whittaker 2002), and unproblematic transformation of the physical body into text, which can successfully translate and convey the non-verbal cues in digital text (e.g. Walther 2002; Walther et al. 2015). Since the former claim is often associated with a scepticism about the possibility of authentic interactions in virtual context, the latter one has been gaining traction, more recently, as it accounts for the successful cases of distributed collaboration. More specifically, the dominant view on distributed and virtual forms of collaboration is associated with the understanding that the human embodiment and its inherent expressivity is subsumed and translated, through digital text. This means that extant research gives primacy to language and linguistic exchanges.

This paper will question some of the underlying assumptions of the current research in order to offer a more holistic view on distributed collaboration. The goal of this paper will be to re-think the relationship between body, language and technology; and by doing this to offer an alternative perspective that emphasises the invisible, performative and embodied aspects of distributed collaboration. This perspective will be developed in relation to an in-depth, longitudinal case of two distributed projects. The findings will illuminate the role of a number of modes of displaying that not just complement the linguistic exchanges, but call for fundamental re-thinking of how collaborative processes work.

Conceptual insights

Sayings and Showings

A central claim in Wittgenstein's early work the Tractatus is the distinction between saying and showing (Wittgenstein 2001). Wittgenstein famously argues that what can be said at all can be said clearly, and what we cannot talk about we must pass over in silence (ibid.). This suggests a difference between what can be expressed by propositions (i.e. through language), and what cannot be expressed by propositions but only shown. Saying is about 'picturing', which involves a process of referring and object of reference, and this points out to the demonstrative use of language. In contrast, showing can be seen as self-referential or having a 'reflexive' use, which means showing something about its own nature. This relates to one of the claims in the

Tractatus that a symbol cannot say anything about itself but can show its own symbolic properties. In such a way we can view 'showing' as 'self-directed aboutness' and saying as 'other-directed aboutness' (Mandik 2007). The mode of showing refers to ethical and relational issues (Gill 1974). These insights also touch on the phenomenon of 'not saying what we mean' (Cavell 1976; Tannen 1986). Wittgenstein's work relates to it and the notion of showing problematizes in fundamental ways the representational understanding of language and intersubjectivity.

Body and gesturing

A central argument in Merleau-Ponty's work (1962, 1969) is that the human body is not an inert housing of a Cartesian ego, which receives and transmits meaning. Instead, Merleau-Ponty avoids this division by arguing that the body is the "fabric" of the world, and there is no clear distinction between inside and outside, self and world. Thus, Merleau-Ponty (1969: 269) emphasizes that our interactions with others are not a matter of connecting private perceptual/ expressive worlds, but an 'intertwining' and co- constitution of an 'inter-world' that gives primacy to the social and collective over the individual and isolated. For him, similarly as for Heidegger, we are thrown into this social and material (inter-)world, which is infused with significance that we carry by inhabiting the world with our bodies (Merleau- Ponty 1962:179). For Merleau-Ponty expression is not an intentional activity of a disembodied mind, but is rather related to the body that becomes the medium of expressivity or flesh of the world: "Our body is comparable to a work of art [and as such] is a nexus of living meanings" (Merleau-Ponty 1962, pp. 150–51). It is only through our bodies – functioning as what he calls "essentially expressive spaces" – that we communicate with the world and let it express itself to and through us (Merleau- Ponty 1962, pp. 144–46). For Merleau-Ponty, linguistic communication is 'intercorporeal' and consists of intertwining of sensible and sentient bodies (speaker and listener, and writer and reader). Merleau-Ponty differentiates between expressive (or gestural) speech, which has its origin in gestural language, and the linguistic (or discursive) speech: "spoken word is a gesture, and its meaning, a world", and "the use of a word is possible because it fits within the lived-through uses of my body, one of the uses of its motor abilities" (Merleau-Ponty 1962, p.180-184). Some similar insights from the less known work of Heidegger (Heidegger and Boss 2001) will be drawn on to complement some of these insights. In particular, for Heidegger 'sayings' are about showing or illuminating, and communication's function is to 'make public and manifest'.

Affect and performativity

The above discussion has relevance to the theorisation of affect in non-cognitive and non-intentionalist terms (Burkitt 2014; Leys 2014). The classical view can be related to Ekman's 'basic emotions' claim, according to which facial expressions as adaptive mechanisms have evolved to convey accurate information to others about the organism's inner emotional state and therefore as useful for achieving social cooperation (Leys 2017). This idea of emotional signalling defends against deception and dishonesty, which will be given off by the involuntary facial movements that emit the truth about subject's emotional state and commitment. In such a way, emotional signals are innate mechanism or indexical signals that serve as safeguards, guaranteeing the capacity for cooperation and sincerity (ibid.).

Leys following the work of Fridlund opposes the idea that emotional displays as readouts of internal states, and instead argues that they are intentional movements serving social motives, and specifically the ones that relate to inter-subjective processes. These insights also contrast with claims of anti- intentionalism that can be also related to Deluezian scholars, such as Massumi (2002), who emphasise the non-cognitive view of affect, as non-linguistic and bodily intensity, which is independent of intention. According to such a view, affect is innate, automatically triggered brain-body behaviours, and as such are expressions operating outside the domain of consciousness and intentional action (Leys 2011, p. 465). Linking these insights to the distributed/ virtual context, we can speak about new forms of mediated visibility (Thompson 2005), and the affordances of new technologies to actively steer collaborative processes.

Case and Findings

The paper presents a longitudinal case of an offshoring software development relationship between an Irish and an Indian company. The relationship was comprised of two projects where the first one enjoyed a great success and a flourishing relationship, while the second one was marked by various tensions and misunderstandings and culminated into a commercial dispute, which led to an ultimate relationship breakdown. The case offers unique insights into the interactions between the two companies that were exclusively technology mediated. In particular, having access to the email archive that constituted most of the interactions between the two companies, including some of the internal company exchanges, and combined with formal and informal longitudinal engagements, opened a vista into the granularity of micro exchanges, which constituted the organising endeavours and outcomes.

Drawing on the conceptual insights, the paper will uncover a number of modes of displaying that can account for the way the two projects were enacted differently. These findings show that a focus on language and linguistic exchanges is premised on reductionist understanding of the relationship between body, language and technology. In particular, these modes of displaying illuminate important invisible, performative and embodied aspects of the processes of distributed forms of organising and collaborating.

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Varda Wasserman and Izhak Berkovich (paper nr. 1)

Colorful but Respectful: Academic Libraries in the Digital Age

The rapid development of information technologies and communication has increased immeasurably the access to information and redefined the roles of academic libraries. With the advent of Google Scholar and other online search engines, some scholars (for example Stevens, 2006) have predicted a future encompassing "bookless libraries", wherein academic libraries will have electronic material only. While this extreme scenario has not yet come to fruition in most universities, many libraries are becoming empty of people, and academic libraries are no longer taken for granted. However, although the digital library has become an essential element in students' study habits, it does not define the whole of their library experience: They still need a physical space for their study needs, and they combine digital with analog in their information searches performed within the library walls (Gourlay et al., 2015).

The acknowledgement that information technology has become a central part of the learning and research process has led to some universities allocating large budgets to libraries towards what has been defined as information commons, i.e., work spaces that provide comprehensive access to information technology and are maintained by a skilled tech team (see for example Cowgill et al., 2001; Cox et al., 2012). In addition, the ease with which students and researchers can attain an adequate level of information on nearly every subject, mainly via Google and other search engines (Wainwright, 2005), underscores the pressure felt by academic libraries to expand their services beyond the basic function of providing information, either print or digital. As a result, many academic libraries have allocated more and more areas for the benefit of joint learning, so that the quiet spaces of libraries have become interactive and communal (see for example Jamieson, 2005; Mundt & Medaille, 2001). In our changing world wherein wireless communication and the ability to navigate a sea of digital resources is available everywhere, anywhere outside the classroom can serve as an informal learning space (Brown, 2005). University libraries have exploited this situation to provide a pleasant, comfortable and aesthetic physical environment for informal group study on campus.

The transformations that have occurred in recent decades in the functions of academic libraries have therefore affected their appearance and design. The traditional physical space based mainly on shelves filled with printed material has become one wherein a decent portion of the space is devoted to individual work at computers and to group study, as well as activity that is not even related to the library or studying (resting, sleeping, eating, meeting up with friends, and more – See Hancock & Spicer, 2011). In turn, the traditional role of librarians as the ones who are in charge of silencing and disciplining students according to rigid rules has been replaced by a service mindset wherein students have an inherent advantage in setting the agenda. Moreover, while prior to the advent of the internet, librarians had the advantage of access to study materials needed for higher education, nowadays these are available to students or anyone who desires them, and thus the ability to use knowledge as a power resource that confers librarians superiority over students is limited (Foucault, 1980). As a result,

the status of librarians as nearly-sole experts in navigating information has disappeared and been redefined.

Therefore, this study seeks to examine the various ways and means for librarians to cope with these changes, changes which dictate new power relations between them and library clients. Our article focuses on the redesign processes of several academic libraries in Israel to analyze the means by which space serve for librarians in the new digital age to reinterpret their roles in the library and achieve renewed legitimacy, power, and status in academia. We use Bourdieu's (1984) theory of distinction, to present three strategies of self-distinction – aesthetic, cultural, and professional – that reflect new forms of symbolic capital aimed at conferring upon librarians advantages in the new reality of digital libraries.

The first – aesthetic distinction – refers to the librarians' aspiration to make the library more appealing in light of their threatened status through changes in design of the library space that are manifested in contemporariness on the one hand, and restraint on the other (e.g., warm and cheerful colors alongside expensive and good-quality materials). This distinction provides the librarians with a new source of power rooted in aesthetic preferences and tastes that are identified with the upper classes, i.e., updated tastes and designs that resemble Google and other prestigious successful organizations.
The second – cultural distinction – refers to the transforming the library into a cultural centre, a space for art exhibitions, musical performances, and cultural events rather than merely a book repository. By positioning themselves as responsible for the selection of the "appropriate" cultural products, they are able to display the superiority of their own elite tastes.

The third – professional distinction – pertain to the changes that have challenged the librarians' professional status as possessing theoretical knowledge that confers upon them unique skills for locating academic materials, changes which have resulted in a new type of professional capital. Computerization and branding of the profession as "information science" have enabled the detaching of the librarians' profession from its feminized, degrading image and its association instead with a prestigious high tech one.

Taken together, these three forms of distinction constitute what Gray and Kish-Gephart (2013) named *class work*, day-to-day interactions aimed at differentiating one from those who belong to a lower status. In an attempt to examine the habituated routines of librarians as class work, the current article emphasizes two unique aspects of the processes of distinction: Firstly, it proposes seeing in university librarians' class work a praxis that is performed not only vis-à-vis other workers in the organization, but also vis-à-vis service recipients, i.e., students and researchers who use the library. Secondly, it expands the ways in which class work is performed beyond individual tastes and behaviors, and shows that it is also performed through the design of the organizational space, in this case the library.

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Minou Weijs-Perrée, Lorell Bück, Rianne Appel-Meulenbroek and Theo Arentze
(paper nr. 8)

Location type choice for face-to-face interactions and knowledge sharing in university buildings

It is recognized that university buildings should stimulate face-to-face interactions between employees and students, also from different departments (e.g. Gersberg & Nenonen, 2007). Especially these face-to-face interactions are important for sharing interests and knowledge (Suckley & Dobson, 2014; Montari et al., 2016). Previous studies showed that the lay-out of buildings could influence users' face-to-face interaction and knowledge sharing behavior (e.g. Wineman et al., 2009; Appel-Meulenbroek, 2010; Kastelein, 2014), which is very important in academic work environments. However, it is still unknown whether and with whom a user interacts in university buildings and where this behavior takes place. In addition, research on characteristics of face-to-face interactions between students and employees of different departments is still limited. Therefore, this paper addresses this research gap by looking at characteristics of face-to-face interactions and location choice at the scale of a university building and controlling for several personal- and work related characteristics.

Data was collected among users (i.e. students and employees) of the Flux building at the campus of Eindhoven University of Technology in the Netherlands. This building accommodates workspaces, lecture spaces and facilities for the departments Electrical Engineering and Applied Physics. The building is also available for students of other departments. The university building is 26,000 square meters and has 11 floors. The building is used by approximately 800 employees and 1,350 students.

The data collection instrument consisted out of two parts. First, people were asked to answer a short questionnaire about their personal- and work related characteristics (e.g. age, gender, user group, type department and position in organization). In addition, they were asked if they were willing to participate in the second part of this research, whereby face-to-face interactions, characteristics of these interactions (i.e. work/social, duration, initiative taker and interaction activity) and the location choice for these interactions were measured. An Experience Sampling Method (ESM) was used, which is a helpful and valid method to obtain a representative sample of interpersonal interactions (e.g. Zirkel et al., 2015). Compared to traditional surveys, this method minimizes memory biases, because participants need to report their events when they occur. However, this data collection method can be time-consuming and requires a lot of commitment from participants.

In this study, respondents were prompted at three random times during 10 workdays, between 12th and 23rd of June 2017 to participate in a short web-based survey. They were prompted by a SMS text message and/or an email with a link to the online questionnaire where they could report their interactions. They were asked to report various characteristics of their face-to-face interactions (taking place in the last 60 minutes prior to the prompt) including the location of their interaction and the people they met during the interaction.

A total of 1,300 users were approached by an email if they were willing to participate. Overall, a total of 259 respondents completed the first part of this research. Of these respondents, only 92 respondents took part in the second part and reported in total 643 face-to-face interactions. The sample consists of 71% men and the average age of the sample is 29 years. Most respondents in the sample are students (57%) and from the Electrical Engineering department (60%). Other respondents were from the department of Applied Physics (35%) or of other departments (5%). Most employees in the sample are working as a PhD-student (28%), supportive/management staff (20%) or as an assistant professor (15%). Most interactions were a discussion (28%), a chat (20%), a formal meeting (19%), a lecture/training (12%) or receiving/giving feedback (11%). More than half of the face-to-face interactions were reported as work-related interactions (61%). The duration of the interactions was on average 38 minutes, with a minimum of 2 minutes and a maximum of 360 minutes. In 71% of the interactions, knowledge was shared. Most contacts were with people from the same department (86%) and with people were the respondents feel neutral to very close with (81%). Furthermore, most interactions took place at user's workplace (43%), meeting place (13%), informal meeting/project spaces (13%), canteen/coffee corners (8%) and in lecture rooms (7%).

To analyze the relationships between personal- and work related characteristics, face-to-face interaction characteristics and the location of the interactions, several Chi-square (χ^2) analyses and analyses of variance (ANOVA) were performed. All effects on user's location choice were analyzed simultaneously in a multivariate framework using a Mixed Multinomial Logit Model (MMNL).

The results of this study give more insight in the relationships between personal- and work related characteristics, interaction characteristics and the location choice of face-to-face interactions. For example, people's workplace is mostly used to discuss, chat and to give/receive feedback. Informal meeting/project spaces are mostly used to catch up or chat and for presentations/lectures/events. In addition, age, gender and the role in the organization were found to have important effects on characteristics of face-to-face interactions. With these results, real estate managers of university campuses can respond optimally to the behavior of different users in terms of face-to-face interactions and knowledge sharing. They can optimize their buildings to create more attractive and interactive work environments that stimulate face-to-face interactions within and between different departments of a university.

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Markus Philipp Zimmer (paper nr.10)

A conceptual framework on users' digitalisation practices transforming their digital infrastructure for work

Many innovations in digital technologies lead to a digital transformation of and at work. Through vast improvements in mobile internet, computing power and a variety of software applications, nomadic and flexible workspace arrangements , virtual meeting rooms using avatars (Colbert, Yee, & George, 2016) and/or autonomous production emerge from utopian pictures of work gradually becoming reality and by this, transform organisations and work. This transformation, however, is not due to any individual innovation in digital technologies but an implication of their collective interplay. To study phenomena arousing from this interplay from an information systems perspective, Tilson, Lyytinen and Sørensen (2010) propose viewing the collective of digital technologies as one IT artefact. They define this artefact as digital infrastructures. Digital infrastructures comprise organisations' digital technologies, organisational structures, facilities and services and constitute what renders organisations functional. Following this definition, digital infrastructures are the foundation of both organisations and their members' work practices.

Viewed in the context of this workshop's theme of New Ways of Working as well as New Modes of Organising, organisations' digital infrastructures constitute – as the term infrastructure implies – the material foundation of work. In other words, an organisation's members' work practices are founded on its digital infrastructure and by this, it becomes part of the material dimension of their work practices. Additionally, it can be derived that digital infrastructures' matter matters also to the social, spatial and temporal dimension of work practices. For example, collaboration between distributed teams working in different locations and time zones is facilitated by their digital infrastructure enabling them to transfer their work into the virtual. By this, their digital infrastructure allows them to link antecedent and/or subsequent work practices and social interactions across time and space. Thus, the digital infrastructure shared by an organisation's members links these members' work practices on their social, temporal and spatial dimension through its material manifestation.

The digitalisation – the socio-technical process of adapting new digital technologies (Legner et al., 2017) – is an adaption process of digital technologies happening on an individual, organisational, societal and global level. Being exposed to and inspired by wider digitalisation trends, an organisation's members engage in digitalisation practices aiming at, for example, integrating and adopting new digital technologies to their digital infrastructure for work or appropriating existing ones. Thereby, they transform, not necessarily in accordance with the approved plan of the organisation itself, the digital infrastructure that is both part of the material foundation of their work practices and their organisation's digital reflection. With extant research on the digitalisation focusing on the formulation of digital business strategies (e.g., Bharadwaj, El Sawy, Pavlou, & Venkatraman, 2013) and/or digital transformation strategies (e.g., Majchrzak, Markus, & Wareham, 2016; Matt, Hess, & Benlian, 2015) as well as business model transformations (e.g., Loebbecke & Picot, 2015; Turber, vom Brocke, Gassmann, & Fleisch, 2014), this study poses a slightly different question of *how an organisation's members' (i.e., users) digitalisation practices drive the digital transformation of their work through digital infrastructure transformations?*

To answer this question, it proposes a conceptual framework (see Figure 1) to study the digital transformation of organisations and work from the users' perspective. The framework emphasises users' digitalisation practices and depicts them as driving the digital transformation of their organisation's digital infrastructure. Moreover, it highlights that an organisation's digital infrastructure holds material, spatial, temporal and social attributes for work practices founded on this digital infrastructure. Consequently, transforming the digital infrastructure of their work, users also transform their work practices. Being conceptual, this study will continue to validate and improve the proposed conceptual framework through empirical data. For data collection participatory observations and qualitative interviews will be conducted at a large German car manufacturer's internal consulting unit which seeks to improve their performance by integrating and adapting new digital technologies for their work.

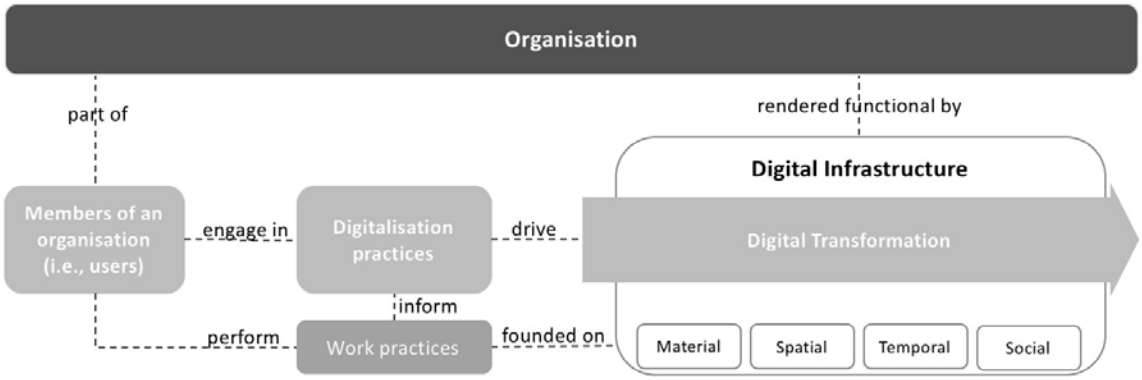

Figure 1: Conceptual framework on how users drive the digital transformation of their digital infrastructure for work

To conclude, with new digital technologies entering the work place, New Ways of Working and New Modes of Organising emerge as the transformation of digital infrastructures transforms the material, social, temporal and spatial dimension of work practices. These new digital technologies, however, are not always introduced or approved by strategy or transformation plans but integrated into an organisation's digital infrastructure by users. Therefore, this study argues for two things: *firstly*, that users' digitalisation practices drive their organisation's digital transformation by transforming its digital infrastructure and *secondly*, that by this, they also transform their work practices as a digital infrastructure's materialisation matters for the material, spatial, temporal and social dimension of their work practices.

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Journal: Information and Organization

Call for Papers

Special Issue:

"New Ways of Working: Rematerializing Organization in the Digital Age"

Guest Editors

Jeremy Aroles, Durham University Business School, UK (starting August 2018)
Dick Boland, Case Western Reserve University, USA
Karen Dale, Lancaster University Management School, UK
Sytze F. Kingma, Organization Sciences, Vrije Universiteit Amsterdam, The Netherlands
Nathalie Mitev, King's College London, UK
Ulrike Schultze, Southern Methodist University, USA

Deadline for paper submissions: February 1st 2019

Objective

With the rise of global and digitalized networks of connectivity that rely on an ever-increasing range of Information and Communication Technologies (ICTs), the time-space configurations underlying organizations and organizing have changed dramatically. This has led to the creation of new organizational designs that fall under the umbrella concept of 'New Ways of Working' (NWW). They include practices such as hotelling, 'Activity Based Working' and 'Distributed Work' (Dery et al., 2017; Harrison et al., 2004; Kingma, 2018). These new ways of organizing involve the reconfiguration of spatiotemporal, technological and sociocultural aspects of organizing. This implies that the material changes implicated in digitization are (re)shaping the social spaces of work relations (Thrift, 2005).

To date scholarly interest has, for the most part, treated the material aspects of organizing, that is, its spatial (architecture, workspaces) and technological (ICTs, machines, infrastructure) dimensions, as discrete and separate objects of inquiry. In addition, such a stance often tends to treat the material dimension of organizations as an object of inquiry alien to the study of the social dimensions of organizations (e.g., power relations, regimes of legitimation and meaning-making processes). **This special issue thus invites studies that display a combined interest in the material (i.e., technology and space) and social (e.g., discourses, power relations) dimensions of organizing in enacting organizational becoming (e.g., organizational change, evolution, generativity).**

Submissions should contribute to and advance our understanding of the interactions and mutual constitution of organizational space and technology, as well as explore the role new material relations play in organizations' sociocultural dynamics and evolution. Studies of the interactions between *material arrangements* and *social relations* are of particular interest, especially in settings where the ubiquity of digital network technologies affords new ways of working by fundamentally changing the spatiotemporal configurations and work practices of modern bureaucracies, businesses and enterprises.

Scope and themes

NWW can be regarded as part and parcel of the wider trend of workspace differentiation and flexibilisation (Felstead et al., 2005). This transformation encompasses the flexible use of home workspaces in terms of 'teleworking' (Cooper and Kurland, 2002; Peters and Heusinkveld, 2010; Sewell and Taskin, 2015), the flexibilisation of office spaces under the form of 'hot desking', 'co-working' or 'nomadic working' (Bosch-Sijtsema et al., 2010; Chen and Nath, 2005; Hirst, 2011), as well as 'mobile working' (i.e. 'third space') between all of these workspaces (Brown and O'Hara, 2003; Hislop and Axtell, 2009; Kingma, 2016). More generally, this issue is inspired by the renewed interest in the material dimension of organizations (Aroles and McLean, 2016; de Vaujany and Mitev, 2013; de Vaujany and Vaast, 2014; Dale and Burrell, 2008; Kornberger and Clegg, 2004; Marrewijk and Yanow, 2010; Orlikowski and Scott, 2008; Wasserman and Frenkel, 2011).

The study of NWW calls for moving beyond seeing space and technology as separate aspects of materiality. Instead, with this Special Issue, we hope to foster research that embraces the new materialism in the social sciences (e.g., Barad, 2007; Braidotti, 2002; Bennett, 2009; Coole and Frost, 2010; DeLanda, 2016; Pickering 1995), by exploring not only the complex, polymorphic and ever-changing relations between spatiotemporality and technology in organizing and organizational becoming, but also matter as an active and dynamic agent that is emergent, generative and resistive. In other words, spatiotemporal settings and technologies should be conceived as playing a constitutive role in working and organizing (Hancock and Spicer, 2011).
This special issue provides a space for research from a variety of disciplines to draw upon and extend contemporary theorizing around how the material and the social dimensions of everyday work life interrelate (e.g. Barad, 2003; Dale and Latham, 2015; Hernes, 2014; Latour, 2005; Lefebvre, 1991 [1974]; Leonardi, 2013; Merleau-Ponty, 1968 [1964]; Orlikowski and Scott, 2008; Schatzki, 2005; 2010; Suchman, 2007). We thus welcome a wide range of conceptual stances, including (but not limited to) actor-network theory, structurationism, performativity and complexity, practice-based approaches, sociomateriality, feminist theory, critical institutional approaches, etc.

In sum, this special issue welcomes contributions that critically explore the backgrounds, meanings, legitimations, and resources that underlie the spatiotemporal and technological arrangements that constitute the new ways of working. Additionally, the (unintended) organizational consequences and paradoxes associated with these new practices are of interest. It would also be of great significance to learn more about the different ideologies, expectations and meanings that various organizational actors associate with NWW, and how these affect the appropriation, modification or even resistance to NWW. Finally, we are

interested in studies that focus on the relationship between NWW and *practices of co-working* that involve 'collaboration', 'networking', 'creativity', 'learning' and 'knowledge management' (Faraj et al., 2013; Gandini, 2015; Merkel, 2015).

Some possible questions might be:

- How is digital work in organizations affected by innovative spatiotemporal work arrangements?
- How are organizational power relations, regimes of legitimation and individual and group identities affected by new spatio-technological arrangements (e.g., hot-desking, telework, mobile work)?
- What are the explicit and implicit organizational constraints, possibilities and (un)intended consequences generated by material reconfigurations?
- What new kinds of organizational forms (e.g., virtual organizations, third workspaces, network enterprises) emerge from particular configurations of virtual and physical materialities?
- How and why have notions of time, space, materiality and work changed in contemporary society?
- To what extent and under what conditions are the ideologies of NWW enacted in actual work practice?
  How are established conceptions of organizational meaning and matter changed when NWW are studied in terms of spatiotemporal and material configurations?
- What methodological frameworks facilitate the exploration of the performative nature of materiality (especially technology and time-space configurations) in the context of the study of new ways of working?
- What new conceptual apparatuses can be developed to describe the spatiotemporal-material entanglements that underpin distributed and polymorphic forms of work?

Timeline

Paper Submission	1st February 2019
Outcome of first round of review	1st May 2019
Submission of revised papers	1st August 2019
Outcome of second round of review	1st November 2019
Receipt of final drafts by editors	1st February 2020
Issue publication	September 2020

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