

Booklet of ABSTRACTS
All Abstracts Listed in Numerical Order



16TH ORGANIZATION STUDIES WORKSHOP
DIALOGIC ORGANIZING: AFFIRMING PUBLIC ENGAGEMENT FOR HOPE AND
SOLIDARITY
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Submission to the 16th Organization Studies Summer Workshop 2022:

DIALOGUE THROUGH COMPASSION: A RICOEURIAN PERSPECTIVE

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Introduction

The research on compassion in organizations is growing fast, and it is recognized as vital for organizations to function (Worline & Dutton 2017). Dutton, Lilius, and Kanov observed that “as human institutions, organizations are sites that inevitably harbor the emotional pain and suffering of their individual members” (2007:119). Compassion can be transformative for an organization as it creates relational resources such as trust and shared values (Lilius et al, 2008). Social networks that are built on compassion have been associated with improved immunity, lower blood pressure, lower mortality (Boyatzis, Smith, & Blaize, 2006), and greater creativity (Zabelina & Robinson, 2010). Also, in organizations that stimulate compassionate acts, there is less felt injustice (Davidson and Friedman, 1998), and collective sensemaking is easier (Heaphy, 2017). Madden, Duchon, Madden and Plowman (2012) define compassion as “an empathetic action undertaken to alleviate another’s pain” (2012:689). Miller, Grimes, McMullen, and Vogus (2012) approach compassion as a motivator that drives and supports efforts to relieve others’ suffering.

In this paper, we develop a model for dialogue through compassion, by drawing inspiration from Paul Ricoeur (1994), along with data from an empirical study among middle managers in a

health-promoting organization, as well as a course on “compassion at work” for a multidisciplinary group of university students. By using the Ricoeurian lens, we are able to focus on how the subjective self is in on-going tension with others and institutions, and how compassion can be a means to concretize personal and subjective expressions in institutional settings. This will help us understand how dialogue can be built through a hermeneutics of the self. The paper is built on the premise that compassion is best understood and theorized with a concern about what managers actually do and experience in their everyday work, and as a fluid and on-going.

Compassion and a hermeneutics of the self

In his book “Oneself as another” (1994) Ricoeur reflects on the concept of personal identity and develops a hermeneutics of the self. He introduces a key distinction between two kinds of identity in relation to selfhood. Idem identity is the identity of something that is always the same which never changes, ipse identity is oneself as a reflexive structure, as a self that exists by relating to, through change. In order to apply hermeneutics of the self to compassion we draw on Ricoeur’s definition the ethical aim of life: *to live the good life, with and for others, in just institutions* (Ricoeur, 1994). We suggest that these are embodied in the practice of compassion and interrelated in creating compassion in organizations.

Data and preliminary results

We have collected interview data among middle managers in a health-promoting organization who actively offers compassion training for their employees. We have also arranged a course on “compassion at work” for university students from different fields, and been able to collect both written and filmed course diaries.

Figure 1 depicts a preliminary model of the processes of dialogue through compassion.

Insert Figure 1 about here

Compassion for self

The starting point is the aim to live the good life. And as a subject for one's own actions, people are responsible for what they do with and for others. As the ethical intention is future aims and intentions set by oneself, it includes self-concepts like sympathy, compassion and care. Compassion for self is the core, but it exists in constant iteration between the *obligations and norms* of the organization and the effort to achieve *reciprocity* with other persons.

Compassion for other

Face-to-face encounters with others bring about mutual vulnerability and consequently give rise to a sense of duty. In Ricoeur's words, this phenomenon can be described as solicitude. Self-esteem rises from the reciprocity of benevolent feelings that one can direct towards oneself through compassion for others. Ricoeur cites sympathy as an example, as it is the practice of sharing the suffering of others. Compassion for others and compassion for oneself are two sides of the same coin, so to speak. In other words, one is always already an other to oneself.

Compassion for institution

The third level of the ethical aim is the institution. In Ricoeur's terms, as a relatively stable and objectified framework of norms and values, an institution can signify an organization, a society, a country, or even the world - as conceived by the individual. It is the world outside interaction between two people or face-to-face communication with a group. The institution roots the moral realm and the duties to which individuals are obliged to adhere.

Questioning

By questioning an action that is not felt as good, it is possible to show compassion for the other, and that makes individuals respect themselves more. Ricoeur calls this the constant doubt that creates and

re-creates our identity. If there is an increase of actions within an organization that individuals feel are not right, it can worst case cause detachment and moral muteness (Watson, 2003). But in the best case, questioning enhances dialogue.

These three levels drive the individual ethical aim in the practice of compassion. Organizations are led by norms and rules that are often motivated by compliance to organizational practice, but by bringing in the element of otherness, the glimpses of doubt and questioning triggered by care for the other, we can find dialogue, and a balance between the duties expected of us and our need for compassion.

Discussion

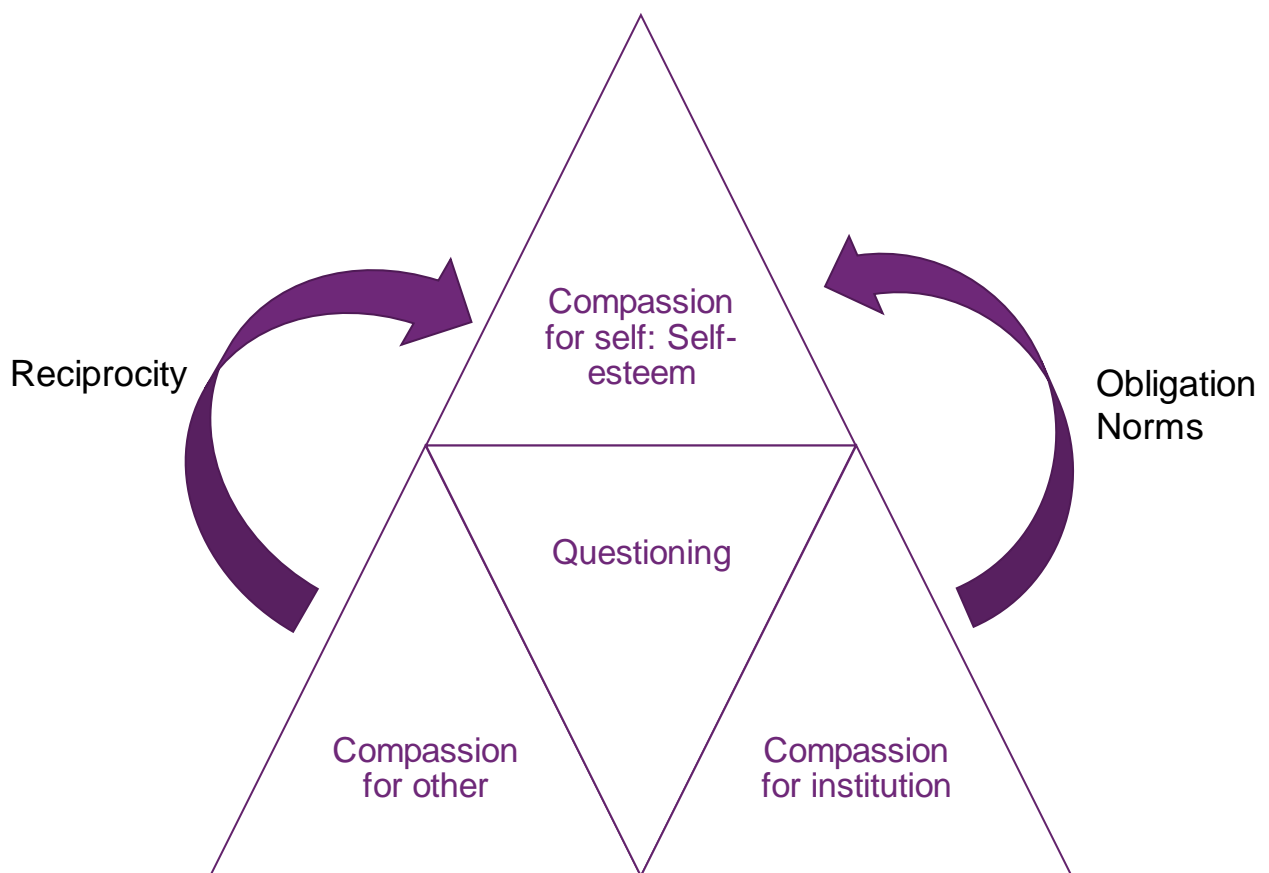
By putting compassion at the core, we emphasize the ongoing dialogue through questioning; it is not a linear development that has an endpoint, it cannot be achieved, but it is experienced. We have integrated Ricoeur's insights with compassion, and offered a view where individuals do not reach the philosophical abilities implied by categorical views, but possess the reflexive capacity which from behavioral views do not account for. The hermeneutic view on compassion reveals how it can be processual, situated in time and space, and emancipatory. By integrating Ricoeur's insights with compassion, we seek to develop a theory for how compassion can be realized within every person through practice and dialogue, something that not only infuses scholarship with new ways of theorizing business ethics but also offers a more optimistic take on the human condition.

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Figure 1. Process for dialogue through compassion



16th Organization Studies Summer Workshop 2022 – Call for Papers Dialogic organizing:

Affirming public engagement for hope and solidarity

Title: Queering identity work: Bisexual employees' organizing struggles for recognition, acceptance and affirmation.

Abstract

How do bisexual employees struggle to secure recognition, acceptance and affirmation for their identities at work? Despite increasing attention being given to the inclusion of minorities in organizations, bisexuality and other non-normative sexual identities and practices remain marginalized and indeed under-researched in organizational settings. In this paper, we develop a synthesis of ideas at the interface between queer theory and identity work in organization studies, proposing that (hetero/homo) normative pressures and binary attitudes towards sexuality in organizations reflect power relations that invite a 'queering' destabilization of more traditional, essentialist accounts of identity work. Presenting data from in-depth interviews with 63 employees identifying as bisexual and working in a range of organizations, roles and sectors in the UK, we make a novel contribution by theorizing bisexual identity work as an organizing struggle to secure recognition and acceptance, where identities are particularly vulnerable to misidentification, denial and erasure. Our findings have implications for understanding the organizing and identity work challenges facing other minority identities in organizations which,

like bisexuality, are marginalized and non- or anti-normative, such as disabilities, mental health conditions, and diverse sexual identities and practices.

OSW-003: Reorganizing care and chores in cooperative housing
Rule reflexivity and the transformation of domestic spheres as a form of dialogic organizing
Lisa Buchter

Domestic work and the division of care work remains one of the major bastions of gender and global inequalities in today's society: whether we consider the mental load of organizing a household, the invisible work and the global distribution of doing chores, childcare, or of endorsing caregiver roles for ill, disabled, or ageing relatives (Garrau, 2020; Hochschild, 2003b, 2015; Tronto, 2015). Despite an increasing attention to formal equality and the infusion of feminist ideals within many domestic spaces, inequalities are still omnipresent, feeding on implicit rules, which regulate mechanisms of mental load, invisible work, and the extra burden of emotion work in heterosexual couples (Haicault, 1984; Halinski et al., 2020; Perray-Redslob & Younes, 2021) or the outsourcing of care for vulnerable people (Ehrenreich & Hochschild, 2004; Hochschild, 2003a).

In this article, we discuss how the organizing of cooperative houses—a form of housing that is ruled by cooperative principles—can help question, at the collective level, deeply-ingrained mechanisms of housework and care inequalities. Using the theoretical lens of legal consciousness and the recent developments of rule consciousness and critical legal consciousness (Chua & Engel, 2019; Cummings, 2009; Hoffmann, 2003; Li, 2009; Silbey, 2005), I show how the everyday practice of collectively and dialogically examining, questioning and reinventing rules in collective housing help set into questions current hegemonic rules about the distribution of domestic work and care. By favoring dialogue and space to re-organize domestic and care labor, cooperative members reinvent new forms of housing solidarity that can undermine structural discrimination in the private sphere.

This article is based on two qualitative fieldworks. The first one is focused on housing cooperatives in North America, and involves ethnography in housing cooperatives in multiple cities, over 50 interviews, and archival work on the rules of different communities. The second fieldwork is based on a participatory action research project in France on how to promote autonomy through solidarity and collective housing for ageing populations. This project involved half a dozen researchers, over 40 activists and community members, and explored the questions of reinventing care in 6 different communities or community projects.

Drawing on both experiences, I emphasize how collectively reflecting on domestic implicit rules, questioning them, and reinventing them helped making visible forms of invisible domestic and care work through different mechanisms. First, the fact of institutionalizing rotation for domestic labor favored a progressive re-evaluation of some previously invisible forms of labor, or some previously under-evaluated forms of mental and emotional charge. Second, the fact of renegotiating in ritualized and recurring ways the division of domestic labor favored making visible forms of invisible work and therefore promoted more egalitarian division of labor. Third, collective houses became a fertile ground for insourcing and re-evaluating care work inside the household. As a result, some aspects of caregiving stopped being outsourced to third parties but became reintegrated and re-articulated in collectives through reinvented and shared roles. This gave rise to practice of re-insourcing care—reintegrating in household care practices that has been increasingly outsourced in the past decades in Western countries (Halinski et al., 2020; Hochschild, 2012)—mutualizing care (e.g., one parent handling the snack time of multiple children), re-assessing care (e.g., young parents being relieved of some chores when they just gave birth to a new child), and caring for the caregiver(s).

Through describing how housing cooperatives organize bottom-up challenges to current division of domestic and care labor, this article answers to this Organization Studies call “to consider carefully and imaginatively how to create alternative conditions, which meet the social, cultural and political complexity of a superdiverse world” (OS workshop call for paper, p. 3). We believe that this reflexive and collective questioning of the unspoken rules of domestic and care labor are forms of “dialogic organizing,” understood as a way to “interconnect diverse life-worlds, to affirm the generation of

inclusive and playful spaces (Hjorth, 2005) that come with “affective solidarity” (Hemmings, 2012)” (OS workshop call for paper, p. 3).

They constitute a “space of hope”

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OSW-006: Communities of Hope in Extreme Contexts:

Care, Contention, and the Day-to-Day Opening of New Possibilities in Apocalyptic Lebanon

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Until recently, hope has often been theorized as something existent that animates people's behavior. As such it is supposed to give energy to volunteers helping individuals in extreme hardship (Sawyer et Clair 2021), or animate political activism (Courville et Piper 2004; Harvey et Bernstein 2009).

However, extreme contexts challenge this definition as people continue to live, love, and give birth – which appears in contradiction with a situation where there is hope (Anderson et Fenton 2008) - even in destroyed areas such as Palestine, or ruined economies such as the Lebanese one. These contexts provide no objective reason for hope in the structure. Similarly, scientists working on global warming and seeing the end human civilizations coming should theoretically see no hope, yet they pursue their work and life as if a future will still be possible (Head 2016). It is then important to understand where does hope comes from in these situations and what it means.

The paper will rely on exchanges and interviews with Lebanese residents, as well as observations of day-to-day interactions and life in Lebanon between October 2019 and the summer 2021.

To make sure, starting October 2019, Lebanon has witnessed a deep economic crisis (following years of political corruption) leading to large movements of contestation in all the country. A few months later, banks blocked all the deposits and refused all withdrawals. The Lebanese pound, previously pegged against the US Dollar started losing its value. This was followed by successive lockdowns starting January 2020 (despite low levels of COVID) that worsened the economic situation and the precarity of large proportions of the population (more than 80% of the population are now believed to live under the poverty line). In August 2020, the Beirut's (the capital) port exploded leading to more than 200 deaths, 7000 injuries, and hundreds of thousands of homeless people as property damages were estimated at around 15 billion USD. This induced more precarity, but also political tensions, and deepened the economic crisis. To give an idea, while the salary of a middle-class family used to be equivalent to USD 2000, in summer 2021, this same amount was worth less than USD 150 in a country where most necessity goods are imported. Moreover, due to political conflicts and economic realities, there are now shortages in many necessity products, including newborn milk, medications, but also fuel, gas, and electricity. Also, bank deposits are still not released, making the middle-class fall below the line of poverty in the space of two years. Yet, the Lebanese "middle-class" (in reference to its previous wealth) undergoing these hardships are still getting married, celebrating, and giving birth. The paper explores the origins and meaning of hope in this situation: where does it come from, at a time where there is no objective reason to believe that anything will go better in the future and what does it mean?

In this attempt, I collected qualitative data on the day-to-day life of what used to be the Lebanese middle-class that are still living in Lebanon (it should be noted that a lot of families migrated during

these two years). While I had many informal exchanges with different families (over the phone, Facebook, Whatsup, or Zoom) between 2019 and 2021 to take news from people I personally knew (I am myself Lebanese and lived in Lebanon until I graduated from college), I made a more systematic documentation of ways of living starting the summer 2020, as I felt that the situation got really bad after the explosion of the port where I noticed that people really lost (structural) hope. At that moment precisely, the Lebanese playwright living abroad Wajdi Mouawad compares the situation in Lebanon to a Greek tragedy; and surprisingly, the Lebanese novelist living in Lebanon Elias Khoury replies to him that he sees no hope because he is abroad, signifying that “locals” didn’t share the feeling of a lack of hope, even if they were very angry against the political class and couldn’t see any chance to make a change. This made me believe that hope was not to be looked at from a structural point of view, but rather from a relational point of view. I therefore started analyzing the content of “ordinary” exchanges on Facebook or Whatsup groups I belonged to, to understand how they were living. To make sure, these are not activist groups. They include one which is geographical (a village’s group), a group of my former classmates in one of the French high schools in Beirut, or a group of my “vacation friends”, these are people who used to go to a particular middle-class leisure center during summer vacations when they were young. Some of these groups gathered people from very heterogeneous backgrounds (different religious or social classes), and others had mainly middle to upper-middle-class members. In all cases, these groups were originally used to congratulate each other, announce marriages and births, celebrate birthdays, share memories and pictures, etc. It is the shift in topics that was interesting to understand what people now shared with each other, and on what occasions they asked for help from each other. I also got the opportunity to virtually meet new people as I was asked to send them products from France that they couldn’t find anymore in Lebanon. In summer 2021, I went to Lebanon and conducted observations for two weeks in three neighborhoods (a relatively middle-class neighborhood in Beirut, an upper-middle class neighborhood in its suburb, and a mixt popular to middle-class village in a region called Bekaa), and 10 formal interviews with people I felt would talk openly about their (new) situation and way of living. This is where I understood that hope emerges in interactions with others.

In this paper, I adopt a relational approach (Emirbayer 1997; Resch et Steyaert 2020) to hope. I suggest that hope is the output of a day-to-day collective endeavor whereby individuals care for each other and help each other feel well despite hardships, and against their identified origin of hardships, politicians. It is not embedded in structure but emerges from interactions among individuals engaged in care activities. Care takes a new meaning in these contexts as it also becomes a form of contention (Toronto 1993, Held 2006) against a political class that is portrayed as indifferent to the pain of citizens. Those who feel hope feel above all that they are surrounded (and not isolated) by fellow citizens regardless of their background, and that they can rely on someone in situations of hardship, or that the group is preventing them from feeling hardship. They also feel that they can contribute to the wellbeing and happiness of others in day-to-day interactions (that can be as simple as smiling to the person cleaning the street, wishing her a good day, and sometimes asking her for news) even if they can’t help them realize their dreams or access an idealized state of comfort. Overall, citizens organize in small communities with mechanical solidarity (Durkheim 1893), helping each other to satisfy their basic needs, emotionally comforting each other, but also sharing moments of happiness that now take a new meaning as it becomes a political form of refusing to surrender to what they perceive as policies that aim at making them miserable, and dependent on the hegemonic clientelist political class. As such, they created what I label “communities of hope” that are similar to Harvey’s “spaces of hope” in that they open new possibilities to their members (Harvey 2000; Ozduzen 2019), despite them being more diffused spatially and across social classes than the latter. The paper further elaborates on the specificities of these hope communities, such as the attempts to control for

moral behavior within them, and the exclusion of members who deceive others in their attempt to maintain hope.

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OSW-007: DEEP READING AS PRECURSOR TO DIALOGIC ORGANIZING

Abstract for OS Workshop – Chania 2022

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Our essay discusses the significance of the activity of deep reading for dialogic organizing. We propose that, while reading can take different forms (Adler & van Doren, 1940/1972), the deepest forms of reading are increasingly discouraged both in society at large and within the confines of management and organizational studies (MOS). This is problematic both because deep reading is essential to sound scholarship and because, as we shall argue, deep reading is a key enabler of dialogic organizing. This predicament prompts us to identify and advocate a number of concrete steps at both micro- and macro- levels to swing the pendulum back and encourage kinds of reading that are needed both for sound scholarship and for dialogic organizing.

1. Reading as a waning practice

Some readers may wish to refute instantly the possibility that reading is a disappearing act in our profession. After all, they will argue, how can we inform our research projects and advance knowledge if we do not keep abreast with latest developments in our field? On the surface, this reaction is entirely plausible and hard to refute. Probing deeper, however, the act of reading, and the mastery of *certain kinds of reading* that is developed by reading regularly (Adler & van Doren, 1940/1972), is under sustained pressure in both the general public and for reasons more specific to academia, including MOS. For instance, time spent reading and the resultant reading proficiency has

steadily deteriorated in many developed countries for teenager and adults, including for college students. In addition, “almost half of 15 year-olds in Germany are . . . unable to distinguish *facts* from *opinion*” as a result of decreased joy at reading (Die Zeit, 4th of May 2021, italics added). Thus, there is a possibility that graduate students entering our discipline now are less adept at reading than previous generations. Closer to home, scholars of Science & Technology bemoan that the standard critique of technology has not received the attention it deserves, and that fewer people read books to begin with, and still fewer are able to read books to “develop complex and countercultural ideas” (Jacobs, 2021)¹. More specifically still, our ability and interest in reading comes under pressure when many of our colleagues report “symptoms of stress, burnout, anxiety, and depression” (Edwards, Martin, & Ashkanasy, 2021: 4-5). Finally, in light of the pressure to publish, we indoctrinate our students much more in writing than in reading (cf. also the steady influx of emails alerting us to workshops about “*how to publish in top-ranked journals?*”

2. Four kinds of reading

In an effort to qualify more clearly what we mean by *certain kinds of reading* being under pressure, we distinguish and classify four types of reading. The first two types - *reading for information* and *reading for explanations* - correspond to relatively shallow ways of reading that are still widely practised within and beyond MOS. However, the remaining two types - *reading for understanding* and *reading for dreaming*, correspond to deeper ways of reading that are seemingly less practiced and encouraged. This is a pity as these deeper kinds of reading are most nourishing both for sociological imagination and practical wisdom, two key conditions of possibility for successful dialogic organization. Below we briefly elaborate on these.

First, reading for information requires minimal literacy that is largely diffused in our globalized society and reinforced through the immediate availability of information within a click’s reach, in a cumulative frenzy tending towards shorter and faster means of communicating, such as tweets. Among scholars, this kind of reading serves to “increase our store of information” (Adler &

¹ That is why the standard critique of technology has received so little attention – it has been published in books.

van Doren, 1940/1972: 8). The focus here is more on collating ‘facts’ and data. Second, and relatedly, *reading for explanation* concerns ‘connecting the dots’, or to “make intelligible facts which have already been recorded” (Von Wright, 1971: 1). Here, explanation amounts to identifying antecedent events directly responsible for present states of affairs. But while this form of explanation is sufficient when the facts and causal mechanisms involved are simple and well known, it is also lacking whenever the state of affairs is complex, explanatory mechanisms are unclear and/or antecedent facts are questionable. For these reasons, reading for explanation can also pave the way for swift interpretations, biased accounts and the propagation of opinions and fake news.

By contrast, we identify a third kind of reading – *for understanding* – that can be described as the process of lifting oneself “from a state of understanding less to one of understanding more” (Adler & van Doren, 1940/1972: 7, italics in original) through the power of one’s own mind. Unlike obtaining a direct response from a teacher or Google query (as in the first two kinds of reading identified above), if we “ask a book a question, [we] must answer it [ourselves]. When [we] question it, it answers [us] only to the extent that [we] do the work of thinking and analysis [ourselves]” (Adler & van Doren, 1940/1972: 14). Therefore, reading for understanding involves the willingness to overcome a preliminary inequality of understanding between a reader and author (Adler & van Doren, 1940/1972). Reading of this kind seldomly, therefore, offers immediate gratification. It can be demanding, at times boring and unsettling too, because it forces us to go beyond surface-level explanations and question taken-for-granted-opinions.

Finally, drawing inspiration from Cervantes, Borges and others, we identify *reading for dreaming* as that key willingness to actually engage with a text, and by letting ourselves be penetrated by others’ words and ideas, we become literally open to the possibilities of imagination, hope and creative engagement. Reading for dreaming happens when the reader abandons his/her familiar identity and social settings to meet the text’s characters and share their (social) worlds. While novels and poetry offer the most obvious invitations to dreaming, we insist that the best works of sociology are also exquisite, and sometimes daunting, occasions to read for dreaming. To

take an example drawn from organizational studies, Alvin Gouldner's *Patterns of Industrial Bureaucracy* transport its readers into the heart of a gypsum mine, and into the disappointed joys and fearful hopes of those human subjects who work in it.

3. Deep reading as a condition for dialogic organizing

Our essay underlines that reading for understanding and reading for dreaming foster in the reader qualities that are foundational for dialogic organizing, namely, sociological imagination and practical wisdom. Sociological imagination refers to our capacity to step in the shoes or take the role (Mead, 1934) of another person who is located in a different social position and lives in a different life-world (Habermas, 1981/1987) from ours. While sociological imagination is arguably unnecessary for dialogic organizing between subjects who have been through very similar processes of socialization, it becomes necessary whenever the subjects come from different sociological contexts, including levels of formal education, gender, sexuality, religion, ethnicity, national origins, or caste etc. Thus, sociological imagination is the human power to understand the circumstances and lived experiences of those who are different from us and with whom we nonetheless wish to coexist and dialogue and organize common institutions that work for all.

Practical wisdom (or *phronesis*) is often defined as the capacity to form complex, subtle, and context-dependent judgments. The importance of *phronesis* for organizing has not escaped the attention of contemporary scholars. Indeed, Shotter and Tsoukas (2014) proposed that *phronetic* leaders “are people who, in their search for a way out of their difficulties, have developed a refined capacity to intuitively grasp salient features of ambiguous situations and to constitute a ‘landscape’ of possible paths of response, while driven by the pursuit of the notion of the common good” (p. 224). In the context of dialogic organizing, we can perhaps abandon the limiting distinction between “leaders” and “followers”, while recasting the value of *phronesis* as a capacity that is needed from all subjects participating to the process. Indeed, dialogic organization supposes that subjects must find consensual decisions when confronted with highly specific and often ambiguous situations that do not fit a pre-determined script.

In the full paper, we explain in detail how deep reading fosters readers' sociological imagination as well as their practical wisdom, thereby advancing concrete actions at micro and macro levels to encourage deeper reading in academia and beyond as a key for fostering dialogical organizing.

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Creating a Dialogic Sense of “Who We Are” as a Guide for Solidary Action: Toward a Theory of Organizational Identity as Polyphony

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“Who is the collective? Well, I know that it is there [but] if I asked these 200 people, I would receive as many different answers. Therefore, it is difficult for me to put this [...] into words.” (Collectivist, 2020)

“I am allowed to do this just as much as the others can do their thing. And this is not contradictory in any way as long as we all want the equality of people.” (Collectivist, 2020)

The communicative landscape in which contemporary organizing is performed has changed significantly over the past decade – and with this also the conditions for organizing and collaborating. On the one hand, digital media have created problems of increasing loads of disinformation and “fake news” that are shared on their platforms, making it difficult for actors to differentiate between trustworthy, “real” news sources and dubious, deceptive ones (Bennett & Livingston, 2020; Tsoukas & Knight, 2019). This development has further contributed to polarized, increasingly incompatible discourses in the public sphere that threaten social cohesion through a growing fragmentation of views and understandings. On the other hand, on an affirmative note, digital media have considerably expanded the range of possibilities for actors to engage in dialogue so as to experience solidarity, (temporal) unity, and identity around a common cause (Castelló et al., 2013). But how can actors create an organizational identity, i.e., a sense of “who they are as an organization” (Gioia et al., 2013), as a guide for collective action in dialogue if actors voice a plurality of views and understandings? This is the conundrum of our study. Specifically, we investigate how

members of a digitally-enabled organization – a self-proclaimed anti-capitalist collective that produces and distributes a coke, i.e., one of the arguably most capitalist products – achieve the constitution of an organizational identity in dialogic online organizing processes.

Organizational identity has crystallized as a key concept for understanding collective action. By providing answers to the question ‘who we are as an organization’ (Gioia et al., 2013), organizational identity serves as a guide for action even for collectives of loosely connected individuals (Glynn, 2000) in that it provides the means for making sense of the situation at hand (Ravasi & Schultz, 2006), creating a sense of direction (Corley & Gioia, 2004), and explaining and justifying what actors should do (Anthony & Tripsas, 2016).

Although research on organizational identity has diversified into social actor, institutional, population ecologist, and social constructionist views, these strands share that they ascribe the guiding power of organizational identity to the production of a consensus about the central, distinctive, and enduring (or continuous) features of an organization (Albert & Whetten, 1985; Gioia et al., 2013). In this sense, this research at least implicitly views the concept as homophonic in nature, i.e., as a guide for action that reflects quasi-uniform beliefs and claims about “who we are as an organization” (Haslam et al., 2017).

However, as recent studies show, organizational identity is less homophonic than prior research suggests. These studies show that organizational identity is constituted in communication (Dobusch & Schoeneborn, 2015; Kjærgaard et al., 2011), as actors with varying, diverse and potentially dissonant understandings and interests continually negotiate and renegotiate definitions of “who they are” (e.g., Jacobs et al., 2020; Kreiner et al., 2015; Ybema, 2010). Such (re)negotiations position “polyphony”, i.e., a dialogical “plurality of ‘voices’” (Bakhtin, 1984; Letiche, 2010; Trittin & Schoeneborn, 2017, p. 305), as an inseparable feature of the constitution of an organizational identity (Brown, 2006). Yet, despite these insights, we know little about the role of polyphony in the constitution of organizational identity (Christensen et al., 2011).

Understanding this role, however, is important for gaining a more complete understanding of the guiding power of organizational identity, especially for collectives of loosely connected individuals that, in an affirmative sense, engage a plurality of voices in a solidary “becoming-active” amidst increasingly polarized discourses. Therefore, in this paper, we draw on the “communicative constitution of organizations scholarship (e.g., Ashcraft et al., 2009; Cooren et al., 2011; Schoeneborn et al., 2019) to explore how polyphony contributes to the constitution of an organizational identity.

We focus our analysis on communication at Premium, a collective that produces and distributes a coke called ‘Premium Cola’ in socially and ecologically sustainable ways, e.g., by paying all stakeholders in the value chain their “fair share”, providing members with the freedom to contribute to the collective in the way and how much they prefer, renouncing unnecessary packaging, and relying on ecologically friendly materials (e.g., biodegradable glue in the labels). Yet, perhaps most importantly, the collective includes all stakeholders in their decision-making by making their dialogues accessible online. Specifically, the collective consists of consumers, producers, resellers, and other stakeholders without formal membership. Given this lack of formal membership, the collective is open and fluid; i.e., anyone who would like to join the collective can become a member with equal rights to transparently observe and participate in the collective’s discussions and activities, and anyone who would like to leave the collective can do so at any time.

Our communication-centered analysis focuses on data collected through naturalistic observation of the online communication of the collective’s members, including more than 7,000 posts posted between 2004 and 2021 as well as 20 interviews and additional documentation (179 documents).

Based on this analysis, we identify three communicative processes—multiplicity, dissonance, and resonance—through which the polyphony implied in the collective’s dialogue produces an organizational identity; and we theorize the enablers that invoke the performance

of these communicative processes (see Figure 1). As we show, the identified communicative processes of polyphony contribute to overcoming moments of “silence”, i.e., non-communication about “who we are” in which an organizational identity vanishes into non-existence. In doing so, we show that organizational identity is available as a guide for collective action in solidarity not in spite, but because of the plurality of voices through which it is constituted. Hence, the main contribution of our paper is to develop a polyphonic understanding of organizational identity, one that positions dialogic organizing amidst competing views and understandings at the heart of accomplishing affirming public engagement for hope and solidarity.

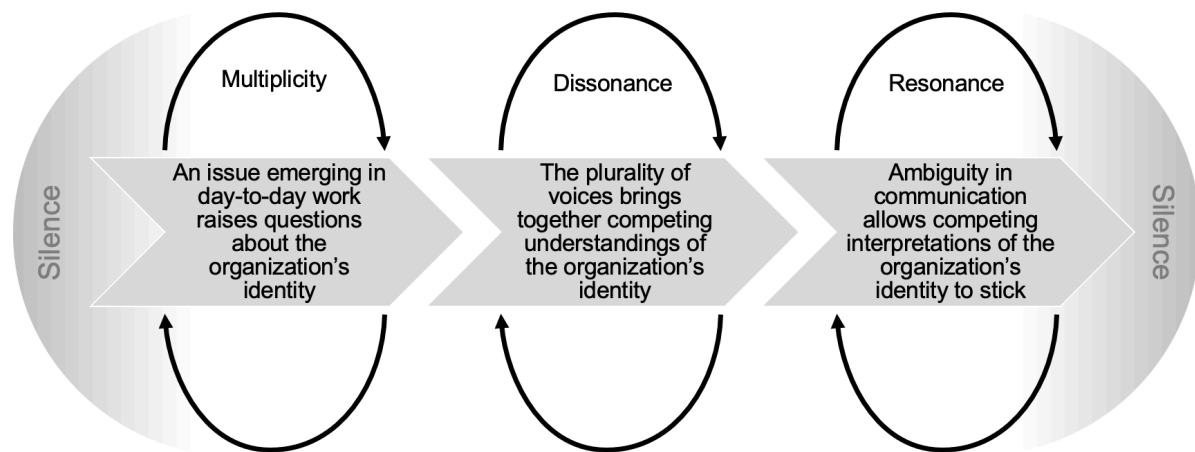


Figure 1. Organizational identity as polyphony

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Extended Abstract

Shadowing overall developments in society, over the last few years, organization and management studies have witnessed an outburst of scholarly interest in artificial intelligence (AI). Often in the popular business press, AI and its associated technologies have been approached by focusing on the promise and transforming potential of new technology; as new sources of competitive advantage, as enablers of new organizational forms, and as a formula for mitigating human bias (e.g., Davenport, 2018; Schildt, 2020; Ojanperä & Vuori, 2021). Yet concurrently in academia, there has also emerged a stream of thinking outlining the actual and potential challenges associated with the use of artificial intelligence (e.g., Kellogg, Valentine & Christine, 2020; Lindebaum, Vesa & Den Hond, 2020; Moser, den Hond & Lindebaum, 2021; Raisch & Krakowski, 2021; Glaser, Pollock & D'Adderio, 2021). This more critical stream has, notably, problematized the way AI transforms the relationship between the individual and the organization. This relationship stems from the collection and subsequent processing of vast amounts of data individuals—both biographical data and data reflecting online behavior in the realm of Web 2.0—by public authorities and commercial companies.

Such data are the raw materials for data profiles (Rasch, 2020) or 'data doubles' (Lyon, 2014; Ruppert, 2012) of various sorts. They are used for service delivery, form the backbone of big tech's business models, and are implicated in many of the scandals around AI. Whereas this part of the story—the relationship between the individual and the organization as mediated by data profiles—has begun to see the attention we think it warrants, there has been less examination of another aspect of data profiles, one that is equally relevant and profound: the relationship between the 'living I' and the 'digital self' (Cheney-Lippold, 2017), that is to say between actual and artificial selfhood. It seems the case that *esse est computari* (<http://www.capurro.de/fiff.htm>; Capurro, 2017).

We seek to explore this latter aspect, starting from the insight that the key organizing capability of artificial intelligence, irrespective of the specific application, is contained in the way artificial intelligence uses various forms of calculus on data of one's biographical and online behavioral past to render what we call one's avatar. The simile of avatar is appropriate, with its multiple connotations to (1) the "moveable icons, pictures, cartoons" (Koehn 1999) and eventually identity (or identities) that one constructs as a *persona* (Greek: 'mask) to represent oneself in online environment such as in a chat room, multiplayer online game, Second Life, and so forth, (2) (Hindu mythology), a 'sublime body' that is 'made of a special, immaterial stuff' (Lacan), and (3) the data profiles or 'data doubles' constructed from the traces we leave (and are actively captured) during our presence and behavior in the online world. Between (1) and (3) there is a loss of autonomy: whereas the avatar as a *persona* is chosen and adapted by oneself (although typically from a limited set of predefined options), the digital double is constructed without our control or ability actively to influence it in any significant way. There is thus a reversal in the direction: from 'choosing' to 'being chosen', from 'constructing' to 'being constructed'. The apparent distinction between (1) and (3) can be expected to dissolve once Zuckerberg's wet dream of a 'metaverse' has come to full materialization. With this metaverse, we can imagine that really "a world of qualities without a man [sic] has arisen, of experiences without the person who experiences them, and it almost looks as though ideally private experience is a thing of the past, and that the friendly burden of personal responsibility is to dissolve into a system of formulas of possible meanings" (Musil 1995, 158-159).¹

When artificial intelligence aggregates data in order to perform organizing, it is the behavioral avatars that AI organizes. In so doing, AI generates a number of consequences that are problematic for who we are as individuals and citizens in society; more specifically loss of autonomy and privacy in their relationships to private and public institutions, as the latter relate to the avatar instead of to the individual person. Beyond this, we also expect that a potentially highly regressive relationship is formed between the 'living I' and the avatar that is constructed of them as their 'digital double' in cyberspace.

¹ "Es ist eine Welt von Eigenschaften ohne Mann entstanden, von Erlebnissen ohne den, der sie erlebt, und es sieht beinahe aus, als ob im Idealfall der Mensch überhaupt nichts mehr privat erleben werde und die freundliche Schwere der persönlichen Verantwortung sich in ein Formelsystem von möglichen Bedeutungen auflösen solle."

What is a most astonishing aspect of this regressive relationship between us as 'living I's' and our avatars as 'digital selves' is not that it is an inevitable consequence of forces outside of our control, but that it is a willing choice on our part. Yet, if this regressive relationship is not an inevitable consequence, then we can also ask whether and how a different relationship with our avatar is possible.

In this essay, we explore this most astonishing aspect by drawing on the thinking of prominent Frankfurt school intellectual Erich Fromm (1941/1994, 1942/2021). Ultimately, we propose that our willing submission to behavioral profiling is a form of regressive behavior characteristic of the citizen in late modern society. With what Zygmunt Bauman (2013) calls the liquidification of social structures in Western liberal society, a submission to the will of a dictator (Fromm's original problem) is no longer a satisfying condition. Rather, what we desire is a submission to behavioral profiles of ourselves and this is the form that the 'Escape from Freedom/The Fear of Freedom'², to borrow the title of Fromm's perhaps most prominent books, takes in society today. Freedom is still a heavy burden, today as much as it was when Fromm's work was released in the early 1940s (although the respective escape routes are very different, contingent as they are on place and time). What we flee to, today, is not directly the will of another (the dictator), but the intoxicating simplicity of predetermined behavioral options generated for us. What is lost in both instances is both our right and our responsibility as free citizens to embrace authentic freedom; what Fromm calls the 'freedom to'; and carry our full responsibility for our choices. This is in itself not a surprising regression, because the amount of information, opinion, products, and services that have been made available to us today is quite staggering when examined against the backdrop of history.

Another, second important question that we seek to address is how, if at all, there is a way to escape from the fear of freedom. Here, various authors in addition to Fromm may be relevant. Hartmut Rosa's work, a contemporary sociologist in the tradition of the critical Frankfurter school, on Resonance may prove valuable (Rosa, 2019). Miriam Rasch (2020), who explores the option of becoming a 'de-automaton'. John Cheney-Lippold's (2017) discussion of the 'else'. Various of Rafael Capurro's analyses (Capurro, 2017; Capurro et al., 2013).

² Fromm's analysis has been published in the UK and the US under two different titles: 'escape from freedom' (US, 1941) and 'the fear of freedom' (UK, 1942).

We structure our critique in this essay as follows: Firstly, we briefly examine the current state of AI research in M&O studies. Secondly, we develop the notion of the behavioral avatar. Thirdly, using this notion we do analogic reading of the *Escape from Freedom* examining the behavioral avatar as the dictator. Fourth, we explore whether and how a different relationship can be envisioned. Finally, we draw conclusions from our reading and present a critique of the way contemporary M&O studies discuss both the promise and critique of AI. Finally, we conclude with some observation regarding our responsibility as M&O scholars towards the future nature of freedom (:D)

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Speaking truth to power: Solidarity, affect and networks of engagement

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What are the possibilities for public engagement aimed at speaking truth to power? How might organization theory enhance the formation of alliances between those who speak, and those who can help them? This paper examines an important site of social and political activism: networks and alliances that enable whistleblowers to speak truth to power by engaging in the public sphere.

Workers and citizens speaking truth to power are an increasingly important means by which we learn about harmful practices carried out within and by organizations (Council of Europe, 2019; OECD, 2019; United Nations PRI, 2020). The public accountability of democratic institutions depends upon enabling such disclosures, at a time when other means fail (Ceva & Bocchiola, 2019). As recent revelations at Facebook, Apple, Amazon, Volkswagen, and hospitals and care homes during Covid-19 reminded us, we all need whistleblowers' disclosures that safeguard our rights as citizens, our safety and wellbeing.

But organization theory is silent about one of the most critical aspects of whistleblower revelations: how workers whose disclosures have been ignored or punished within their organization can effectively disclose wrongdoing in the public sphere. Organization theory has little to say about how such workers – whistleblowers – can engage with networks of partners to assist. This silence is unfortunate because the landscape in which whistleblowers speak today is increasingly challenging and complex. The spaces and methods available for disclosure -- including traditional and social media platforms -- are often owned, or at least shaped, by powerful interest groups. Meanwhile debates about whistleblowing free speech rights are frequently co-opted by populist discourse insisting on the right to engage in discriminatory and hate speech, adding to the challenge.

How might organization theory help the situation? Most whistleblowers speak out alone. This leaves them particularly vulnerable to attack especially if they find themselves turning to an audience outside of their organization—disclosing in the media for example. In nine out of ten cases, this choice to go outside occurs only after exhaustive attempts to speak out to someone inside the organization. To be named in the media as a 'whistleblower' places one in a uniquely vulnerable position, hence some whistleblowers seek support from networks of groups and individuals. Support can help both to amplify the disclosure and also to counter adverse 'smear campaigns' aimed at discrediting the whistleblower. In many cases, securing external sources of support is make-or-break: it is critical for ensuring a whistleblowing disclosure actually reaches a wider audience, and for alleviating whistleblower reprisal thus sustaining one's capacity to continue the struggle.

Support networks consist of alliances between whistleblowers, social movements, activist groups, and whistleblower advocates. The media – supportive journalists and editors – play a critical role, albeit that they work against a backdrop of unprecedented media consolidation and decline in press freedom, including the freedom to report serious wrongdoing. Knowledgeable and experienced lawyers are a further – vital -- link in the chain of

whistleblower support; strategic lawsuits against public participations (SLAPPs) and other legal tools are increasingly used to silence disclosers.

Awareness of the importance of support networks for enabling whistleblowers to speak truth to power by engaging in the public sphere has grown in recent years, albeit that research is very limited (Bushnell, 2020; Devine and Maassarani, 2011; Munro, 2017). Beyond anecdotal commentary, fragmented studies and observations from whistleblower advocates, evidence is all but absent on the issue (Dreyfus et al., 2013; Park et al., 2020). Theoretical explication therefore remains limited. And calls for deeper awareness of the importance of alliances, are made against a backdrop of dominant assumptions of the individual as autonomous and agentic, not least in the case of whistleblowing (Kenny, 2019; Littler and Rottenberg, 2020), while attention to solidarity, affective relations and collaboration between partners go against such embedded norms. Moreover, whistleblower allies can themselves become isolated and stigmatized within their own professions, when speaking out on controversial topics. The proliferation of ignorance and 'fake news' on the part of an organization with greater access to social media platforms than a whistleblower, can amplify adverse responses and retaliation. Adding to the challenge, attempts at alliance formation can be fraught with interpersonal differences, competing agendas and battles over identity – all of which are amplified by stressful circumstances. These spaces are by no mean free of tension and conflict.

Organization theory can contribute to our understanding of such critical sites of social and political activism by offering deeper exploration of the challenges, affordances and nuances of such attempts at dialogic organization aimed at defending democratic action through speaking truth to power. It can offer ideas on how solidarity in activism might enable voice in the public space- even where that space is mediated (Hemmings, 2012; Littler and Rottenberg, 2020; Vachhani and Pullen, 2019). With an eye toward a more hopeful future; it can help us move toward the normalization of ongoing critique, and specifically of organization practices that have radical challenge as their aim.

Crucially, organization theory has the tools examine the dynamics underscoring dialogic organizing within such contentious settings, including but not limited to feminist work on embodiment and interpersonal engagements (Pullen & Vachhani, 2020), how flows of affect can help shape spaces for speech (Steyaert & Hjorth, 2002) and sustain relations between speakers (Bell & Vachhani, 2020; Hemmings, 2012). In turn then, this critical aspect of public accountability -- alliances enabling speaking truth to power—can offer insights into the 'ordinary' lived experiences, resonances and attunements, of such forms of organization (Stewart 2007)—thus speaking back.

This issue is important to address in order to counter an ongoing, managerial, orientation within management and organization scholarship on the topics of whistleblowing and speaking truth to power. At present, vast quantities of scholarly energy are spent on researching institutionalized whistleblowing: the development of speak up systems and policies, and on specifying the financial benefits of supporting whistleblowers (Culiberg & Mihelič, 2017; Kenny et al., 2019; Lewis & Vandekerckhove, 2015). While valuable for the insights produced, such research risks supporting and enabling only certain—acceptable and desirable—disclosures to be made. Whistleblowing that serves the organization, for example because it does not disclose deep-seated, systemic wrongdoing where resolution would involve radical overhaul, is supported. Other kinds of disclosure tend to find few willing

listeners. Such disclosures can leave the whistleblower exposed, vulnerable and tempted to abandon their case (IBA, 2018; Lewis, 2008).

This paper thus offers a provocation to greater ambition in how we theorize whistleblowing in organizations. It builds toward a theoretical proposition that sees the success of a whistleblowing disclosure as contingent upon the enrolment of a whistleblower in an emergent, affective, network of support, and their information in a broader cause. The theoretical proposition has two main aspects: first, a successful disclosure, one that reaches the intended audience in order to make a difference, depends upon an alignment of interests between previously disparate and apparently disconnected parties, creating a chain of support in the service of a common cause. Second, this alignment of interests is sustained by affective and emotive, as well as information-based connections across the chain. These connections are interpersonal as well as related to the cause. Without these elements, the disclosure is likely to fail to reach its intended audience. This conceptual framing engages ideas from political theory inspired by Gramsci and Laclau and Mouffe, to investigate the formation of chains of networked allies that are necessary to support and maintain a successful cause. Insights from psychosocial and feminist theory, specifically relating to infrastructures of resistance and practices of solidarity, are drawn upon to explore the affective, emotive dynamics that must be present in order for a range of diverse supporters to assist a whistleblowing claim. Contemporary examples are offered as illustration.

References available.

Abstract

In light of the increasing reduction in the reserve of the world's natural resources, *"concerns over environmental degradation have shifted from the fringes of altruistic concern to tangible global economic losses."* (Hill et al., 2011, p. 37). Policies for so called sustainable management have highlighted that entrepreneurial initiatives might play a major role in promoting more sustainable business practices (Antolin-Lopez, Martínez-del-Rio, & Céspedes-Lorente, 2014; Schaltegger & Wagner, 2011; Schaper, 2010; Wright, C. & Nyberg, D. (2015).). Indeed, the United Nations Organization (2011) has identified environmental-friendly entrepreneurship, e.g. ecopreneurship, as a strategic tool for balancing economic growth and environmental resilience.

At the core of this action is ecopreneur or *"green entrepreneur"* (Schaper, 2010; Taylor & Walley, 2003), *"ethical entrepreneur"* (Taylor & Walley, 2003), or *"enviropreneur"* (Keogh & Polonsky, 1998). Although there is no still a commonly agreed definition of ecopreneurs (Antolin-Lopez et al., 2014), they are generally understood as individuals who recognize, exploit and create economic growth while simultaneously creating environmental benefits (Thompson, Kiefer, & York, 2011). They are change agents who redefine how business is conducted and introduce environmental-friendly ideas and innovations in the marketplace (Pastakia, 1998). They *"are entrepreneurs using business tools to preserve space, develop wildlife habitat, save endangered species, and generally improve environmental quality"* (Anderson and Leal, 1997: 3; Kuckertz & Wagner, 2010, p.526). Prior research has created several typologies that categorize certain types of ecopreneurs (Isaak, 2002; Walley and Taylor, 2002) in order to distinguish them from traditional entrepreneurs. Yet, the debate on the distinctive traits they possess when compared to traditional ones is far from reaching consensus (Santini, 2017).

Another interesting line of inquiry pertaining to ecopreneurs looked at their motivations (Isaak, 2002; Schaper, 2010). Kirkwood and Walton (2010) found that ecopreneurs were motivated to start a business by five factors: their green values; earning a living; passion; being their own boss; and seeing a gap in the market. Interestingly, they appear to have quite similar motivations to entrepreneurs in general, aside from their green motivations and their rather low financial motivations. Further to the fifth aforementioned personal motivation that seem to inspire ecopreneurs, market attractiveness, e.g. a growing and profitable market of eco-products (Schaper, 2010; Schaltegger, 2002) seems to support the

individuals' pursuit of entrepreneurial orientation. Eco-entrepreneurial motivations can be roughly divided between those which have a profit or economic orientation and those which have a sustainability orientation and are related to a positive change or improvement in the environment (Taylor & Walley, 2003; Isaak, 2002; Koester, 2011).

Aim of this paper is to contribute to the emerging stream of literature that seeks to understand the drivers of ecopreneurial behavior. Given that intentions remain the most important predictor of actual behavior (Ajzen and Fishbein, 1977; Ajzen, I. 1991; Souitaris et al., 2007), the paper explains the ecopreneurial intentions, by proposing an extended version of the model of the theory of planned behavior (TPB) (Ajzen, 1991; Ajzen and Fishbein, 1970). TPB postulates that people have a higher intention to perform a goal-behavior when i) they evaluate this kind of behavior as positive (attitude towards the behavior), ii) they perceive that 'significant others' evaluate positively this behavior, and iii) they believe that they can successfully perform this behavior (perceived behavioural control) (Ajzen, 1991; Ajzen and Fishbein, 1970). The model of TPB has been used by general sustainability literature. For instance, it has been used in explaining the green intentions of consumers to buy environmentally friendly products or services (Kalafatis, Pollard, East and Tsogas, 1999; Han, Hsu, and Sheu, 2010), and employees' intentions to adopt sustainable practices (Kuckertz, & Wagner, 2010). In ecopreneurship literature, a recent study (Saleem, Adeel, Ali, & Hyder, 2018) examined the intentions to adopt ecopreneurship while extending the theory of planned behavior model by including the dual moderating role of collectivism and altruism.

Along the same lines, the present study contributes to the emerging body of ecopreneurial intentions in two ways: First, it proposes an extended version of the model by adding prior experience/engagement with entrepreneurial solutions to environmental problems. Prior experience/engagement with sustainability and management practices in ecopreneurial organizations is expected to affect ecopreneurial intentions and this effect to be mediated by the determinants of intention, e.g. attitude, subjective norms and behavioral control. Such an addition to the model of entrepreneurial intention is expected to increase the model's explanatory power. Previous studies, for instance, have provided evidence that prior work experience may predict entrepreneurial intentions (Kautonen, Luoto, & Tornikoski, 2010), as well as prior experience with social issues may predict social entrepreneurial intentions (Hockerts, 2017). Environmental-friendly behavior is often quite repetitive (Thøgersen, 2002). Consequently, it is expected that positive past experience with sustainable practices would increase the intention to engage in ecopreneurial behavior. In this paper, prior experience is defined as a person's

practical experience acquired by working in ecopreneurial organizations to tackle environmental problems.

Second, the paper draws upon a more balanced view of the TPB, taking into account both the internal and external aspect of behavioural control. It is worth noticing that although behavioral control may be divided into internal and external control (Ajzen, 1991, 2002a), the majority of the studies in entrepreneurship literature tend to equate it solely with self-efficacy, e.g. how capable people perceive themselves to perform a target behavior (internal control), and rather forget its external dimension, e.g. the beliefs about the level of support individuals will find in their environment in order to perform the target behaviour. This does not come as a surprise as Gartner (1995, p. 70) notes that observers 'have the tendency to underestimate the influence of external factors and overestimate the influence of internal or personal factors when making judgements about the behaviour of other individuals'. To alleviate this negligence, the study uses four determinants of intention, e.g. attitudes, subjective norms, self-efficacy and contextual support.

The notion of *contextual support* refers to the practical support that the individuals expect to receive from the government, as well their personal and social networks, i.e. clients' networks, friends and family, business partners, in their attempt to start a new business. At difficult times, as such of radical climate change and pandemic turbulence, public resources seem rather meagre to combat the complexity of the challenges at hand; people's hopes turn towards new forms of collaboration and solidarity among community members to provide answers to the emerging societal dilemmas. Studies on the role of social capital in difficult environments (Manev et al., 2005; Welter & Smallbone, 2009) have shown that networks operate as a substitute for weakly articulated legal regulations and insufficient law enforcement and substantially support the individual's attempt to start a business. To what extent the accessibility to resources offered through the individual's network of acquaintances and friends (Hansen, 1995; Hoang & Antoncic, 2003; Johannisson, 2000; Larson, 1991), manages to counter-balance the scarcity of resources and foster eco-preneurial intentions is something to be seen.

Based on the above, an extended version of the TPB for identification of drivers of ecopreneursip intentions is proposed (Figure 1).

P1: Prior experience with sustainable management practices in ecopreneurial organizations is positively related to ecopreneurial intent.

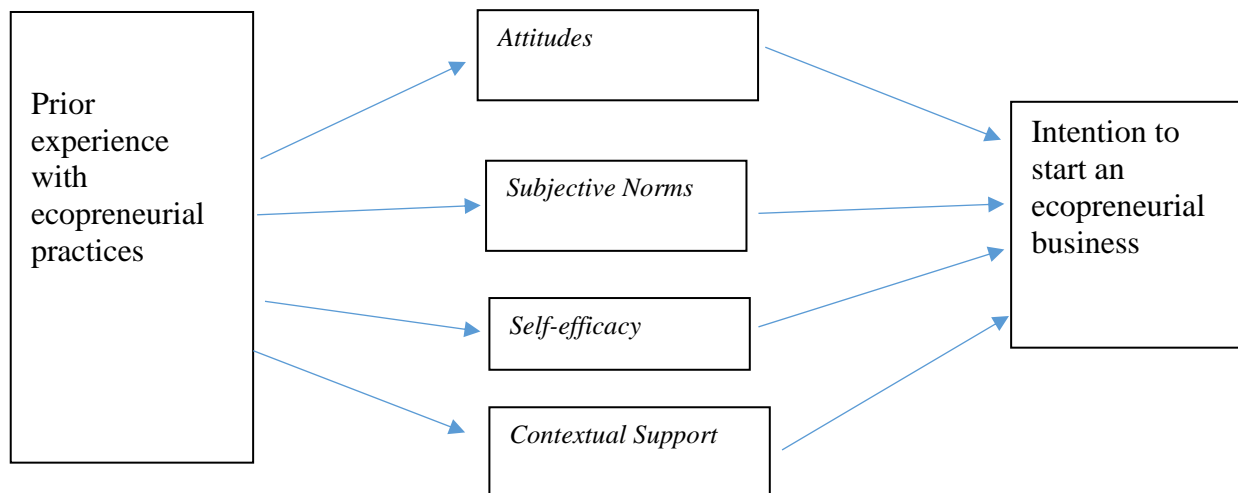
P2: The link between prior experience and ecopreneurial intent is mediated by a positive attitude towards ecopreneurship.

P3: The link between prior experience and ecopreneurial intent is mediated by perceived subjective norms.

P4: The link between prior experience and ecopreneurial intent is mediated by eco-preneurial self-efficacy.

P5: The link between prior experience and ecopreneurial intent is mediated by perceived external social support.

Figure 1: Drivers of ecopreneurship



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OSW-013: Affect and critique – a study of hope in urban development

Abstract

This paper studies the affective dialogue which organizes the condition of being hopeful: A dialogue between reproducing the present and producing alternative conditions, between paralysis and 'becoming-active', between believing and knowing. It proposes that 'dialogic organizing' consist not only of affirmation, but also of denunciation. To Michel De Certeau (1984: 187ff), denunciation is the practice with which we can resist the 'recited society': a society which legitimizes itself by referring to an elsewhere (such as, the better future towards which hope is directed). Similarly cautious of affirmation, the novelist Rachel Cusk (2020) uses Samuel Coleridge's famous phrase, now almost idiom, 'the suspension of disbelief' to account for the mysterious ways in which institutions such as marriage and religion continue to draw people in, luring them to recite and believe in the stories on which these institutions depend. When reading fiction, for instance, the suspension is a necessary condition for momentarily giving over to poetic faith and suspending our usual critical faculty. It is also, in Coleridge's original usage but lost in Cusk's slightly more cynical version of it, a 'willing' suspension of disbelief; it does not imply a suspension of will or cognitive reason. It is, rather, a more or less active decision to believe something unbelievable, an act which in turn increases the credibility of its object of investment, however temporarily. In the context of a growing political interest in hope, increasing attention has been given to the tension between its ability to reproduce the present and produce alternative conditions, between paralysis and 'becoming-active'. By emphasizing the *willing* suspension of disbelief, this paper engages with these tensions by taking seriously the reasoned process of becoming and being hopeful.

Through a case of temporary urban development in which change, for now, exists more as an affective atmosphere and anticipation than as a material process, the paper shows how hope becomes infrastructural for urban change. The longitudinal, ethnographic study points to how hope regulates affirmation and denunciation in an affective dialogue which I equate with the willing suspension of disbelief.

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OSW-018: Organizational Democracy as “Facing each Other” - Corporeal Ethics in a Knowledge Sector Cooperative

Jonas Friedrich

Abstract

Corporeal ethics has researched embodied and affective resistance to managerial and organizational dominations mostly in hierarchical organizations. Democratic organizing, especially in small alternative enterprises, brings people closer together, confronts them with varying interests and desires but also makes their bodies meet entangling them with affect. This paper investigates how relational moves unravel in a small scale cooperative in the knowledge sector, while seeking to understand their corporeal ethical dimension. An ethnographic field study reveals five relational moves: sensing (1), corporeal care (2), listening (3), dialoging (4) and joy (5). The study similarly observes relational precarities displaying the limits of a pre-reflexive ‘ethics of ethics’ which understands ethical acts as an ‘ontological compulsion’ rather than a ‘moral obligation’. We thereby explore how feminist corporeal ethical theorizing can integrate relational precarities in a novel research agenda for ethical democratic organizing.

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**OSW-019: From Climate Fiction to Climate Activism: The Affective Affirmation of Hope as Kind
Pessimism in Activist Organising**

Abstract

This paper that will argue that climate activists and climate fiction (cli-fi) – a rapidly growing genre of environment-oriented literature – affectively articulate the experience of hope as kind pessimism, which can be seen to motivate actions towards a better, more sustainable world. With their critical concept of “cruel optimism” (2011), Lauren Berlant argues that the representational fantasies of neoliberal societies’ conception of the good life – prominently expressed in genres ranging from 20th century realist literary fiction (6) to advertising (112) – entrap those that consume them in a tortuous “impasse” (199). They write “A relation of cruel optimism exists when something you *desire is actually an obstacle to your flourishing.*” (Berlant 2011, 1). We contend that in addition to this, the ways of living engendered by the attempt to live up to these representational fantasies of cruel optimism – which could be characterized as individualistic, consumerist and politically disenchanted – have contributed not only to the underlying causes but also the apparent inexorability of the climate crisis. Drawing on fieldwork conducted with Extinction Rebellion Copenhagen [XR] that uses affective methodologies as an extension of a philosophical and theoretical framework that emphasizes the potential of cultural production to re-enchant and re-energize the need for action in the face of a dire crisis (Bennett, 2001; Grosz 2009, Wark 2015, Stiegler 2019), this paper will argue for the role of the affect *kind pessimism* in climate fiction in becoming-active in affirmative, hopeful organising.

The scientific consensus on effective environmental communication on climate change has for many years suggested that, in the face of the on going and intensifying crisis, scientists, activists and politician’s should adopt a hopeful tone that emphasises the technical capacity to address the problem and link this to a notion of personal agency. This argument builds on studies that have demonstrated that negative emotion-based strategies can leave the public feeling despondent and thus be counterproductive to mobilisation (O'Neill and Nicholson-Cole, 2009; Shome and Marx, 2009). However, we suggest, in line recent research on the effectiveness of negative emotions in motivating climate action (Bloodhart et al. 2019) and existing knowledge of the complex motivations of people in social movements (Pinard 2011, 123; Oliver 2017 247), that such unreflective positivity may be a form of cruel optimism. This would mean that the representations of a neat political fix to this complex problem, or that individual action can solve a planetary crisis, or that we can simply innovate ourselves out of the problem are indeed part of the problem. Each of these beliefs carry with them a set of representational affective expectations that are themselves tied larger “expectations about

having and building a life” (2011, 6). However, the structural impossibility of achieving any of these representations can be argued to facilitate political inertia (Caplan & Dennis 2019), contribute to “activist burnout” (Westwell and Bunting 2020, 547; Chen & Gorski 2015) and lead discourse on the matter into a cul de sac of “solutionism” (Zylinska 2014,125).

Against the “impasses” produced by the structure these genres of cruel optimism of these representations, we propose reading climate fiction as a genre of kind pessimism as an affective affirmation of hope that is visible in the practices of climate activists. Hope, here, is conceptualized as an affective relationship not only to a potential future but also the conditions of futurity itself, which recognize that the present “points beyond itself” (Shaviri 2018, 2) and thus action in the present may have an agential role in actualizing “unpredictable” and, so far, unrepresentable futures by visceral reactions of shocking, disturbing, horrifying, jolting and similar (Milkoreit, 2016). While the nature of the relationship between fiction and the activities of activists is far from simple, the potential of climate fiction to affect social change has long been theorised (Morten 2013, Trexler 2015, Mehnert 2016) and has recently become the subject of empirical investigation (Brereton & Gómez 2020, Cooper and Nisbet, 2016; Schneider-Mayerson et al., 2020; Małeck, Mossner & Dobrowolska 2020). However, while these efforts are welcome, there are certain limitations to these more positivist methods when it comes to addressing the complexity of how fiction impacts actuality.

This paper works from the supposition that the potency of cli-fi as something that can motivate agential hope is that it performs what Donna Haraway has called SF. These are the productive ambiguities and exchanges between “science fiction, speculative fabulation, string figures, speculative feminism, science fact” (2016, 2). SF stays with the trouble of the world (that of the scientific certainty of the climate crisis or the Anthropocene or the Capitalocene), but it simultaneously offers a speculative and affective modes of action and thinking to restore joy, light, and reason to live well and differently amidst the ruin, the destruction and the decay of the planet. Cli-fi allows for the affective patterning of new, better, more just, more ethically robust worlds; it shows the road towards partial healing, rehabilitation and the possibility of resurgence and commoning in spite of the crises. It is this process of worlding enabled by the affective potentiality of kind pessimism mediated by climate fiction, that we investigate on the example of climate change organising.

Building on this previous research, we have constructed a methodology based in sensory ethnography (Pink 2009; Gherardi 2019), textual analysis (Andersen 2020) and affect theory (Massumi 2002; Stewart 2007; Berlant 2011) to examine the affective futurity of this genre. This methodology situates both climate fiction and XR activists as existing in an affective relationship of kind pessimism that allows for the affirmation of a sophisticated form of hope predicated on an embodied, intensive awareness of the necessity of contesting the future and the motivation to take action. We see this affect expressed in three major tendencies in both climate fiction and activist practices: *a rejection of idealized representations, focus on the achievable, and embracing an expanded commons*. We argue that through these articulations, kind pessimism becomes the affective hopeful motor of the activist community of XR’s activities.

This analysis will be based on interviews and participant observations conducted in accordance with the imperatives of affective methodologies and dialogic “fictioning” (Burrows & O’Sullivan

2019)—respondent fabricated climate fictions conducted with XR Copenhagen in the Autumn of 2021 and Winter of 21/2022.

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OSW-021: Leadership for the 21st century: Dialogue and liminality

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What the world needs now, or at least part of what it needs, is a radical revisioning of the notion of leadership. Familiar tropes romanticize leaders variously as charismatic, narcissistic, transformational, psychopathic, authentic, Machiavellian - the list is seemingly endless (and largely pointless) - but almost invariably these leaders are conceived as independent and autonomous individuals, albeit occasionally positioned in relation to 'followers'. This heroic leader is the one, ostensibly the only one, who can wield power (and grant empowerment), exercising influence and control over human endeavours. Since time immemorial, this notion of 'the leader' has proved very durable, especially in political and military arenas, but also in organization studies where in recent decades it has stimulated massive empirical interest (Bennis & Nanus, 2004) as well as a groundswell of critical commentary (Learmonth & Morrell, 2019). A persistent problem here though, is the elision of 'managing' and 'leading', which in my view are quite distinct organizational practices, the former being concerned with exercising control within certain pre-defined constraints, while the latter engages creatively in the production of futures that respond to present uncertainties. Today, as the posthuman condition becomes increasingly manifest (Braidotti, 2019), the need for creative world-making has become a matter of urgency. But conventional views of 'the leader' are inadequate to this task as they cannot respond to the immense complexities, multiplicities and ambiguities implied by the posthuman.

I propose a revisioning that engages with the dynamic relational processes by means of which leadership (i.e. re-worlding) is accomplished. This manoeuvre requires an ontological shift, away from all the 'stuff' that has conventionally defined leaders' identities, to attend instead to the emergent relational processes that produce new possibilities for worldings (Manning, 2013, Stewart, 2007) and new directions for social action (and activism). This perspective is always oriented towards democratic and affirmative futures as it seeks to ameliorate the uncertainties of present circumstances. It invites a plural and transversal subjectivity – "we-are-all-in-this-together-but-we-are-not-all-one-and-the-same" (Braidotti, 2019, 161) – that emerges continuously in dialogue, where I use this term in a technical sense to refer to the co-production of novelty through conversational inquiry (Bohm, 1996, Isaacs, 1999, Mead, 1934). This form of inquiry is necessarily tentative, as it explores the liminal experience of being neither one thing nor another. Being willing to abide within this liminality, being dissatisfied with boundedness and never quite crossing the threshold into a new and stable reality, is a defining quality of the processual view of leadership that I am advocating. Leadership thus becomes a matter of perpetual 'edge-dwelling', where the queering of selves produces differences that have the diffractive potential to reveal novel insights and create new worlds (Barad, 2003, Haraway, 2016). This way of thinking also invites different ways of writing, ways that seek to go beyond the merely representational by engaging the aesthetics and poetics of shimmering and impressionistic tellings of experience. In this, I have been inspired by modernist writers such as Katherine Mansfield and Virginia Woolf, who themselves lived liminally, always on thresholds, rejecting the comforts of familiar norms (Smith, 1999).

This paper elaborates this notion of leadership as a process of liminal dialogue by drawing on empirical experience in an organization that provides health and social care services to women who have served extended prison sentences – women with convictions. All stakeholders in this organization, including managers, external and internal experts in psychological health, drug rehabilitation, housing provision, prison liaison, and so on, as well as the women using the organization's services, are continuously involved in working together in real-time to improve and customize the provision of support to meet presenting needs. In so doing, they are sitting within the liminality of dialogue in order to creatively build an improvisationally responsive, grassroots meshwork that is guided by the ethics of caring (Mayeroff, 1965). This, I argue, is leadership fit for the posthuman condition as it offers opportunities for all of us to get active and make differences that count.

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OSW-022: Title: Philosophical Inquiry: a method for facilitating meaningful dialogue for purposeful outcomes

The aim of this paper is to explore the purpose, potential and application in practice of philosophical inquiry (PI) as a methodology for reflective exploration with transformative outcomes. Philosophical inquiry is an established approach to development dialogue (Lipman, 1991, 2003; Rescher, 2016; 2005) that originates from philosophical pragmatism and has been defined as the practice of “thinking together” and “thinking about thinking together”. It is rooted in the assumption that knowing is not merely an acquisition of knowledge that is external to the knower, but arises from a community of inquiry that a group or community engages with and construct together. Further, advocates of PI argue that it serves as the foundation for mutual exploration of meaning (or even, a plurality of meanings), understanding and insight in groups and communities.

The authors present a conceptual framework for PI and describe its application in three different settings: firstly, with a group of public service senior leaders as part of a wider development programme to promote inter-institutional connection making and exchange; secondly, in a local government context involving the setting up of inquiry groups with suppliers and service users; and thirdly, in a company and involving facilitated inquiry and dialogue between managers and shop-floor workers. The application of the PI model included alignment and ‘bridge building’ using music and movement (including walk-the-talk) alongside the formal facilitated conversations to facilitate the discovery process, leading to insight into underlying beliefs, assumptions, wants, points of tension, and areas of common ground.

The authors argue that the essence and virtue of this specific PI model is that it makes use of collective creative and emotional intelligences in the discovery of self and other/s, and provokes the pursuit of a deeper level drilling down into differences in perspectives, and takes those taking part in it (collaborators) on a deeper and more holistic ‘journey of the spirit’. Feedback from the collaborators suggests the process was of value in helping them reflect and understand their ‘state of being’, as well as in freeing up emotional constraints leading to less antagonistic and more accepting conversations. Additionally, the process promoted an enhanced, deeper awareness of values, beliefs (limiting and enabling), and a heightened sense of empowerment and purpose,

together with a re-energisation of commitment to change, be it in relation to personal leadership (Case one), engagement with service users (Case two) or employee engagement (Case three).

The efficacy of the model leads the authors to suggest that PI can serve as a useful model for public engagement, and that versions of it can be applied to community advocacy and engagement (including citizen led dialogue about the state of and aspirations for local communities and neighbourhood), as an alternative and antidote to formal meeting based consultations

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Note to Conference Committee: we believe that to really get the most from this presentation it would be best organised into two separate parts/sessions should the abstract/proposal be accepted and (if the conference programme allows)–

Session 1. A practical workshop style session in which we model the proposed use of PI as a dialogue making vehicle (90 minutes);

Session 2. Presentation of paper and discussion about the method (60 or 90 minutes).

OSW-023: Organisational subscentence: bikes without tracks and parts without wholes.

This article is about change as a feature of organisations. We are interested in a particular kind of change, which can be abstracted as the unravelling of wholes into their component parts. We term this process organisational ‘subscentence’ in dialogue with object-oriented theorising (e.g., Morton 2010; Morton and Boyer 2021; Harman 2011; 2012). We suggest that every organisation comes with a certain propensity for disintegrating into the worlds of its parts (cf. Bakhtin 1984); and that these parts exceed, both numerically and ontologically, the organisation they help formalise. Under this light, organisational wholes stop being holistic—i.e., greater than the sum of their parts—and become subscentent—i.e., less than the sum of their parts. Counterintuitive as it may sound, there is nothing particularly special about this notion. It becomes obvious once we try accounting for the human and nonhuman units that make up any one object, or system—be it keyboards, crows, households, or climate change. This breakdown is not a descent into chaos, however. Indeed, we argue that subscentence is generative of hopeful organisational possibilities. These are regressive possibilities organising parts without wholes, polyphonic orders with no bottom-line units.

Empirically, we investigate one such possibility generated, as we aim to show, through the intensified subscentence of New York City’s urban grid. We focus on the rogue play of a particular class of objects, namely off-road motor vehicles (dirt bikes and ATVs) ridden on city streets. These are vehicles designed for use on dirt-based terrains (e.g., motocross tracks, open fields) but which have in recent years found space for play in the heart of East Coast megalopolises. The ensuing performance of daring balance-acts through traffic have come to organise what remains an unsystematic and open movement, known to its participants simply as ‘bike life.’ In this paper we argue that bike life embodies not so much a disruptive kind of user-appropriation of, but an irruptive form of user-alignment with, capacities inherent in the system and objects being toyed with.

We draw from interviews and participatory observation with riders, as well as our own ongoing, though somewhat unrated collaboration with an international Japanese motor company. Conversations with racers and company managers eventually led us to bike life. We were made curious by the widespread popularity of the company’s products among these so-called ‘wheelie’ riders, mostly people of colour variously dismissed by the motocross world as illegitimate and a threat to its reputation. The research we then went on to conduct revealed a deceptively simple reason for why many bike life riders seize on the Japanese company-manufactured vehicles (as opposed to other brands): these vehicles are especially good to ride with on the street. We argue that the reverse is also the case, and that something about urban grids make them especially suited for the type of improvisational performance bike life has come to be known for.

In our analysis, bike life instantiates the subscentence of an organisational whole into parts (qua motorcycles, highways, bridges, parks, and so on). These parts do not relinquish participation in the system they also depend on. Yet, the enacted possibility of their non-compliance deprives the system of its own monologic systematicity; the grid of its ‘gridness’ (Morton and Boyer 2021 74). This unravelling is equally bound to affect its parts. So does bike life as a creative urban movement constantly subscent, with bikes breaking down into oil spills and flames, contingent gatherings dispersing in back-alleys, and some people’s claims to infrastructure scattering in altercating positions under resistance internal and external. Still, with our research participants we come to see bike life as a hopeful, if

paradoxical, organisational possibility, one that has been turning a source of spatial confinement and privileged access into one of empowerment.

Versions of our argument populate the works of a great many authors. In this paper, we sketch a genealogy for subsistence touching on critical theory, studies of entrepreneurship and organisational creativity, as well as related developments in the humanities (e.g., Benjamin 2020 [1940]; Foucault 2005 [1966]; Anderson and Fenton 2008; Hage 2011; Hjorth 2005; Hamilton et al. 2022). We then propose an object-oriented twist to contemporary processual and relational arguments (e.g., Hjorth et al. 2015; Bell and Vachhani 2020; see also Holbraad et al. 2017) in an effort better to account for issues of causality, particularly around how organisations escape their own static frames. Recasting dialogic organising as organisational subsistence, we contend, may help with understanding change as a feature of organisations (and objects) while also respecting the ontological distinctiveness, and inexhaustible quality, of their parts (and people).

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“Dialogue in Research – Experiences of a feminist participatory action-based research project”

Recent political developments in European countries indicate a shift to the political right, e.g. lobbying for and supporting the closure of borders for migrants in Austria, questioning legislative and executive democratic structures in Poland, restricting the freedom of speech, supporting corruption and LGBTIQ-hostile legislation in Hungary. In connection with these shifts, we also see attacks on gender equality in the Global North/West (e.g. re-questioning of the right of abortion in Europe and the US, a sharp rise in femicide in e.g. Austria, Italy). In order to work against these anti-gender equality developments, it needs country-based, local, and contextual precise observation and monitoring as well as detailed analysis in order to re-open locally ‘old’ (traditional) forms of feminist activism in combination with ‘new’ (innovative) forms of feminism using the advantages of digitalization for collective action against anti-feminism, anti-genderism and a backlash of gender inequality.

As researchers committed to the feminist project of equal treatment, equality, and equal opportunities we worked for such an endeavor in a participatory action-based research project (e.g. Kemmis/Taggart 2005): For an analysis of the development of gender equality politics of the Austrian Government from 2017-2019, we explored the gender equality policies in three focus groups and three workshops. The first workshop focused on community building between the participants by presenting them the results of the three focus groups. For the second workshop, we enlarged the number of participants in order to envision possible future actions. In the third workshop, we gathered actionable steps. All participants in the project were experts in the field of gender equality and most of them members of Austrian Organizations.

When we designed the whole project, we were aware of the fact that we intervene in the participants’ context on the one hand and that we co-create the outcome of our research project with the participants on the other hand. Thus, the focus was on the recognition of change of gender equality policies based on a dialogical character (Corlett 2012) and process orientation as well as a joint reflection between the participants and us as researchers. We proceeded from the assumption, that dialogue and interaction with others (Cunliffe 2009) strengthen the potential for learning on gender equality and reflexive change and that they allow for generating knowledge that is valid and vital to the well-being of the participants – and, in a broader sense, of individuals, communities and for the promotion of larger-scale democratic social change in the area of gender equality (see Brydon-Miller 2003). This participatory action research process spanned almost two years until Covid 19 forced us to make a break in the project.

The collected data show a very differentiated picture. So far, we interpreted the data in relation to theoretical-conceptual considerations of anti-feminism, backlash, antigenderism and post-feminism (see Bendl/Clar/Schmidt 2019a, Bendl/Clar/Schmidt 2019b and Bendl/Clar/Schmidt 2020).

Additionally, this participatory action research approach also fulfilled many of the requirements associated with successful co-production (Burns et al. 2014) – one possible form of organizing dialogue – as experts with different organizational backgrounds were involved in this participatory process, their expertise complemented. Avoiding a hierarchy of experts and expertise is a prerequisite for co-production, as it prevents resistance and adherence to the respective expertise. One success factor of co-

production lies in the "common search for the respective concrete path" (Kaschuba/Hösl-Kulike 2014), which is based on dialogue.

The aim of the paper for this workshop is a reflection on the dialogical perspective in the data. How did we as researchers create, co-create and perceive dialogical aspects in the whole project. What room for dialogue did we create and how was this offer taken up, reproduced or countered by the experts. And, did these dialogical perspectives allow to create a concrete path? For our analysis we draw on Kakkuri-Knuuttila's (2015) ten defining characteristics of dialogue (suspension of judgement, collegiality, facilitator, equality, listening, questioning and replying, commitment, extensiveness, reflection, knowledgeability and power) based on Bohm's (2006) spirit of dialogue.

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Organization Studies Summer Workshop

Dialogic organizing: Affirming public engagement for hope and solidarity

The revolutionary potential of postfeminism? Dialogues on re-radicalizing feminism in a postfeminist and neoliberal age

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Abstract

Feminism today is not a singular phenomenon. It comes in many different manifestations and has many different faces. To name a few examples, there is the commercialized version of statement tees and sweaters, the celebrity version of pop- and movie stars, the corporate version of famous executives, the internet version of blogs and hashtags, and the protest version of the Women's Marches. One might say that these examples point to a renewed cultural prominence of feminism (Gill, 2017; Hemmings, 2018). Alongside commercialization and visible feminist display is the taming of feminism, and a process of domestication that makes it more palatable for the mainstream (Lewis, Benschop & Simpson 2017).

This variety of visible manifestations of feminism can be and has been applauded as the success of feminism (Walby, 2011), but that is not the whole story. As much as there is hope for the new popularity of feminism to fuel a definite tipping point from which there is an acceleration of the slow change to gender equality, there are also always influential backlashes against feminism, the continued existence of antifeminist movements, and political and intellectual oppositions to gender equality (Verloo, 2018). These continuous oppositions challenge and repudiate the sophisticated theories of feminism, gender and/or the political projects and policies for gender equality across the globe. Within this context we approach postfeminism as not only a phenomenon which can be interpreted as part of these oppositions but also as contributing to the contemporary luminosity of feminism. Angela McRobbie's (2009) original depiction of postfeminism suggested that central to this discursive formation is a repudiation of feminism as outdated and redundant due to the claimed achievement of gender equality – a double entanglement which takes feminism into account and then discards it. In contrast, other writers suggest that at the core of postfeminism is not a disavowal of feminism but rather a selective promotion of feminist values which seek to emphasize the agency, choice, and empowerment of individual women in all spheres of life.

The postfeminist gender regime therefore which governs everyday life in Western organizations, is characterized by a cruel optimism (Berlant, 2011) which promotes the view

that women and men now have equal opportunities, make their own positive choices and are equally responsible for managing their own careers. The accompanying cultural discourse is a seductive one of freedom of choice, autonomy and agency, entrepreneurialism, and empowerment. It is also cruel as postfeminist subjectivities require self-surveillance, self-monitoring, self-discipline and continuous make-over of bodies and souls to aspire to the confident, resilient, and empowered modus of successful femininities and masculinities that remain out of reach for most women (Gill, 2008). Postfeminism impacts organizations by a complicated co-existence of feminist values such as choice, equality of opportunity and agentic self-determination alongside the rearticulation of traditional patriarchal expectations around motherhood, beauty, and female sexuality (Lewis et al, 2017). Importantly however, despite the concern and caution expressed about the public owning of (some) feminist values the emergence of moderate forms of feminism has given feminist thinking and practice some prominence. This visibility has provided a space for the surfacing and materialization of grassroots, collective forms of feminism which have the potential to highlight the persistence of different forms of gender inequality and their underlying gendered hegemonic power processes (Banet-Weiser, Gill & Rottenberg, 2019). This brings us to the question whether postfeminism can be the entry point for these more radical and collective feminisms in the workplace?

This paper brings postfeminism in dialogue with various strands of feminist thinking within the area of work and organizations, interrogating its place within this field. Following Rosalind Gill's (2017) reflection on the affective, cultural, and psychic life of postfeminism, we want to put some hopeful scrutiny on the specificities of the organizational life of this discursive formation. Whereas there is quite an impressive history of discussions on postfeminism in fields such as Sociology, Media Studies, Cultural Studies, the take-up in the field of Organization Studies has been much slower and is only beginning to unfold. We now see analyses emerge on postfeminism in areas such as higher education (Morley 2006), entrepreneurship (Ahl & Marlow, 2019; Lewis, 2014), and leadership (Adamson & Kelan 2019). In this paper, we wish to build on this work to explore how the tamed feminism of postfeminism can be used as a launching point for the insertion of more radicalized, collectivist feminisms in social and organizational life. Ultimately, this means we are faced with the important question of how to challenge and transcend individualism which underpins mainstream feminism and the general pursuit of inclusivity.

We start with an elaboration of the relations between postfeminism and other strands of feminism in the context of organizations. As part of this exploration, we specifically consider the way in which postfeminism is often compared to or even equated with neoliberal feminism and we explain why we think the distinction between the two notions is useful. Next, we discuss the unhappy or inconvenient marriages of different feminisms to Marxism (Hartmann, 1979) and postmodernism/poststructuralism (Tyler 2011). We argue that analysis of the moderation and domestication of feminism under postfeminism does not suffice, and that we need to turn to alternative feminist perspectives for some radical changes if we want

to bring about political change and transform the status quo. We turn to radical and socialist strands of feminism in our search for answers on how to effectively piggyback on the popularity of postfeminism. The seductive characteristics of postfeminism - empowerment, agency, self-transformation, confidence, and choice - have captured our imaginations and have an affective hold on us. We examine how we can change the 'me' in postfeminism back into a 'we' (Tyler 2005).

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OSW-026: At a distance and at volume, but not at scale: Resonant organizing in the case of SpesaSospesa

Simona D'Antone, Gregorio Fuschillo and Susi Geiger

“Un monde meilleur est possible, un monde où il ne s’agit plus avant tout de disposer d’autrui mais de l’entendre et de lui répondre” (Rosa, 2018, p. 527).

Introduction

This paper situates itself in an emergent research area around alternative organizing (Resch & Steyaert, 2020). It proposes the notion of ‘resonant organizing’ as a way to think through how solidarity initiatives may be able to extend their reach spatially and to a greater number of publics all while retaining the material-affective attachments of localized, interpersonal solidarity practices. We tap into studies that critically interrogate the ‘scalability zeitgeist’ and its organizational manifestations, for instance through digital platforms (Pfothenhauer et al., 2021). We combine this critical perspective with Hartmut Rosa’s notion of ‘resonance’ to think through organizational alternatives to scaling that may happen in a more dialogical fashion. Our empirical case is a particular solidaristic practice that has sprung up in Italy during the Covid19 pandemic: SpesaSospesa, the “suspending” - putting on hold and making available - of resources for those in need. We trace how this initiative was transformed from a highly local and historically situated affective-material practice into a solidarity organization that works at a distance but that endeavours to retain the ‘resonance’ of the local tradition all while enlarging its reach. We attend to the smaller and larger challenges and contradictions of this endeavour and examine the (platform) organization that was designed to enable the initiative’s quest for what we call ‘resonant organizing’ - organizing for the ‘good life’ at a distance and also at volume, but not ‘at scale’.

Conceptual background

A multitude of innovative initiatives have materialized all over the world to answer the many calls for solidarity that emerged during the COVID-19 pandemic, including many community-led and hybrid organizations that provide for those most affected by the pandemic’s economic and social fallout. Of course, solidaristic practices have existed long before the pandemic broke out. While many of these practices were highly local and often based on personal or communal networks of support, there are existing examples of solidaristic organizations that have successfully transcended this localism all while retaining broadly dialogical, alternative forms of organizing (Reinecke, 2018). Literature in political philosophy on solidarity often distinguishes three levels: interpersonal, group, and institutional solidarity, the latter, most abstract level being typically defined around legal provisions, social welfare, or contractual norms (e.g. Prainsack & Buyx, 2017). Research has indicated that during the pandemic, states often relied on interpersonal solidarity to buttress national pandemic efforts, a responsibility which frequently left individuals feeling used, exhausted and lonely (Prainsack et al., 2021). While this literature often describes solidarity as a way of attending to others that should penetrate all levels of a society’s fabric, it is rather silent as to how grassroots solidaristic principles may best be imbued into larger organizational structures; it is equally scarce on considerations of how solidarity may be ‘scaled’ from one level to the next. Given that widespread inequality often deepened during the pandemic (Fiske et al., 2022), such scaling of solidarity

initiatives may however now prove more urgent than ever.

While endeavouring to think through how solidaristic initiatives may be organized to extend their reach, we use the term ‘scaling’ gingerly here. Sociological critiques of the ‘scalability zeitgeist’ would see the ‘fixation on scaling’ across commercial and public bodies associated with the prevalence of techno-solutionist and often hegemonic innovation discourses (Pfotenhauer et al., 2021). In social theory, Hartmut Rosa has probably been the most outspoken skeptic of what he calls ‘escalatory logics’. Against the unsustainable organization of modern capitalistic society, which lives off a cocktail of appropriation, activation and acceleration (Rosa et al., 2017), Rosa proposes the notion of resonance as a concept that may inspire an alternative post-growth society (Rosa & Henning, 2017). Instead of thinking about humans as separated from the world and with an extractive attitude towards it, Rosa suggests resituating humans as physically and emotionally intertwined with the world and able to resonate with it. Resonance relates to a “non-alienated relationship that is truly significant for the subject; a relationship that ‘speaks’ to him or her” (Rosa et al., 2017, 67-68). Resonance requires a reciprocal ‘touched’ and ‘being touched’. This mode of relating to the world is intrinsically dialogical in that it implies a mutually responsive interaction, which results in an unpredictable transformation of both the subject and the world (Rosa, 2020). Echoing new materialist approaches such as Barad’s (2007), resonance is not just a social or a psychic experience but also refers to corporeal exchanges, which generate intense affective engagements.

Resonance is unavailable and unpredictable by definition, it has a gift-like nature (Rosa, 2020), and it can only happen in acknowledgement that reality is accessible and attainable but not completely available - that is, outside the control of the individual subject. We follow Rosa’s notion of resonance in thinking through how resonance could be preserved in and through organizational practices that promote the “good life” and new forms of economic democracy beyond interpersonal solidaristic exchange. We acknowledge the multitude of experiments already under way of dialogical ways of living, exchanging and producing, some of which have also transcended a local level (e.g. Daskalaki & Kokkinidis, 2017). We add to this literature through pursuing the question of how we may preserve ‘resonance’ when organizing solidaristic systems through an increasingly distant, virtual and expansive ‘touch’.

Method and case

In keeping with this objective, we offer an organizational reading of a solidarity initiative - Spesa Sospesa - in the context of Covid-19. We adopted a longitudinal case study approach, following the evolution of this solidaristic initiative through 24 interviews, documents, other textual data and media coverage over the past 15 months. While Spesa Sospesa’s journey (and our data collection) is far from over, we have been able to draw insights into what we call ‘resonant organizing’ from this case. Spesa Sospesa (from Italian “suspended shopping”) is a solidarity project grounded in the Italian cultural practice of “suspending”, through which people express their solidarity by buying food and leave it in dedicated places (shops or public places) where people in need can access it. For instance, as part of this practice customers in a coffee shop would traditionally leave money in a little jar for a stranger to avail of a coffee at some later time. The Spesa Sospesa campaign started during the Covid crisis as a project at The Lab, an Italian NGO startup. The Lab is a cooperation among media celebrities, business professionals who turned to social entrepreneurship, and a digital company operating in the field of food waste reduction. The latter brought into the project its network of partner companies (mostly operating in the food industry), public actors (local

municipalities), and NGOs. The Lab's goal is to scale up the traditional local practice of "suspending" goods through a digital organization in order to help companies and families to face the economic crisis generated by the Covid-19 pandemic. The core idea is to optimize the redistribution of food flows (and other goods and services) at a national scale through a blockchain platform. To achieve this, the organization has experimented with different organizational features, which we analyse in detail in the full paper, including a recombination of individual roles and competences for the sake of responding to the solidarity imperative; the assemblage of an hybrid meta-organization including organizations and individuals of different nature in dialogical contact; the organization of transparent flows of monetary and material donations; and the explicit articulation of solidarity principles in Spesa Sospesa' practices and communications.

Contributions

With this paper, we analyze an instance of those grassroots solidaristic organizational practices that may become essential in the unfolding of a post-growth society (Rosa, 2019). We propose the notion of "resonant organizing" to offer an alternative view on the organization of solidarity practices whose focal point is to connect individual, group and institutional levels. As a practical alternative to a dis-located 'politics of scaling', resonant organizing is associated with a shift of focus from an expansionary mindset to organizational practices that dialogically draw together the resources and partnerships needed to organize the good life at all levels of society. Resonance allows us to consider dialogical relations amongst individuals, between individuals and objects, between individuals and the world as a whole. We propose that moments of profound crisis and social distancing may be particularly prone to trigger resonant organizing since they remind people of the intrinsic 'unavailability' of a world that can never be fully mastered. This helps shift our collective focus from controlling to reconnecting with others and with the external reality in a dialogical manner. We close this paper by drawing up the consequences of this shift for organizations, particularly those social enterprises or NGOs that use digital means such as platforms to expand their reach into the world. We also relate our research to broader conceptual streams around affective and dialogical organizing (e.g. Farias, 2017; Fotaki & Daskalaki, 2021; Marsh & Śliwa, 2021; McCarthy & Glozer, 2021; Reinecke, 2018; Resch, Hoyer & Steyaert, 2021).

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OSW-027: The role of inclusive objects in diluting social boundaries for solidarity

Abstract

One of the challenges of contemporary society is the employment of persons with disabilities. In the Japanese context, disabled persons who have difficulties working in the labor market have been constrained in their social participation. They manage to work in welfare organizations under the category of "protected employment". Their working environments are seriously constrained. In spite of increasing attempts to enhance social inclusion of people with disabilities, this issue has been difficult to be addressed.

Although dialogue among diverse stakeholders can enhance mutual understandings and contribute to addressing social issues, such dialogue may also function as a weapon of division in the case of their cling to the existing values and their being caught by underlying tensions. In this context, organizational development is particularly relevant. Organizational development has evolved into two forms, the diagnostic practices and dialogical ones (Bushe & Marshak, 2009). While the former, relying on positivism and modernist philosophy, objectively dragonizes causes and intervenes to solve problems, the latter, relying on interpretivism and social constructionism, engage in conversations to develop generative ideas leading to change. Dialogical development is a relevant approach in developing communities to socially include people with disabilities because it emphasizes on generating knowledge and enhancing democratic relationship among participants.

While dialogical development has focused on narratives and texts between heterogeneous participants, it has relatively ignored the influence of material artifacts on dialogue. However, organizational research has found that material artifacts have an important impact on collaboration (Bechky, 2003) and organizational change (Glaser, 2017). Such insights foreshadow for dialogical practices mediated by material artifacts. Therefore, this research aims to explore the alternative conditions for 'dialogic organizing' with material objects to dilute social

boundaries and interconnect diverse stakeholders toward solidarity in affirmative case. It focuses on “the inclusion-producing practices” (Janssens & Steyaert. 2020:1165).

This empirical study is a mix of ethnography and action research aiming to enhance social participation of disabled workers in agriculture. At first, I began to engage in ethnographic research to understand the cultural dynamics surrounding this work, through my immersion in the ongoing conversation around the community project. As time passed, however, I came to engage more fully in co-producing useful knowledge with participants. I engaged in ongoing experiments for change and improvements that could be directly experienced by the disabled persons involved, and ideally other stakeholders too.

In this longitudinal case between 2016 and 2019 in Japan, the agriculture-welfare partnership, guided by national policy and local government, attracted diverse stakeholders and draw their strong attentions at the first stage. The partnership intended to increase employment for persons with disabilities in the agricultural sector while this also intended to provide a new labor force to farmers. The partnership was expected to make contribution to the both sides. It, however, faced difficulties in bridging farmers and welfare organizations in spite of economic incentives such as grants. As people interacted further in the second phase, they became aware of the underlying tension between welfare organizations and farmers.

In the third phase, however, the relationship of diverse stakeholders started to transform when the community planned to create "the vegetable boxes" whereby its members would collect vegetables from welfare organizations and farmers and sell them directly in the form of boxes to their health-conscious customers. This new idea was created by a new member, a nutritionist who discovered the nutritional value of the organic vegetables produced by the welfare organizations. The vegetable box artifact was conceptually succinct enough for everyone to understand, yet it was inclusive enough to incorporate multiple meanings for them. Even if the financial rewards were trivial in this preliminary project, diverse professionals found a variety of ways of their engagement. In the fourth phase of implementation, the conversations through the artifacts allowed participants to gain a deeper understanding of each other and enhance their solidarity.

This research findings contribute to extending the current understandings of the role of a socio-material object in organizational development (Bushe & Marshak, 2009) by adding new insight of how creating “an inclusive object” like the vegetable box can contribute to diluting social boundaries and enhance collaboration among heterogeneous participants for social inclusion. Partnerships among people have transformed because the vegetable box allow them to reflect on their roles and work together in a more flexible way. Initially, people sought to bridge the different worlds of agriculture and welfare on the basis of policy guidance. However, such a dualistic view led them to become more aware of the differences in their respective practices, interests and evaluation scales. As a result, it became more difficult for the two sides to work together. In contrast, the vegetable boxes diluted the boundaries between farmers, welfare institutions, and people with disabilities, and provided each of them with options for voluntary participation. As a result, complementary relationships mediated by vegetable boxes emerged. Thus, the partnership among people had changed from a fragmented relationship to more interdependent one.

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OSW-028: My Kind of Woman: How leaders induce particular gender performances

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Drawing on data from two longitudinal cases of interactions among members of university-industry research collaborations in Argentina, we theorize how doctoral students, post docs and faculty members' performances of femininity and masculinity affect their capacity to secure cooperation from female and male peers and/or patronage and support from male superiors. Secondly, we compare the performance of leaders on the two groups, theorizing how male leaders' performances in group interactions may induce particular performances of femininity and masculinity among those not in positions of leadership. We theorize the differing ways in which leaders' actions may affect which performances of femininity and masculinity are feasible and productive within particular work groups. By illustrating how some leader actions constrain or affirm the performances of others in the group, we develop insights that may assist leaders in generating more inclusive work contexts where a diverse range of performances feel feasible for those not in leadership positions. At the same time, we hope to make visible how the saying and doing of gender is intra-actively co-constituted (Barad, 2007) in social contexts, such as work groups, rather than a property of individuals that needs to be accommodated and/or appreciated for individuals to feel included in a particular social context. Drawing on new materialisms, we add to the current critical theorizing regarding diversity and inclusion (Adamson et al. 2021; Dobusch, 2019; Janssens and Steyaert, 2019; Janssens and Zanoni, 2021; Tyler, 2019) and suggest that inclusion may be conceptualized by reflexivity and absence of coercion in the intra-active co-constitution (gendering) of actor's identities in interactions.

The second author followed the two groups by observing all in-person meetings as well as all electronic interactions (email and Whatsapp) from 2016 through 2018. The two groups worked in male-dominated STEM fields in Argentina: the first developing "green energy solutions" in the architecture field and the second in the field of nuclear magnetic relaxometry (NMR). We contribute to the recent theorizing of inclusive organizing practices proceeding from relational ontological assumptions. Instead of conceptualizing gender as the property of individuals that needs to be affirmed for the individual to feel included in a group, we consider how some performances of gender are induced as individuals with less status and power attempt to secure recognition and resources from actors in more powerful positions. In the context of particular work groups where hierarchical organizing and a patriarchal social order is regarded as "normal", as in our case within the STEM field of industry-academy collaborations in Argentina, this may induce women to emphasize their femininity and men to emphasize a form of masculinity that matches the leader's style of doing gender.

As Resch and Steyaert (2020) note "social order is enacted through...organizing and is thus recurrently constituted in a range of practices" (2020: 716). Consistent with relational ontologies and new materialist theories, we conceptualize identities, not as the properties of individual actors but as "intra-actively co-constituted" in mundane daily practices (Barad, 2007). Therefore, to appreciate how various performances of gender are affirmed or marginalized we examine interactions among members of work groups in fine-grained detail. Consistent with new materialisms, we situate participants in their bodies, appreciating how their gender would be ascribed to them by others based on their bodily appearance and connecting performances in interactions to gendering practices of the context consistent with Martin's twin dynamics approach (Martin, 2006). We extend Martin's approach to appreciate not only how the gendering practices of the social context make certain ways of doing gender available to actors, but how powerful actors can subtly induce those in less powerful positions to select among those gendering practices available, the practices that make them feel most comfortable. In this way, the saying and doing of gender by those in less powerful positions can be guided and affirmed by the avoidance of

uncomfortable social interactions and by the successful securing of recognition and resources necessary for success (e.g., time to dedicate to doctoral work, access to equipment, support for attending conferences, authorship).

We examined two work group which were formally led by male directors and that included a combination of both male and female doctoral students (at various stages), post docs and faculty members. Both groups included women that were senior to some men on the group in terms of formal organizational status as well as in terms of relevant skills as well as women who were in junior positions. This variation enabled us to conduct analyses of a rich variety in interactions, i.e., when men find themselves in positions junior to women, when junior women interact with men in positions senior to themselves as well as interactions among same sex peers.

Our analysis of the interactions in the two groups shows that while the formally designated leaders of each group were men, the ways in which leaders constituted hierarchy in each group was substantively different. The architecture group had a dual leadership structure in which two men vied for dominance over the course of the project. Each of these men affirmed and marginalized distinct performances of gender among the men and women on the group. One of the Co-Directors on the group enacted a highly patriarchal social order, whereby women attempting to constitute identities that positioned them as senior to any man on the group experienced challenges in interactions whereas the other Co-Director encouraged a more egalitarian social order whereby tasks were assigned based on members' skill sets. We illustrate how these competing social orders resulted in significant organizational challenges, impeding the group from accomplishing their tasks and also marginalizing the senior woman on the group, exploiting the junior woman on the group and inducing the performance of a competitive, "macho" masculinity among the men.

In the NMR group, the single male leader of the group enacted a highly centralized organizational structure whereby he positioned himself as the single authority for decision-making and allocation of resources, we use the term "centre of the universe" to differentiate this approach. While the interactions among all members of the group are far more harmonious and jovial, this veneer of camaraderie was disrupted when the two junior women in the group performed in assertive ways, challenging the Director's views and/or attempting to secure resources for themselves. We illustrate how the senior woman on the group in some cases attempted to support the junior women in these interactions, but how she quickly abandons this position when questioned by the Director and instead reverts to a more deferential approach to her interactions with the Director. By examining the subtle ways in which identities are affirmed or marginalized through analyses of interactions among members of the work group, we illustrate how performances of gender may shift in response to "feedback", particularly from leaders in work contexts.

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Research Chair of Economic Peace as a dialogic organizing space of intersubjectivity

This paper focuses on a reflexive space at the junction of the field of organisations (private companies as partners) and the academic field (business school) in a Research Chair of Economic Peace created in 2012. It is at an articulation of the individual and society which welcome the ambivalence of human phenomena, in its positivity and negativity. To some points, this space is intended to be an interactive place to 're-imagine the possibilities of dialogically affirmative organization'. This paper explains its conditions, processes and its experience. Economic activity, as a total social fact (Mauss, 1969), is considered as an analyser of societal phenomena and public space, in an epistemology of complexity, in the sense that the whole is in the part (Morin, 2005). Indeed, Economic Peace is a project that aims to question the responsibility of organisations and their economic activity with regard to the common good and the social stakes. Initially, it required to deconstruct economic war as natural. Thus, this study is interesting because it apprehends an object which is first and foremost an encounter between executives and researchers, who in a logic of reciprocal legitimisation, needed a third space, to think about another world, another way of doing business. Thus, Economic Peace is an object of experimentation, of knowledge (Ottaviani & Steiler, 2020, 2021; Steiler, 2017) and a space for thinking about managerial practices. This institutional space appears as « a structure of appeal to subjectivity» (Giust-Desprairies, 2015) that allows for dialogical and dialectical care (Spicer et al., 2016), based on a safe space and 'shareable social subjectification' (Giust-Desprairies, 2019, p. 42). It is a time-space, a container that makes it possible to name, elaborate and put into words the "collective imaginary contents" hidden behind the evidence of managerialist explanatory systems for the benefit of new representations (of oneself, of relationships and of the context) and new demands (Giust-Desprairies, 2004). Our research is based on a participatory action research approach (Chevalier & Buckles, 2019) inspired by Lewin's (1946) group, multidisciplinary, experimental, rational and integrated approach. Participatory action research is based on a demand in a social and institutional situation. The Chair's sponsoring partners, present an organisational context with its norms and practices, which they seek to reconfigure in a virtuous and incremental way through the collective. As a consequence, the issue of the paper is to explore the transformation process of executives within a reflective space on their managerial practices in relation to the purpose of Economic Peace.

The analytical approach used is comprehensive and clinical. It focuses on processes and the relationship that the person has with the situations s/he shares (his/her subjective perception in

dialectical comparison to the objective conditions of the situation). We use a theory that takes into account the articulation of what happens at the individual level and at broader levels (group, organization, institution, society, ideology), taking into account the historical evolution in which it is embedded. It is psychosociology (Enriquez, 2003; Giust-Desprairies, 2009) and clinical sociology (de Gaulejac, 2016, 2020; Pagès, 1993). This theoretical framework aims to take into account several dimensions of a given situation by considering individual and social determinisms. The clinic is a process-based approach whose analysis consists in focusing on the "unfolding over time of the articulations specific to the subject and his experience" (Barus-Michel et al., 2015, p. 287).

The approach used is inspired by the tools of Participatory Action Research and Analysis of Professional Practices (APP). The proposal is to apprehend work situations, to open a space for dialogue with an embodied talk, where each person shares what he or she understands in resonance with his or her experience, both from questions of clarification and from interpretative hypotheses. Each participant is an expert in his or her own context, and the knowledge lies with the person presenting the situation. The group puts itself at the service of the participant with the intention of helping him or her to shift and by trusting him or her on his or her own path. The objectives of the system are as follows: 1/ to experience together a journey based on the experience of each person and the professional situations encountered by the participants; 2/ a space for re-appropriating work situations in order to restore and initiate the ability to act.

This system is designed to ensure that people can speak as freely as possible in order to allow themselves to think beyond the obligations of the professional function of executive, and the obligatory speeches, by addressing concrete concerns. Each participant is invited to question his or her own relationship to work and to Economic Peace through a situated word. The running of the collective process requires the respect of group functioning principles to be validated by a common agreement. The expected effect is to encourage the construction of a safe space and relationships of trust. These rules include: a clear understanding of the process by each participant, a moral and unanimous commitment to participate, confidentiality (as an invitation to the discretion of the participants), respect for the temporality of each person (the time for personal development), free involvement (neither forcing nor withholding the words and emotions of another participant), benevolence (non-judgement) with demands (without complaisance), the principle of authenticity, each person is responsible for his or her words.

During which we try to identify "how discursively constructed identities are produced and

reproduced through devices", such as the discourse is a constructive and productive form of language use (Carbó et al., 2016, p. 6) which both determines and limits the possibilities of making meaning. The analysis of the counter-transference (Devereux, 1967) by the facilitator and researcher aims to "clarify the demand that is addressed to him, linked to his offer". Intersubjectivity is a condition for the process of knowledge building or understanding.

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OSW-030: A Tale of Two Crises: Re-Constructing the Crisis of Addiction

Within the Crisis of a Global Pandemic

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We respond to this call for papers by examining how local actors can engage in efforts to attract public attention and engagement with the ongoing crisis of addiction. In a world where the covid pandemic created a global crisis overshadowing almost all aspects of life, we follow the efforts of health and community activists who are trying to draw attention to the persistent crisis of addiction. As these local leaders note, people who are addicted to substances suffer many hardships, and related concerns with addiction are at the heart of significant social problems. In addition, and of particular note, the addictions crisis and has taken more lives than the covid epidemic in many part of the world. As noted in the call for papers, these actors are exemplary of those who “get active, and get empowered to act.” We investigate this topic through a rhetorical lens on the social construction of crisis, highlighting social contingencies and the ways in which actors develop a rhetorical call to action.

The world we live in appears to be filled with crises, be it natural (e.g., global warming), social (e.g., inequality movements based on gender or race), political (e.g., rise of authoritarian regimes), and most of all, the crisis of COVID-19 that is threatening the public health across the globe. However, our ability to engage in dialogue and take collective action to address these crises is at best limited. We need more attention to the role of dialogue in crisis.

From a social constructionist and discursive perspective, crisis is a claim or label produced through a rhetorical process that is enacted by some actors, particularly those in powerful positions, to

shape the understanding of and actions by other actors (Spector, 2019; Voss & Lorenz, 2016). Broadly, rhetoric refers to the use of language as a way to have a persuasive or impressive effect on its audience (Gill & Whedbee, 1997). By focusing on rhetorical claims as critical components in addressing crisis, we highlight a processual and reciprocating approach to understanding how a crisis can be socially constructed.

In the literature approaching crisis from a social constructionist perspective, previous research has focused on the actors who enact a crisis rhetoric, such as political and organization leaders (e.g., Gigliotti, 2016; Grint, 2005; Hay, 1996). Central to this line of research is that leaders are often required to identify events that may have serious future implications and make decisions about how to construct a crisis discourse incorporating such events (Gigliotti, 2020). With respect to the question of how crisis rhetoric is constructed, we know relatively little about how situational contingencies, such as the broad organizational or societal culture, influence the way actors construct crisis rhetoric.

We are studying a case that provides a rich opportunity to investigate how situational contingencies may be used by actors to develop rhetorical claims of a crisis. This is the case of the opioid crisis in Canada. Since the early 1980s, Canada has been the second-largest consumer of prescription opioids in the world, after the US (United Nations, 2013). When a highly prescribed legal opioid product for pain management, OxyContin, was pulled from the Canadian market in 2012 due to an increasing awareness of its highly addictive nature, it did not take long for an “opioid overdose crisis” to emerge (Belzak & Halverson, 2018). Without access to legal opioids, increasing numbers of people began purchasing illegal substitute drugs resulting in increasing overdose deaths (Government of Canada, 2020). The Canadian Public Health Association officially declared the “epidemic-like numbers of overdose deaths” a public health crisis in 2016 (Canadian Public Health Association, 2016; p. 3). Since then, the “opioid crisis” has gained widespread media and public attention. In 2019, however, the world was swept with the COVID-19 pandemic – a more severe public health crisis than an epidemic -- that

overshadowed concerns regarding the opioid crisis. Actors in the addictions field have since begun to deliver increasingly strong rhetorical appeals regarding the dangers of an increasingly severe opioid crisis during the COVID-19 pandemic. It is this process of attempting to re-engage public audience to address the ongoing opioid crisis that we study here.

We are examining the public discourse of the opioid crisis in Canada. We want to understand how the situational contingency of a parallel and more severe public health crisis first disrupted the social construction of the opioid crisis, and how actors are trying to maintain, or to an extent rebuild that construction through rhetorical appeals. We believe that our empirical case is particularly useful to examine the question and generate important insights. First, it provides an opportunity to examine how the eruption of one crisis can influence the legitimacy of the claims about another crisis. According to Spector's (2019) typology of crisis claims, a crisis is legitimate if the claim is accurate and plausible. In our case, the legitimacy of the COVID-19 crisis is more straightforward, given the epidemiological definitions of diseases, while the legitimacy of the opioid crisis may depend upon whether a health perspective (as opposed to a character lens) is adopted to understand addiction. When these two types of crisis claims co-exist, it can be more challenging to establish the legitimacy of the opioid crisis. Second, the co-occurring of these two crises allows us to further examine the role of actors, specifically, to what extent their rhetorical strategy is contingent up a temporal situation. Given that the objective component of a claim (e.g., COVID-related deaths) is often verifiable in a pandemic, actors only need to exercise a small amount of discretion in constructing the crisis. However, actors have more leeway in how to attribute meanings to the opioid overdose deaths. The changes in the crisis rhetoric of the opioid crisis before and after the pandemic may reveal such situational impact.

From the rhetorical perspective, audience also matters, given that the effectiveness of crisis rhetoric depends on whether the audience believes the urgency of addressing the crisis and takes actions accordingly. Previous studies show that a well-used tactic to achieve that is to induce moral

panics among the audience (Goode & Ben-Yehuda, 1994; Spector, 2019). In the studies of moral panics by sociologists, however, the attention has also been overwhelmingly on the actors who engineer moral panics around certain issues (e.g., pass of anti-marijuana laws in the US in 1930s), whom Goode and colleagues call “moral entrepreneurs” (Goode & Ben-Yehuda, 1994p. 153). There has been less attention to how public attention can be swung by situational factors. In our case of the opioid crisis during a global pandemic, will allow us to see how a dramatic situational change affects public attention on the opioid crisis.

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Protest Art as Dialogue: Artifacts from 2019 Hong Kong

Extended Abstract

The national security law imposed in the wake of Hong Kong's 2019 protests meant that public dialog which hints at the hope for greater democracy in China may not only be considered dissent, but may be interpreted as secession, subversion or collusion with foreign forces and therefore punishable by law. Artworks authored by activists and artists serve as remnants of the protests in a material form, carrying forth the tensions as experienced from this event, to make new encounters possible again beyond the movement space. As drawings, paintings, sculptures, performances or other (multi-)media works that resonate with the dissensual collective, the possibility to generate dialogue is held in these works of art.

This study traces the practice of art which has materialized in two forms: art which was created from within the movement space, and art in a more traditional sense as produced by 'artists'. We first consider a small sample of those created and disseminated by activists, by analysing the content and context of selected pieces from the Anti-ELAB Research Data Archive. The archive contains 23,000 protest-related artwork and posters (Grundy, 2020). These works are without attributable authorship, as they were created and captured onto the Telegram channel, whereby researchers harvested them to store in the archive. Lee (2020), an archivist, considers the process that these artifacts have undergone. They were further organized by activists to post onto Lennon walls all over Hong Kong during the movement, and pluralized as the digital record made available for public viewing (Lee, 2020, see also Upward, 2000). In this study, we will take up a communicative constitution of organization (CCO) lens (Ashcraft et al., 2009; Cooren, 2020), particularly the view of the Montreal School (Schoeneborn et al., 2014) to consider the plenum of agencies (Cooren, 2006) involved in the creation and endurance of these works, which exist as proof of the multi-vocal solidarity of the movement.

Selected works from the archive is juxtaposed with the film “Cockroaches” (2020) by renowned artist Ai Wei Wei. The creation of this documentary film by the artist is an embodied and material process in which a plenum of agencies took part. While the works of the activists are anonymized, Ai’s ‘Cockroaches’ allow for the a more generalizable understand of art’s role in dialogic organizing. In CCO theorizing, authorship is a crucial process which gives way to authority (Taylor & Van Every, 2014). The notion of an authoritative text (Kuhn, 2008), is further explored to consider how such works are able to serve as a medium which guides the direction of the conversation (Kuhn & Burke, 2014).

Drawing from both art by activists, and art by a renowned artist, we empirically consider how art and artefact take part in the dialogic organizing of dissent. Art does not necessarily critique the authoritarian regime, it may simply express the human condition, the pain, struggle, joy, and hope at the intersection of ideologies. Relational art is “[a] set of artistic practices which take as their theoretical and practical point of departure the whole of human relations and their social context, rather than an independent and private space” (Bourriaud, 2002, p. 113). Such art had serve as a generative force throughout the protests, and continue to give direction to an otherwise silenced movement since the National Security Law was imposed in June 2020.

Dialogue, always heteroglossic in Bakhtin’s sense (1996[1986]), are processual interactions in which various viewpoints encounter one another for the emergence of new understandings, they continue to be dynamic and multi-fold in their further encounters and interpretations. The encounter of various viewpoints is indeed relational, and it is not necessarily that a unified purpose is created (Cunliffe & Eriksen, 2011). From Bakhtin’s view, meaning can both be unified or dispersed for new understandings to form, and they remain unique and dynamic across individual encounters in conversations (Cunliffe & Eriksen, 2011). Art’s various forms of materialization sustain activism; they are agents in the ongoing dialog of dissent/critique and hope. Investigating the plenum of agencies contributes by increasing the awareness of our response-ability.

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OSW-032: Dialogic universities and social innovation: towards an embodied caring responsible research framework for social change and sustainability.

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Abstract

The paper aims at developing an integrative framework of responsible research as an embodied caring social innovation, exploring the possibilities for universities to be dialogically-affirmative organizations overcoming the effects of neoliberalism in research and higher education. We explore theoretically how scientific knowledge production can be enriched through embodied caring ethics, conceptualizing this as responsible research. Understanding such an approach as social innovation in affirmative dialogue through public engagement, it also paves the way for societal change.

We start with a discussion of the current mainstream view and organization of universities and responsible research in terms of disembeddedness and disembodiment. Following Polanyi's (1944) analysis of the Great Transformation (labor, land, money transformed into commodities and markets dis-embedded from society and social norms and ethics), we argue that a "new great transformation" has been at play since the 1980s. It has entailed a radicalization of the fictitious commodification processes, resulting in new enclosures, among which scientific knowledge and academic practices are a privileged privatization target. The neoliberal university encompasses the commodification of both knowledge and researchers/teachers (as well as students), and the disembeddedness of academia from social values and ethics (e.g. Gonzales & Núñez, 2014; Sumner, 2019). Academia has become instrumental to markets, with limited ethics in knowledge production and diffusion (to students/civil society/economic sphere), hindering academia to properly respond to challenges of our times.

Moreover, we contend that universities are marked by disembodied organizational practices, including in research (Braidotti, 2019). Although disembodiment and disembeddedness support and reinforce each other, disembodiment in Western universities appears to be rooted in Western traditional conceptions of knowledge and their modes of production and diffusion. They put emphasis on the "Man of reason", the verticality of decision-making processes and a neutral-rational research approach, which disqualifies alternative epistemologies, voices and practices. In particular, embodied practices and corporeal experience are not considered relevant in mainstream approaches to knowledge production.

We then provide an understanding of responsible research that re-connects research with society and permits dialogical inclusion of marginalized and/or oppressed traditions in knowledge making. We argue there is much to gain from embodied ethics and ethics of care in a strive to make research an interconnected process, and, drawing on Rose (2004), we propose an embodied connection as a mode of reason and commitment. Reflecting on relational and embodied affective ethics (Thanem & Wallenberg, 2015), we understand the acknowledgement of interconnectedness as driver for micro agency (Hemmings, 2012). We therefore coin the concept of responsible research as knowledge

production organized in a specific embodied caring way that overrides the disembodied-disembedded research nexus in favour of more inclusive logics. A central premise in this definition is an understanding of the world and its inhabitants as fundamentally interconnected, an acknowledgement that must be reflected in the methodologies and outputs of scientific knowledge. Responsible research as embodied practice is this also linked to participatory and deliberative principles in political process, as it enables inclusion of “different voices”, fundamental to define a democratic society (Tronto,1993).

Finally, we make a conceptual connection between responsible research as embodied practice and social innovation as social change. Situated in the democratic stream of social innovation research, it combines principles of civil society, democracy and political philosophy to align social innovation with societal goals like empowerment, equality and sustainability based on solidarity, mutual aid and participation (Moulaert et al. 2005). It shows itself in collective action, including interdisciplinary research and participatory methodologies (Moulaert & MacCallum, 2019), as well as process rather than, translated into different phases/levels of caring: caring knowledge, the unarticulated information obtained through interactions with others; caring habits, practices of knowledge shared through the physical body during interactions with others; and caring imaginations which enables us to extend knowledge beyond one’s immediate circle of close family and friends (Simola 2012).

The paper concludes with a reflection of the potential for science and society to relate, inspired by Latour’s “matters of concern” through embodied ethics.

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**OSW-034: Radical hope for technological re-enchantment:
the alter-tale of anti-surveillance art as dialogically-affirmative organisation**

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Digital technologies have been increasingly found to be dark and abusive (Trittin-Ulbrich et al. 2020). They induce loss of privacy, cognitive stupidity, tribalistic public spheres, addictions, racial and gender exclusions, and environmental disaster (Pasquale, 2015; Srnicek, 2017; Eubanks, 2018). Many intellectuals, in recent years, and perhaps, most prominently Shoshana Zuboff (2019: 82), started to decry a totalizing ‘surveillance capitalism’ from which, it has been vehemently argued, there is ‘no escape’. No safe refuge had remained to guard against constant technological tracking, close monitoring, invasive data capture and radical visibility. A corporate push for datification, contained in the managerial logic of monetizing attention and modifying future human behaviour through tailor-made content, ‘has colonized’ irreversibly human life (Wajcman, 2019). Digital technologies infiltrate every waking moment, take over peoples’ minds and diminish their critical thought and discerning judgment. Reminiscent of a ‘hyper-control society’ in which individuals are reduced to ‘dividuals’ or media-driven consumerist selves (DeLuze, 1997), through the commoditization of consumer data and behavioural patterns, we may be at the cusp of an all-absorbing and all-pervasive ‘data capitalism’ (West, 2019).

While recognising the relative merits of such dis-encharmed versions of digital surveillance futures, in this article, we echo a sentiment of the artworld that refuses to succumb to the alarmism and defeatism promulgated by the proponents of the surveillance capitalism thesis. To this end, we advance ‘a hopeful analysis’ (Alacovska, 2018; 2020) of the dialogically-affirmative organisation of anti-surveillance art—a recent form of activism: an aesthetic-political and aesthetic-adversarial move-

ment that challenges, resists and reworks the ‘no escape’ logic of surveillance, data and computational capitalism. We thus analyse the political-aesthetic practices of anti-surveillance art, as enchantment practices, practices that provide the ‘ethical energetics’ (Bennett, 2001) for dialogical and affirmative organising for hope and affective solidarity against the totalising logic of technological surveillance and in favour of ‘imagining otherwise’—imagining ‘more than human worlds’ of harmonious and salubrious co-existence between people and technologies (de la Bellacasa, 2017).

A hopeful analysis stays attuned to the events in which ‘radical hope’ unfolds in the face of an imminent collapse of civilization (Lear, 2006), impending environmental catastrophe (Garforth, 2018; Anderson, 2017), terrorist devastation (Solnit, 2016) and radical questioning of humanity’s uniqueness and dignity through fast-developing artificial intelligence (Stiegler, 2019). When traditional ways of being (long predicated on the protection of privacy, individual freedom and deliberative choices) are under the threat of extinction (by intensified, complexified and accelerated technologization of life), radical hope can be directed to future goodness for which most of us lack the appropriate concepts, cognitive acuity and computational prowess to either anticipate or understand it. Mobilizing affective theories of hope, we further advocate that the emergence of ‘radical hope’ necessitates the cultivation of affective capacities, aesthetic sensibilities and imaginative courage of enchantment, that in turn can help us re-imagine the escape from the totalizing socio-technical logics and re-enchant ancient forms of convivial communion, of wonder, of ethical attachment and care. We regard the arts as one such purveyor of hope.

In our hopeful analysis of digital technologies we follow a pharmacological approach to arts (Stiegler, 2019). According to Stiegler (who follows Deleuze’s [1997] symptomatology of the arts), the arts, should not merely diagnose the malaise and the ‘darkness’ of culture and societies. The arts, should provide the cure and re-enchant the remedies against societal and cultural venoms, such as those related to surveillance capitalism. We argue accordingly that the arts, under the right conditions, provide the remedy against the crisis of imagination to transcend the totalizing logic of digital technologies and their adjacent ‘all-colonizing’ datification. While the scientization and computization of digital technologies may easily morph into a ‘crisis of action’, an enchanted attachment to ‘a magical order of things’ as promulgated in the arts could be the ‘therapeutic path of embracing a particular, alternative reality-system’ (Campagna, 2018: 6). As a form of intellectual provocation, meandering out of the necessary traps of naïveté, irrationalism, or hypocrisy, with this article, we

hope to tease out the ethical potential of embracing a hopeful alternative reality-system via an ‘alter-tale’ that presupposes an ‘artful enchantment’ and a ‘joyful attachment’ to the world as the basis of ethical action, care and generosity (Bennett, 2001).

Using the theories of re-enchantment (Bennett, 2001; Stiegler, 2014) alongside the theories of radical hope, we read the tale of anti-surveillance art as an attempt to engender an affective sense of and aesthetic disposition to wonder and awe and hence, *mutatis mutandi*, carve out a space for the cultivation and flourishing of radical hope (Harvey, 2001; Lear, 2006) in the face of totalizing and omnipresent surveillance technologies. Through this reading, anti-surveillance art becomes ‘an ethical energetics’ (Bennett, 2001) that magnanimously and joyfully energizes the fight against technological surveillance through a series of spell-binding and wondrous performances of evasion of ambient surveillance and facial recognition algorithms deployed in public spaces that in itself requires enthrallment, captivation and re-enchantment of the surveilling technologies they try to escape.

Through (currently ongoing) interviews with activists (activist anti-surveillance artists) and the accounts of their art-ivism, we analyse the re-enchantment logic of public anti-surveillance artistic events that feature fractal face paints, asymmetrically sculpted hairstyles, artful masks, adversarial fashion highlighting extravagant prints and psychedelic patterns on sci-fi inspired cloaks and outfits, as well as data-poison attacks, that are aimed at ‘fooling’, ‘confusing’ and ‘disorienting’ and ultimately ‘escaping’ the algorithmic systems of surveillance.

With this, we want to point towards the remedial qualities that artworks have always possessed in enchanting collective (dialogical and hopeful) agency via their power ‘to fascinate, compel, and entrap as well as delight the spectator’ (Gell, 1998: 23). We hold that the arts may bring to dialogic organising an ethical sensibility of generosity, hope for and imaginations of alternative futures by helping forge ‘affective relations of various kinds – transitional, filial, friendship, familial, cooperative, recreational, religious, relations of power or knowledge – forging dreams, goals, objectives and common horizons’ (cf. Stiegler, 2019: 16) both because of and in spite of the dramatic challenges and despair imposed by datification, data capitalism and pervasive algorithmic surveillance.

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**Materiality and the Extended Mind: An Essay on Re-thinking the Boundary between
the Cognitive and the Material in Organizations**

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Abstract submission for the 16th Organization Studies Summer Workshop 2022 “Dialogic
organizing: Affirming public engagement for hope and solidarity”

In this essay, we will examine “dialogic organizing” from the perspective of extended cognition (Clark, 2008; Paul, 2021). More specifically, we challenge the sharp divide that has been drawn between the cognitive and the material in organizations by exploring how the material is implicated in human cognition. We draw on recent developments in cognition science that propose a much less clear boundary between the mind and the material world. The idea of an *extended mind*, where human cognition involves material objects outside of the skull, challenges many of the existing assumptions in the management literature on cognition and provides a more nuanced and realistic view of cognition in organizations.

The literature on materiality offers useful approaches to reconcile mind and matter. Taking seriously the nexus of thinking/acting, which is central to the literature on cognition in organizations, requires us to include the material world. This is because acting is inescapably intertwined with the material. Cognition precedes practices but is also embedded in practices and in turn shaped by these practices. In this respect, cognition must be understood as a dynamic process rather than a static condition. Moreover, if we accept materiality to be a part of a dynamic process of extended cognition, we need to consider that cognition may extend to processes of creating, as well.

We begin with a review of the relevant ideas from the literature on organizations and individual cognition and then present a short introduction to the extended mind thesis. We then discuss the implications of the extended mind thesis for thinking about materiality and cognition in organizations and its implications for dialogic organizing. Our essay contributes to the organizational theory literature by offering a novel perspective on “creative organizing”, where the dialogue between mind and matter is generative for new and creative organizational outcomes. Specifically, we argue that extensions of the mind, as well as the very awareness of our minds being extended in the first place, alter in important ways how

we theorize about organizational processes and outcomes, and in particular, creativity and innovation in organizations.

The recognition of the nature and importance of extended cognition has at least three important implications for the topics at the heart of the upcoming workshop. First, extended cognition brings a much more complex and nuanced idea of cognition and removes the artificial and unhelpful idea that cognition ends at the brain/skull barrier. Second, extended cognition challenges us to think more carefully about the nature of language and its relation to cognition. Language is not simply the result of cognition but is an integral part of it. Language is material, but deeply cognitive, and this complex multi-sided nature needs to be much better grasped if we are to understand dialogic organizing more deeply. Finally, extended cognition challenges us to think carefully about the possibility that groups of individuals working closely together may engage in a form of shared cognition facilitated by language and other material objects. This is an exciting and challenging new way to think about how creativity and innovation grow out of multiple individuals working together in a form of shared cognition. It is this sort of shared cognition that can provide the impetus for creative new solutions to problems of “forms of depression and defeatism”.

The implications of this view of cognition are critically important for the creation of dialogically-affirmative organizations. Theories of extended cognition connect ideas from cognition, language, and human collaboration that have the potential to provide a new and more powerful basis for dialogical organizing. By recognizing that collaboration among groups of individuals, if carried out properly in the correct sort of public space, can create a form of shared cognition has tremendous potential for finding new solutions to seemingly insoluble problems and for helping disempowered individuals in their efforts at “becoming-active”.

This view of cognition as something that extends beyond the skull also raises several important new research questions. First, what are the conditions under which extended cognition can come to include others? We know a lot about how cognition implicates the material world, but much remains to be done to understand how extended cognition can result in shared cognition among groups of individuals. Second, what are the implications of shared cognition for problem solving and creativity of shared cognition? What does it enable in terms of pooling cognitive capacity and creating new ways of thinking about problems and challenges? Third, what are the limits of this sort of extended cognition? Do individuals to be in the same physical space or is this something that can take place digitally? If so, when and how?

In summary, we believe that ideas from cognitive science, and in particular the idea of extended cognition, have important implications for dialogic organizing. By developing a more nuanced and sophisticated idea of human cognition we are better placed to think through potential avenues for new forms of organizing and new kinds of solutions to an increasingly dark world.

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Supporting Microfinance via Professional Associations: Analysis of the Tanzanian Case through the Lens of Ostrom's Institutional Design principles

16th Organization Studies Workshop

Over the past decades, microfinance has witnessed remarkable development but also major crises, questionable business practices, and little discernible impact on poverty (Guérin et al, 2018). As most microfinance institutions (MFIs) share commercial and social ambitions, these pitfalls have fueled questions about their ability to combine these objectives and serve the marginalized in a “do-no-harm” perspective. Orienting practices towards the achievement of MFIs' social mission is thus still essential.

In a view of influencing MFIs' practices, we examine the intervention of professional microfinance associations (MFAs). MFAs are member-controlled organizations gathering individual MFIs under a common umbrella to promote the interests of the industry. Since the emergence of formal microfinance, many stakeholders have encouraged the development of MFAs to guide and formalize MFIs' practices. Today, the MFAs' growing role of supporting and monitoring microfinance programs is also recognized in the literature (Hudak, 2011).

MFAs are “meta-organizations”, in the sense of Gulati et al. (2012), whose independent member organizations join resources through a formal organization aiming at stimulating cooperation in the pursuit of shared interests (Ahrne and Brunsson, 2005). They have a member-controlled governance structure and are often recognized by authorities as representing and acting on behalf of the MFIs in the country (Hudak, 2011).

MFAs have typically positioned themselves as providing services such as capacity building and technical assistance, policy advocacy, networking opportunities, knowledge management, and standard setting or self-regulation. To mitigate the externalities caused by their members' activities, MFAs have increasingly sought to promote good practices and standards for transparency, client protection (Adams and Tewari, 2021) and, more broadly, social responsibility (Lapenu et al., 2009).

By creating or joining an MFA, MFIs aim to pool or manage resources (information, knowledge and expertise, financial means, reputation) to pursue shared interests and to collectively influence their practices (Ahrne and Brunsson, 2005; Bowen, 2019). Nevertheless, like in other sectors, professional associations, in microfinance just like in other sectors, have often encountered major obstacles potentially undermining their roles and contributions: difficulty in becoming self-sustainable,

governance failures (Friedman and Phillips, 2004), conflicts of roles (Gross and Brüntrup, 2003), lack of flexibility and adaptation capacity (Friedman and Phillips, 2004), and free riding (Forster, 2012), to name a few. Additionally, they have faced challenges related to the specificities of the microfinance industry, such as the need to develop actions that will favor both the financial and social performance of MFIs, the huge heterogeneity of member organizations, and their over-reliance on external donors (Gross and Brüntrup, 2003; Hudak, 2011).

Based on exploratory qualitative interviews that we conducted at the Tanzanian Association of Microfinance Institutions (TAMFI), it appeared that free riding within TAMFI is the main issue that highlighted by both member MFIs and executive staff members of the association. Free riding is a situation where it is possible for a participant to individually benefit from a collectively shared resource while avoiding bearing the cost for accessing it (Olson, 1965). This paper therefore seeks to look at how to better understand this barrier to the functioning and contribution of MFAs.

Since the smooth running of an MFA largely depends on the success of collective action, we propose to study MFAs through the lens of the institutional design principles identified by Ostrom (1990) in her contribution to the theory of the commons. In a “constructivist approach” to the commons (Périlleux and Nyssens, 2017), these principles may indeed be considered as characteristics of successful collective management of a shared resource system. In this perspective, we do not properly test whether these principles may be applied, nor whether MFAs may be characterized as “common” *per se*. Rather, we investigate what can be learned from this increasingly flourishing theory and each of these principles by mobilizing them as an analysis grid, with a view to identify the main reasons behind free riding among members and the potential obstacles to the “ideal” management of an MFA.

Although the classic view of professional associations has often emphasized a negative, rent-seeking interpretation of organized interests, it has been argued that collective action may also be a response to collective concerns (Jones, 2004), especially when it comes to small businesses. This is particularly relevant in the case of MFIs, as they are mostly small-scale operators, unlikely to be unable to defend their interests individually at a national level. Indeed, while MFAs act in the interest of their members, they also have a genuine concern when it comes to the efforts of their members to fulfill their social mission (Hudak, 2011).

This paper is among the first to mobilize Ostrom’s institutional design principles in the context of a professional association. By doing so, we contribute to the recently growing literature on meta-organizations, especially those contributing to sustainable development.

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Fighting corruption with civic innovation: material and symbolic challenges of organizing data-enabled activism

1.Introduction

In 2016, a few months after the impeachment of the Brazilian President Dilma Rousseff, a group of citizens launched the *Operação Serenata de Amor* (Love Serenade Operation, OSA). They applied their knowledge to develop an innovative open-source AI-based technology and to empower civic auditing of public officials. The initiative rapidly mobilized over 600 people on a Telegram group dedicated to discussing codes and strategies mainly to improve algorithms to develop Rosie, an artificial intelligence anti-corruption tool that autonomously collects and cross-checks public and private open data to analyze Brazilian congress people expenses looking for suspicious spending. After failing in convincing public authorities to investigate the cases found, one member of the group created an automated account on Twitter also named Rosie — the bot has over 39,000 followers — who asks for people's help to check the expenditures identified as suspicious. Besides, it was developed an automated website dashboard named Jarbas, where anyone with access to the internet can browse the updated congress people's expenses and get more details on their spending. The crowdfunded project is entirely open and available on GitHub, a repository management platform commonly used to host open-source projects, and open to suggestions, questions and discussion also on Telegram and, more recently, on Discord.

Operação Serenata de Amor (OSA from now on) is not just a bottom-up anti-corruption initiative in the digital era. It is a case of data-enabled activism against corruption (Mattoni, 2020). OSA creates, employs, and spreads data to bring people together for holding politicians accountable and reacting against the misuse of public money by elected representatives. It is also an initiative enabled and, to a significant extent, constrained by data, software, and devices. The relation among technology, sociotechnical and mobilization factors shapes tactics, identities, and modes of organizing, as noted by Milan and van der Velden (2016, pp. 61-62) when exploring the concept of data-activism — “the newest form of media activism” that “appropriates information and technological innovation for political purposes” (Milan, 2017, p. 152).

Within the growing literature investigating the links between digital media and social movements (Bennett and Segerberg, 2013, Earl et al., 2015) there have been some attempts to look at specific social media platforms impacting the organizational patterns of activism, mainly contentious ones, but not on the use of multiple types of digital media combined. Online tools, for example, facilitate organizing outside of organizations, diversify organizational infrastructure, and allow the rise of new models of participation and tactics such as the ones characterized by ephemeral engagements from participants (Earl et al., 2015). However, we still know very little about how symbolic and material elements linked to an ensemble of different digital media shape the internal dynamics of organizing data-enabled activism and impact the creation and suitability of such initiatives. This is particularly true for non-conventional forms of collective and connective actions, such as the OSA, a non-violent initiative with none offline disruptive actions that develop and use data as its core activity. Unlike more contentious activism, such as the well-studied hacker collectives (Schrock, 2016; Dobusch and Schoeneborn, 2015), the OSA does not involve radical contestation, although it uses data-based civic monitoring and social engagement to hold politicians accountable.

Therefore, this article aims to access how an ensemble of digital media — and not just specific platforms — is able to shape the organizing patterns of such collective actions. The focus is the endogenous features of OSA and its organization structure, considering decision-making processes and forms of participation of both human and non-human actors linked to efforts in the creation of Rosie and Jarbas. By reconstructing processes rather than identifying causes, this paper explores affordances and limitations to collective actions organizing created by changing technologies and open data environments.

2. Blending organizational and social movement theories to analyze organizing in the digital age

While organizational scholarship has been shedding light mainly on the question of how the activities of social movements impact firms and how companies and elites influence mobilizations (Walker, Matin, and McCarthy, 2008; Fetner and King 2013), social movement studies have “turned a cold shoulder” to “organization” (Soule, 2013, p.108). As pointed out by della Porta (2020) when discussing NGOization of social movements and the SMOization of civil society, social movements studies stress the role of conflict and, hence, have been dedicating continuous attention to different forms of protest and to the informal networks engaged on the bases of a shared collective identity (Diani, 1992; della Porta, 2020). In addition, contemporary social movements scholarship become particularly interested in loosely structured networks of participants and new forms of collective actions, mainly the ones related to online activism — that often do not necessarily depend on social movement organizations, are leaderless and horizontal, and even encompass some anarchist principles (Graeber, 2004; Soule, 2013; den Hond, de Bakker, and Smith, 2015).

Under this context, data activism research has been attracting academic interest and addressing the empowering potential of data infrastructures and datafication to contest accepted norms and practices as well as to promote new forms of agency and political participation (Baack, 2015, 2018, 2018b; Milan and van der Velden, 2016; Milan, 2017, p. 151; Lehtiniemi and Ruckenstein, 2019). What we still lack is a focus on other forms of data-enabled collective actions that are not revolving around public protest as their main leverage. Yet, it also remains equally unexplored the organizing, creation and sustainability of what Mattoni (2020) calls “data-enabled activism”, i.e., different types of networks and collective actions in which activists create, employ, and spread big data to support their struggles.

Literature on digital media and social movements, in turn, has been stressing the role of online tools in diversifying organizational infrastructure and allowing the rise of new models of participation and tactics such as the ones characterized by ephemeral engagements from participants (Earl et al., 2015). Bennett and Segerberg (2013) claim that global movements like Occupy Wall Street were deeply entrenched with the use of Twitter and that this, in turn, also shaped the role of movement organizations in them and their ability to sustain the mobilizations. In other words, as the authors argue, we might see a shift from the logic of collective action to the logic of connective action, where platforms became actors able to structure the organizational patterns of mobilizations facilitating loose forms of organizing (Bennett and Segerberg, 2013).

The importance of organizing outside organizations is also stressed by Earl and Kimport (2011) whilst discussing the multiplication of ingenious uses of digital technology that lower the organizing costs, facilitate engagement and increase contributions for social movements. They remind us that other studies had already showed the role digital media played in the growth of online movements initially conducted by a very small core group of people trying to make a difference (Gurak, 1997; Gurak and Logie, 2003; Earl and Schussman, 2003; Bennett and Fielding, 1999). For example, when looking at the voting e-movement, Earl and Schussman (2003, p.160) discovered that the sites were created and run by an average of 2.7 organizers per site. MoveOn.org also started from a weak network of people, going from a two-people “organization” setting-up viral petition emails in the 1990s to a currently non-profit public policy organization and political action committee (Bennett and Fielding, 1999; MoveOn.org, nd)¹. As we can see, organizational analysis goes beyond the study of formal organizations and has a lot to offer to social movement scholarship. Even if we assess fluid social collectives of various kinds, the notion of organization remains useful, as noted by Dobusch and Schoeneborn (2015) when studying the hacker collective Anonymous.

2.1 Organizational aspects of contemporary social movements

¹ Joan Blades and Wes Boyd, tech entrepreneurs famous for inventing the flying toasters screensaver, created an online petition about the Clinton impeachment in 1998 and emailed it to friends. Within days, their petition to “Censure President Clinton and Move On to Pressing Issues Facing the Nation” had hundreds of thousands of signatures (MoveOn.org, n.d).

On twenty-first century, mainly due to the technological advances, social movements are commonly defined as flat, decentralized, and ad hoc and temporally networks (Rich 2020). To analyze the organizing of less structured forms of interaction among highly autonomous actors, Ahrne and Brunsson (2011, p.84) suggested a “definition of organization as a decided order, including one or more of the elements of membership, hierarchy, rules, monitoring and sanctions”. The authors also introduced the concept of partial organization when we cannot observe all beforementioned organizational elements. In contrast, Graeber (2004, p.3) listed self-organization, voluntary association, mutual aid as “basic principles of anarchism” elements. Den Hond, de Bakker and Smith (2015), in turn, combined Aharne and Brunson and Graeber’s fundamentals and presented a theoretical framework designed to promote an organizational analysis of social movements.

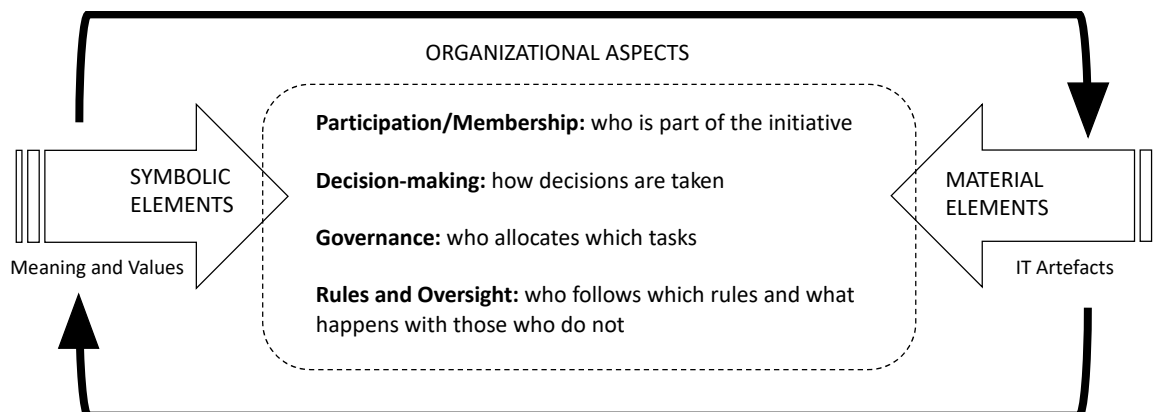
This article applies den Hond, de Bakker and Smith’s (2015, p.205) framework by observing key elements they highlighted as essential to explore how social actually work by assessing autonomous dynamics and conscious interventions appearing in movement settings that are, by nature, unstable. In doing so, it will be analyzed who is allowed to join and what is necessary to take part (participation/membership); collective and consensual decisions taken by direct democracy and other forms of democracy which are then bidding (decision-making); the existence of explicit rules and clear guidelines regarding actions and behaviors along with monitoring and sanctions for those who break the norms (rules and oversight); and whether there is any type of hierarchy in place, how tasks are distributed and executed, and the level of adherence and freedom of in complying with them (governance). Additionally, our analysis also incorporates elements such as aims being pursued (objectives), as listed by Pache and Santos (2013, p. 983) when assessing hybrid organizations, and funding sources and earnings destination (funding).

2.2 Material and symbolic elements

To grasp the organizing of data-enabled activism, this article pays particular attention to how these aforementioned organizational aspects are constituted by both material and symbolic elements in the case of OSA. Material elements is seen here as the technological features that characterize IT artifacts, including data and existing digital media. We focus on the relations between the properties of technical objects presented to their users, what DeSanctis and Poole (1994) called “functional features” (in Markus and Silver, 2008, p. 613). Symbolic elements, in turn, encompasses the communication of meaning and values (Grgecic, Holten and Rosenkranz, 2015) that surround these technological objects in relation to themselves or to their functions. Neither it is limited to the designers’ intentions, nor it is simply the relation between users and technical objects. As Markus and Silver (2008) stress, communication of meanings and values guide actions and beliefs and define how resources are used.

We assume that there is an interplay between human action, social structures and IT artifacts that shapes group behavior, impacting in the type of participation, governance’s level of hierarchy, decision-making processes and in the number of normative provisions and its enforcement. These main features are illustrated by Figure 1, that shows the framework for organizing data-enabled activism and the material and symbolic elements co-constituted such an organizational logic.

Figure 1 – Framework for the organizational logic of data-enabled activism



In this article, we apply this framework to explore the viewpoint of the activists who created and control the AI-based anti-corruption technology. We focus on activists' interpretations and representations are attached to perceptions, intentions and purposes of IT artifacts they employ, its uses and potentials. We also observe how these interplay impact "the result of decisions, rather than the result of common institutions, norms, or status differences" (Ahrne, Brunsson and Seidl, 2016, p. 95). Although "the speed, reliability, scale, and low cost of the digital network are what enable the great scope and reach of contemporary activism" (Joy, 2010, p.viii), we know that these features are also the conditions that have been motivating many people to invest and become entrepreneurs, some of them to do business with a social purpose.

Prior research on social entrepreneurship had already shed some light on a growing sector aimed at to build-up a social economy that mixes elements from business, non-profit and state sectors (Nicholls 2006, Pearce 2003). They often combined idiosyncratic and even contradictory logics, typical of hybrid (social business) organizations (Pache and Santos, 2013; Smith and Besharov, 2019). This paper expects to find what, at first glance, could be interpreted as competing logics when blending organizational and social movement approaches to analyze a case of data-enabled activism. These tensions go beyond the already explored joint participation of civic activists and volunteers to better give voice to demands and build up successful coalitions and as well as the usual process of institutionalization of social movements as they develop (Anheier and Scherer, 2015). The contradictions are likely to be related to social entrepreneurship values, once data-enabled activism may also involve resource combinations, new services and products aiming to stimulating social change (Mair and Martí, 2006). Moreover, we also expect to find multiple organizational logics varying from no coordination action and individual expression on social media, to leaderless and volunteered-based organization, to hierarchical controlled by a paid core team. This is so because data-enabled activism is likely to embrace interests, expectations and actions not only of activists, such as those from hacker and open-source movements, but also tech workers and ordinary users of a wide range of technology.

3. Case of Study

Operação Serenata de Amor was created by a small group of people with tech professional background, experience with open-source communities, and familiarity with crowdfunding campaigns and short-term project design. Although the OSA was conceived within an anti-corruption movement that was popular around the time in Brazil², the initiative itself was initially projected as a tech start-up, i.e., an entrepreneurial venture intending to grow large beyond the solo founders. Indeed, the three friends who idealized OSA initially used technical and human recourses from the tech company two of them were partners to start the first prospects. To get off the ground they found enough financial backing to get off the ground through a crowdfunding of around 80,000 BRL (around 23,700 USD)³. The successful crowdfunding campaign allowed to pay for three months a core group of eight people.

Since the beginning, the three friends open the project for contributions on the cloud-based message app Telegram and on GitHub, the open code hosting web platform for version control and collaboration. These platforms attracted over 600 people interested in codes and analysis of open data on the use of public money. Some members of this new tech community eventually collaborated with ideas, tests and new solutions on a volunteer basis. The core paid group along with these volunteers managed to create a (mainly) Python-programmed application named Rosie that first extracts and

² In 2013 a wave of street demonstrations no one predicted drew more million people into the streets across the country against a variety of grievances, from shoddy public transportation and public health system to corruption (Winter, 2017). Although President Dilma Rousseff lost popularity, she was re-elected in 2014 and shortly after her second term begun a new wave of protests was driven by anger over the economy and rampant corruption bring into public eyes by the Car Wash (Lava Jato) probe and its unprecedented revelations of corruption involving top level civil servants, politicians and construction firms (Lagunes, Odilla and Svejnar, 2021). In April 2016 Rousseff was suspended and four months later, in August 2016, she was removed from office permanently — Rousseff was accused of illegally budget manoeuvring, which she denies and says that it was a common practice among her predecessors in office.

³ In 2 months, from September to November 2016, the crowdfunding attracted donations of 1286 people and exceeded in 30% its initial goal that was 61,280 BRL (around 17,000 USD, considering the exchange rate at that period). Available at: <https://www.catarse.me/serenata>

merges data, applies hypothesis (audit trails) and test-driven development processes to estimate a “probability of corruption” (for a detailed explanation of how Rosie applies machine learning techniques, see Schwendler, 2017a, 2017b). Rosie bases its predictions on the legislative established internal and formal rules such as, for example, reimbursement only allowed for individual meals and non-alcoholic beverages to then analyze each reimbursement receipt submitted by MPs, by processing public and private open databases made available by the Lower Chamber, the Revenue Service, Google, Foursquare, Yelp (Odilla, 2021).

Rosie flags, for example, suspicious cases such as if MPs request a reimbursement of a meal made in a restaurant in their own state of origin at the same day and approximate time, they are in the congress voting in the federal capital⁴. Rosie also sets up a database used as a reference source in future analyses, publishes her analysis outcomes online on a dashboard named Jarbas, and uses her own Twitter account to invite the 40,600 followers to use OSA’s tools and data processed to hold politicians accountable. OSA, in turn, uses its Facebook account to promote among their 66,000 followers, among other topics, Rosie’s main findings, when a MP pays money back or questions the suspicious flagged, and also events and new initiatives they take part of. Under the anti-corruption scope, OSA succeeded in revealing an unprecedented number of potentially irregular expenditures of congressional people who were forced to respond to these claims publicly and also paid public money back when irregular expenses were recognized as such (Savaget, Chiarini, and Evans, 2019, p.374).

Despite all that, OSA did not generate enough revenue as its creators expected to keep them exclusively engaged with Rosie and their civic tech goals. Instead of killing the bot and closing the initiative, they negotiated to incorporate OSA to the Open Knowledge Brasil (OKB), the Brazilian chapter of an internationally known NGO Open Knowledge Foundation that campaigns for governmental transparency and open data. In February 2018, one year and a half after being created, OSA joined forces with OKB by investing in a supervised transition that took one year — one of the OSA’s creators led the then new data science program for civic innovation within the Open Knowledge Brazil and started to develop new tools and projects. Rosie and Jarbas are still operative and keep attracting people interested in using technology to fight misuse of public money. Both require a relatively low level of maintenance but there have been very few improvements or work to increase engagement around these tools. They are not treated by OKB as priority anymore.

4. Data Collection

The OSA case was selected as a case study based on its uniqueness and relevance. We combined different techniques of qualitative data collection and analysis, like the following:

1. Fifteen in-depth semi-structured interviews with OSA creators (3) and members of the first paid core team (2), people who later became responsible for the bot within the Open Knowledge (2), volunteers who follow the discussions on GitHub and Telegram (3), random Rosie’s followers on Twitter (3) and with people in the federal executive (1) and the Lower Chamber (1) who interacted with the initiators during the initial development phase;
2. Participant observation on Telegram and Discord apps, where over 600 and 200 members, respectively, interact, discuss and exchange ideas regarding, for example, coding, data scraping, and machine learning techniques within the OSA scope;
3. Document analysis based on open-source materials, most of them available on Medium, GitHub, and OSA’s website;
4. Observations on Rosie’s account (@rosiedaserenata) on Twitter and the page of OSA (@operacaoSerenataDeAmor) on Facebook.

⁴ The Brazilian Lower Chamber makes available on their website values paid and receipts used to reimburse each one of its 513 elected members for meals, car rentals, flights, fuel, and other routine payments incurred while performing their parliamentary activities. The funds used to pay these expenditures are part of the Quota for Parliamentary Activity, or QPA (*Cota para o Exercício da Atividade Parlamentar*, CEAP). The lower chamber receives in average 1,500 requests of reimbursement everyday (Almeida, 2017), but the unit responsible for receiving and processing reimbursement claims is understaffed and has a low capacity to analyze an average of 20 receipts per month manually (Savaget, Chiarini, and Evans, 2019).

Interviews were conducted online — mainly on Zoom and Google Meet — from July 2020 to July 2021. Interviewees’ names were converted into numbers. MAXQDA was used for data storage and content analysis. Along with the interviews, documents collected including texts published by the creators on social media, mainly on Medium, and interactions on Telegram and Discord message apps were also analyzed. Telegram, for example, also allows us to go back in 2016 to access the all the content exchanged among the participants through time. The next section brings the main findings of our analysis. We apply the framework for the organizational logic by observing organizing, symbolic and material elements in three different layers: the OSA’s core paid team who developed and is responsible for maintaining the technology, its interaction with the community of developers, data scientists and other collaborators, and, finally, its relations with their social media followers who they aimed to engage on social accountability activities. We reconstruct the trajectory of OSA since its creation, as an attempt to understand not only its key organizing features but also how they interplay with symbolic and material elements of digital media.

5. The organizing logic of *Operação Serenata de Amor* (OSA)

5.1 – Organizing the core group

Operação Serenata de Amor’s initiators started the initiative by exploring data availability at the same time they were pitching their idea of “developing robots to fight corruption in Brazil” to ordinary people in a very informal way, often in places such as bars where the initiators were having drinks. Using the words of two initiators, the initial idea was creating something “to deliver value” to those who would be potentially contributing financially, and the “elevator pitches” represented a way to test whether there would be someone willing to pay for the development of a system based on machine learning to fight corruption and hold politicians accountable. After five months grabbing data and collecting feedback from potential users, the three friends decided to launch a crowdfunding campaign aiming to attract three types of contributors: donors, a paid team to develop and promote the robot, and volunteers to improve the algorithms made available on GitHub. The money would allow to pay themselves and the developers from their own IT company who were already working on the project and to hire extra staff, among them people with expertise in machine-learning and communication strategies.

But who are the paid core group exactly? Friends, tech workers, concerned citizens who presented themselves by mixing their own occupations, skills and state of mind: “We are programmers, hackers, entrepreneurs, dreamers, Brazilians, activists, and outraged (people). We are specialists who want to completely stop our lives to dedicate ourselves for two months only to Operation Love Serenade to create the necessary devices to identify cases of corruption and misuse of public money. The elite team consists of seven people, including programmers, data scientists, journalists, and sociologists. In addition to the elite group, there are volunteers”⁵.

Interviewee 3, one of the initiators, explains why they decided to have a paid staff, the criteria to select and pay the team to work full time, and a short deadline for the project:

“We knew that having only volunteers would not allow us to go forward, because we, ourselves, did not want to be volunteers anymore. (...) The people we wanted to hire also already knew about the project. We knew that the group needed to be as diverse as possible, because the three of us were white men to begin with. Not only for the image of the project (...). When we have different people, people think differently, it helps us to define actions. We wanted to pay ideally the same salary to everyone, this comes from past experiences. (...) We literally cut a zero off and said what we would do it with

⁵ On the crowdfund website where OSA’s initiators were asking for funds the original in Portuguese reads as “Somos programadores, hackers, empreendedores, sonhadores, brasileiros, ativistas e indignados. Somos especialistas que desejam parar por completo as nossas vidas para, por dois meses, nos dedicar apenas à Operação Serenata de Amor e criar os dispositivos necessários para identificar casos de corrupção e mal uso de dinheiro público. O time de elite é composto por sete pessoas, entre eles programadores, cientistas de dados, jornalistas e sociólogos. Além do grupo de elite, existe o corpo de voluntários. See <https://www.catarse.me/serenata> [Accessed on October 28, 2021]. The eighth member, a woman, entered later in the team.

60,000 Brazilian reais because this amount we thought we could raise. Instead of six months, we would do everything in three months” (Int. 3).

Rapidly the crowdfunding surpassed in 30% the initial goal settled. This motivated the core team who, according to the interviewees, felt they could do something useful using their knowledge in a moment when corruption perception was peaking in Brazil. Their idea to “do something” came just after the president of Brazil was impeached by a congress that was not entirely clean — out of Brazil’s 594 members of congress, 352 were under investigation or facing charges for corruption and other serious crimes (Bevins, 2016). Interviewee 2 summarizes what they were trying to do: “It was fighting corruption, but it wasn’t ... [another deep breath] it wasn’t a paladin thing, you know? It was not like a ‘let’s go save the world’ thing. It was more about what we do with what we know (with our tech skills).”

Among the core team, decisions are taken collectively. They operated in a horizontal way to monitor strategies, tasks, and deadlines. Leaderless, OSA’s core group was organized in a structure with fluid and overlapping roles following the agile working management methodology. This interactive working approach became popular in the software industry and focuses on self-organizing, expanding collaboration, speeding procedures with short-term goals, and on continuous releases based on customer feedback to respond to market trends. Everyone in the core team — including the other developers and the person in charge of press relations and communication strategies — would delivery public online and offline talks, meet public officials, publish technical explanation on Medium, follow the issues and pull requests on GitHub and interact with potential collaborators on Telegram.

Since its creation, interactions among the core team have been mainly online. “We have no non-virtual headquarters, but we work remotely every day. Most of our ideas are crafted to work in any country that offers open data, but our main implementations focus in Brazil (sic)”, says OSA’s profile on GitHub, the Git repository hosting service with several management tools and collaboration features. In the beginning, the initiators had daily Zoom short meetings to, according to the interviewees 2 and 12, keep “the team spirit” and also keep everyone informed about each one’s the daily most important tasks. Following the domain-driven design, a flexible and adaptive process framework for solving complex problems in an agile way, the core group initially studied regulations and reimbursement rules to convert them into software code (Cordova and Gonçalves, 2019). They brainstormed together ways to circumvent the standing norms and, then, created auditing trails as well as ways to identify and signal possible circumvention of formal rules using the existing open public and private data. On top of that, OSA organized face-to-face sprints, i.e., informal software developer meetings, especially popular in open-source communities (Möller et al. 2013), to collectively fix bugs, improve documentation, implement features, analyze findings and formalize the incident reporting on suspicious reimbursements to the lower chamber.

From the interviews, it emerged a connection among tech start-up imaginaries linked to the core team’s background as tech entrepreneurs or tech workers, civic tech principles connected to the aim of increasing social accountability through technology and features of data-enabled activism related to the engagement and participation of ordinary people through open data. OSA’s “read me” profile on GitHub gives a glance of this fusion of elements related to civic tech, data-enabled activism and social entrepreneurship: “We have been creating open-source technological products and tools, as well as high quality content on civic tech. Empowering citizens with data is important: people talk about smart cities, surveillance and privacy. We prefer to focus on smart citizens, accountability and open knowledge. (...) Serenata de Amor develops open-source tools to make it easy for people to use open data. The focus is to gather relevant insights and share them in an accessible interface. Through this interface, we invite citizens to dialogue with politicians, state and government about public spendings” (Retrieved from <https://github.com/okfn-brasil/serenata-de-amor#readme>, on May 28, 2021).

5.2 – *Organizing the collaborators*

Data collected also shed light on other elements of a hybrid model of organizing, anchored in their imaginaries and experiences with the tech world. Apart from the paid staff, OSA is based

on voluntary association and high level of autonomy of volunteers but with hierarchical control of the core team. The interactions between initiators and collaborators are concentrated on GitHub, on Telegram and, more recently, on Discord. Interviews and participant observation on these three social media platforms also revealed less obvious but important features, such as rules, openness to criticism and to receiving feedback, attempts to improve communication and guidelines, and, especially, mutual aid. According to the interviewees, collaborators were mainly developers, programmers, designers, and journalists interested in data science and open-source projects.

On the platforms used, there are clear rules such as English-only for communications on Telegram and GitHub and moderation, but the coordination of action of volunteers is loose and relies on personal expression. The group on Telegram also works as a space for asking for and receiving feedback. Multiple times the core team improved its documentation and refined its guidelines and communication policies based on volunteers' comments. It is worth mentioning that the group is currently active, but the intensity of interactions has been quite low since mid-2020 — the most active members went to Discord, the platform currently used to develop other projects under the scope of OSA such as the already mentioned *Querido Diário*. When Telegram was the most used platform, it proved to be a space for mutual aid, with people making questions and exchanging ideas not only about programming languages, data sources, code errors and tests but also about the legal apparatus, the political system and other similar social tech initiatives. es.

Moreover, it was possible to identify meanings and expectations of data and open-source projects clearly varying between initiators and volunteers. Face-to-face sprints were organized to improve Rosie and Jarbas and also to approximate initiators and volunteers. One of the volunteers who was part of the first sprint, for example, was incorporated as a member of the core paid team. The fact that OSA had paid staff also attracted questions on the Telegram group, exposing the already observed interactive tension on being an open-source project with civic innovation features and its closely aligned tech start-up values also among the tech volunteers. In other moments, however, initiators positioned themselves less as “startups” and more as data-enabled activists concerned with direct democracy. However, the interaction among initiators, core group, contributors, volunteers and supporters, at least on Telegram, suggest plight to develop consensus decisions, despite the attempts to transform decision-making into participative democracy. What we could observe was a loosely tied networks sharing common interests and some of them aiming to participate with codes and ideas, even if under the hierarchical control of a core group.

5.3 – *Organizing the followers*

When OSA was created, it publicized their main findings and initiatives on social media, using platforms such as Medium, YouTube and Facebook to communicate directly with the general public. Illustrated and provocative cards on Facebook, still the most popular social network in Brazil, were largely used to call people's attention and engagement. On Medium, they would publish more technical texts but also using memes and animated gifs to draw attention to the initiative. At the beginning, OSA also called the attention of the mainstream media attention. TVs, newspapers and traditional websites often portrayed it as a group of young people developing artificial intelligence tools to hold politicians accountable (Odilla and Veloso, 2021). Interviewees recognize that OSA always had a very well-designed communication strategy that was not limited to digital media. They were also participating in face-to-face talks, seminars and conferences in universities, meetings of programmers and events promoted by public officials. In addition, interviewees made clear that communication was not limited to sending updates, instructions and forming impressions. There was also an attempt to create relationships and mobilizations of individuals, although in a different vein from more traditional forms of participation such as protest coordination, campaigns or advocacy.

This different type of engagement was afforded by technologies and became clear when Rosie, the bot got its Twitter account. It happened when OSA faced issues to activate official control units through formal mechanisms, what made them redefine their strategies. As Odilla and Veloso (2021) noted, it was the frustration with the lack of top-down actions even after presenting to public officials thousands of suspicious expenditures of congressional members that made them adopt a new tactic of exposing their findings by using a bot to name politicians on Twitter. Although Twitter does not enjoy the same level of popularity of Facebook in Brazil, its API is seen as more flexible and, therefore, allows

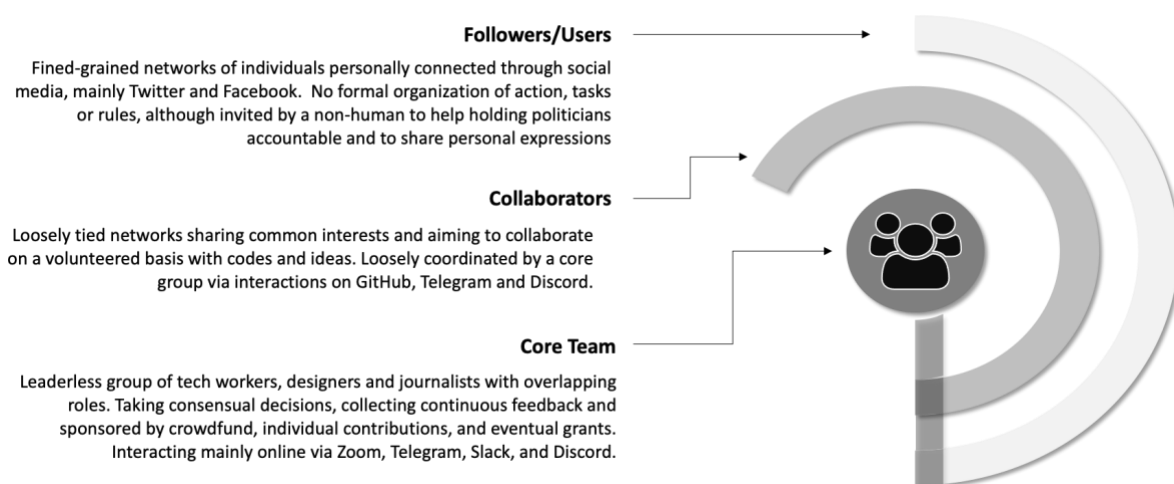
more access and the creation of new components such as bots and automatized posts. The technical solution was developed by one single member of the core team without discussing previously with the others generating some tensions in the team. However, these strains immediately dissipated when Rosie rapidly started attracting thousands of followers on Twitter, where the bot invited people to check the suspicious and hold politicians accountable for their expenditures. Through the bot's account on Twitter and also on Facebook, it had been created a fine-grained network of individuals that not only gave scale to OSA's actions but also allowed these followers to activate their own networks and to personalize the fight against the misuse of public money by congressional members.

Initially, when the bot was created, politicians started replying to the bot and its followers to justify their actions, question the findings or just to communicate that public money had been paid back. Now it is very unlikely to see any reaction. Regarding the followers, data showed that they represent a less adherent layer of both participation and organizing. In fact, there is no formal organization, no leaders no rules or oversight. Anyone with access to Twitter or Facebook can be part of OSA with absolute autonomy to interact or not with the content. There are no fixed tasks or rules or oversight for those following OSA on social media and/or using their anti-corruption and pro-accountability tools. There are no guarantees that they will respond to or promote the innovations. Although digital media can be considered potentially powerful for political organization data-enabled activism still resembles many issues of more traditional activism in terms of mobilizing. It also raises questions about best strategies to organizing connective actions around topics such as political corruption.

6 – The different logics and issues of organizing data-enabled activism

Social movements usually combine communication channels and often “rely on a ‘repertoire of communication’ from which they select and perform certain activist media practices (and not others), designing a specific communication strategy” that gives them both visibility and foster participation (Mattoni, 2017, p.732). This could be clearly observed in the case of OSA regarding digital media. Moreover, each one of the different types of actors involved with OSA engages in a varied range of relationships with data and technology, as we explored in the previous section. Along with the existence of three main type of actors — initiators, collaborators and followers —, we also observed three layers of communication and organizing data-enabled activism that emerged from the data. Some of them, as it could be seen, reflect the tension and contradictions that are typical of hybrid organizations such as being leaderless at certain levels but also having a hierarchical control of a core group. Figure 2 brings these features related to communication and organizing observed in OSA.

Figure 2 - Layers of communication and organizing of *Operação Serenata de Amor*'s main actors



Some of the tensions and contradictions are linked to the fact that OSA's creators were trying to export the tech organizing design to data-enabled activism. Although they managed to mobilize

hundreds of collaborators and thousands of followers interested in using data to fight political corruption, OSA's initiators hit the glass ceiling of becoming a self-sufficient social enterprise. From the interviews it was possible to note some sort of shared sense of belonging, civic mindedness and the perception of usefulness of the technology for social accountability and yet different types of frustration. For creators, it was mainly the fact not being able to make a living by working exclusively at the OSA. For collaborators, prevailed the perception that there the initiative was somehow already settled and, therefore, was little room to make big changes in the project. For followers, after an initial enthusiasm, prevailed a low expectation that corruption could be effectively curbed via a bot posting on Twitter and its followers engaging with it.

These frustrations were translated into organizing issues. Initiators noted, for example, that the level of engagement of the volunteers was very low although there were over 600 people discussing and willing to collaborate on Telegram — sometimes they helped with coding for a couple of days and simply disappeared. Some volunteers just wanted to update their own skills, keep practicing or adding at their GitHub profile they collaborated as an attempt to get a better job in the IT market, as highlighted by three interviewees. Others wanted to do more but did not feel comfortable to collaborate because they were still learning programming or do not program in Python. This resulted in some relevant organizational difficulties that activists had to face so that they could in any case recombine the work of the many volunteers that contributed with a few lines of coding and then left. Interviewee 4 summarized this feature of autonomy and what he called lack of volunteers' strategic view and commitment with the entire project.

I think it's much easier to have volunteers in tech initiatives. There is a big but though: it is much more difficult, compared to other types of initiatives, for you to maintain a strategic vision (with volunteers). It is so because those who go there to collaborate, they're not necessarily interested in the direction of the project — although this is not very binary, like yes or no. They're related more to having a contribution that appears on their GitHub, or a collaborating status for such a project. (...) We thought we had to develop a new classifier, but there were a lot of people just writing tests". (Interviewee 4).

As mentioned, OSA not only has a paid core group who developed Rosie and Jarbas main features but also financial supporters who donate using the crowdsources platforms, tech contributors (a total of 103 people contributed with Rosie's codes⁶), and followers interested in the OSA's discussions and findings. There are also sympathizers who do not take any active part although they were on social media observing or engaging by liking, sharing or making comments on posts. In the case of OSA, whoever wanted to join was automatically part of it, if they clicked on the link to the Telegram Group, accessed the GitHub or start following Rosie on Twitter or OSA on Facebook. As we showed, OSA relies on different forms of participation, some voluntary and some instead paid and they combined different layers of organizational forms in order to carry out the work needed to create Rosie and Jarbas without having physical headquarters where to gather and work together. Therefore, they on an ensemble of types of existing platforms to communicate and organize its main actions in different layers.

Despite the civic-minded approach, in which data and technology empower people, the commercial mindset is undeniably present and linked to the entrepreneur culture, especially among the core team and many collaborators. These features allow us to further explore how data-enabled activism may embrace the emergence of new organizational patterns for collective actions that put the creation and employment of data at the center of activists' efforts and, also, whether bottom-up anti-corruption technology operates in a hybrid environment where profit and purpose seem to compete and complete each other, as illustrated by Table 1.

⁶ Data retrieved from GitHub (<https://github.com/okfn-brasil/serenata-de-amor/graphs/contributors>) on May 28, 2021.

Table 1. Organizing data-enabled activism within the hybrid logic of tech startups

<i>Features</i>	<i>Characteristics</i>
Participation/Membership	Flexible <i>Apart from eventually paid staff, it is based on voluntary association and high level of autonomy of volunteers. Strong prevalence of mutual aid, including but not limited to, financial contributions, creating and testing codes, engagement on social media.</i>
Governance	Fluid <i>Leaderless, but with hierarchical control of a core team, with overlapping roles and horizontal way to monitor strategies, tasks, and deadlines. No need to have headquarters; interactions are mainly online.</i>
Decision-making	Dynamic <i>Consensual but subjected to short-term changes, varying from direct to indirect participation of all members depending on the choices and the types of platform employed at any given moment.</i>
Rules and Oversight	Limited <i>At least some rules defined and enforced to make the teamwork and mutual aid possible, with very low level of monitoring and punishment for not following guidelines.</i>
Funding	Diffuse <i>Crowdfunding, in-parallel for-profit services, individual contributions, grants offered by NGOs, international actors, and corporations.</i>
Objectives	Polysemic (non-mutually exclusive) <i>Goals differ from “do something good” with knowledge and skills, to promoting political empowerment through the digital world, to finding solutions to technological challenges, to the provision of deliverables as a means to generate enough revenue to sustain the creators.</i>

Authors, based on Savaget, Chiarini, and Evans (2019), Pache and Santos (2013), and den Hond, de Bakker and Smith’s (2015)

It is worth mentioning that one of the interviewees highlighted that OSA always suffered from an “identity crisis” for not knowing exactly its place and, in the absence of a better definition, he classified the initiative as a “proof of concept”. We tentatively named the presence of these overlaps between social movements, civic tech and social entrepreneurs’ logics of communication and organizing as “hybrid data-enabled activism logic”, that we found at work in the case of the anti-corruption OSA. The hybrid data-enabled activism logic is, per se, ambiguous as it encompasses different types of networks of participants sharing collective identities closely aligned to start-up values and attempts to create new industries. One of the main contradictions observed relies on the fact that initiators admitted they had no skills to do networking and apply for funding, although they managed, with no previous expectations and experience, to attract and mobilize thousands interested in contributing to the common good by, in the case of OSA, holding MPs accountable.

These features may help to explain the low level of commitment and adherence of the three types of actors within OSA. For example, when the initiators realized they would not succeed in converting deliverables as a means to generate enough revenue to sustain its creators and the project, they started looking for some NGO to embrace the OSA before leaving the project. There was a negotiated transfer in which one of the initiators stayed one year coordinating the new data science program for civic innovation within Open Knowledge Brazil. Three years after Rosie and Jarbas were

created, everyone from the original core group left to pursue other professional goals. Most of them mourn the end of the job but justify their absence by explaining they need to pay the bills. Within OKBR, former collaborators and new ones were hired to keep Rosie operative and, mainly, to develop new projects and prioritize other initiatives. In March 2021 Rosie stopped running and tweeting and Jarbas stopped being updated. The public request for someone to fix it was published by OKB on Telegram and on Discord, but it did not echo immediately. Only one volunteer had offered help but was immediately invited to collaborate with other projects. It was only five months later that Rosie and Jarbas started working again. This calls attention to the necessity of maintenance and exposes how demobilized the OSA community was almost five years after its creation, raising questions about the sustainability of these civic innovation initiatives.

7. Final thoughts

The case under analysis in this article provided a valuable opportunity to learn about online initiatives with none offline disruptive actions that at the same time develop and use data as its core activity and foster new forms of fighting corruption, promoting transparency and improving social accountability. We observed the presence of commercially oriented values, mainly linked to tech startups, impacting the creation and sustainability of new organizational forms related to data-enabled activism. This resulted in tensions and divergent expectations among the that tend to pose as challenges for sustainability over time. Findings also suggest how symbolic and material affordances linked to technology shape the internal dynamics of organizing allowing non-conventional forms of collective and connective action thorough an ensemble of existing platforms and new tools that allow participation and communication.

Born with typical features and values of online activism such as ad hoc and temporally networks of highly autonomous actors (Ahrne and Brunsson, 2011; Rich 2020), OSA also combined different forms of communication and engagement, along with idiosyncratic and even contradictory logics, i.e., the data-enabled activism logic. We found, for example, strong elements of Bennett and Segerberg's connective action logic with crowded enabled networks with little or no formal coordination, mainly when observing and interviewing people who follow Rosie's account on Twitter or OSA's Facebook. However, we also found other types of connective and collective actions among different types of actors and their polysemic goals. There are, for example, loosely tied networks sharing common interests and aiming to collaborate on a volunteer basis and flat core structure in which decisions are often taken consensually at the same time subjected to dynamics changes due to continuous feedback collected among supporters, collaborators and followers are typical features of hybrid social business organizations (Pache and Santos, 2013; Smith and Besharov, 2019), when applying innovative approaches closed aligned to start-up values (Desa, 2009) to solve social problems — in this case, political corruption — and to engage with collaborators and followers towards social change. In addition, the article complements den Hond, de Bakker and Smith's (2015, p.205) framework by exploring material and symbolic challenges of organizing data-enabled activism and finding different layers of communication and organizing within the same initiative.

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Paper Proposal – 16th Organization Studies Summer Workshop 2022
“Dialogic organizing: Affirming public engagement for hope and solidarity”

Silence and Speech:
Dialogical Practices of Silence in Accompaniment Dynamics
as observed in an Oncology Service based in Quebec

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Introduction

Studies of western healthcare systems attest of a long-standing culture of domination involving asymmetrical power relationships and disrespect of patient's wishes (Hirsch et al., 2010; Pirard, 2006; Turcotte & Caron, 2017). More recent developments observe social innovation through patient partnerships that no longer objectify patients as representing mere illness and physical dysfunctions, whilst embracing a socio dynamic perspective in which patients are taken considered to be actively engaged in (co) constructing, as well as giving meaning to, their experience (Das et al., 2020). The holistic conception addresses a central question: “what is a good physician?” (Gillon, 2000).

Medical education increasingly recognises caregiver empathy as a (social) skill that improves relationships between patients and health professionals (Bleakley, 2020) involving reflexive ethical practices adapted to the needs of the patient (Bleakley & Marshall, 2013; Wald et al., 2019). It has been observed that caregivers' emotional understanding (Hemmings, 2012) increases patients' sense of security (Moudatsou et al., 2020). To actively take patients into account three new roles are being assigned to patients: patient-as-advisor, patient-as-trainer and patient-as-researcher (Ferri et al., 2019; Pomey et al., 2019; Rheault et al., 2020). Our focus in this paper is on the role of patient-as-advisor and her practices of accompaniment.

Patients-as-advisor provide emotional support patients being accompanied, as they are dealing with illness. The shared experience of a particular medical condition between the patient-as-advisor and the accompanied patient fosters a sense of proximity and trust (Sharma et al., 2017). Patients-as-advisor also interact with healthcare administrations to testify of their experiences as patients and as advisors, and possibly to suggest improvements. Finally, patients-as-advisor advise decision-makers in the development of public policies and in the anticipation of health needs (Pomey et al., 2019).

This paper endeavours to explore the role of *silence* in its ability to contribute to more dialogical health care systems. In particular, we wonder how practices of silence by the patients-as-advisors in an oncology service in Quebec can contribute to ethically infused dialogical dynamics. Since, to date, no study of the practices of silence by patients-as-advisors in the support system has been carried out, we are motivated to make a contribution to scholarship on patient empowerment, as well as seeking to offer creative patient centred solutions to health care systems facing profound medical, financial and human challenges.

Practices of Silence: An Ethical Perspective Accompaniment Dynamics

The role of patient-as-advisors is highly participative, and comprises dialogical dynamics, fostering quality relationships, patients' sense of security, in particular, whilst improving the (moral) quality of healthcare systems, more generally (Shotter, 2008; Widdershoven et al., 2009; Bushe & Marshak, 2014; (Sharma et al., 2017). The accompaniment further helps rebalance power relations in the healthcare systems (Birmelé, 2018; Karazivan et al., 2015), whilst supporting patients in their capacity to make autonomous decisions in their care trajectory (Barrier, 2013). The recognition of patients' experiential knowledge goes beyond strictly (non social) scientific thinking, actively embracing the complexity and the diversity of health care challenges (Vertovec, 2007).

Our study is with five female patients-as-advisors, between forty and sixty years of age, who have each lived through a cancer related illness. We conducted ninety minute semi structured in-depth interviews with each one of them, and in addition observed six weekly two-hour meetings held between patients-as-advisors over a ten-week period. We used a two sprung inductive coding system, from which we drew ten key themes, and four silent related concepts. The four concepts were used to frame our thinking. We distinguish two initial dimensions of silence, one ethical and the other political, both of which contribute to underpin dialogical dynamics of healthcare systems.

First then, we agree practising silence carries ethical possibilities (Bigo, 2017). Ethical silence is practised by patients-as-advisors when it is motivated by a consideration towards the other, one that favours the establishment of autonomous relationships that reduce asymmetrical power relationships. Patients-as-advisors' silence welcomes the words of accompanied patients and provides emotional support, and even silent forms of empathetic feedback to encourage accompanied patients in their speaking out throughout their care trajectory. The quiet listening by patients-as-advisors creates a space in which accompanied patients express their concerns, prepare their arguments and questions before a consultation with a caregiver, and construct their decisions to orient their care trajectory according to their preferences.

Second, political silence occurs when patient confidentiality is being respected, when health professionals are being treated with a sensitive diplomacy, listen silently to the words of staff, before choosing those words most in adequacy given the context of the interaction. Advisors become more naturally mindful not to offend health professionals. This can be seen to limit possible resistance by medical staff. Under such circumstances patients-as-advisors may think deeply when speaking out and may choose to in the first instance withhold criticism concerning possible observed medical malpractices.

We supplement the dynamics of silence with two further dimensions: discursive and rhetoric, where the former takes on the form of a silent mouth (the moments when silence fills the space with emptiness, as well as that which is purposefully not being said), whilst the latter is a silence in which patients-as-advisors reflect upon and prepare their choice of wording. Our conjecture is that silence related dialogical rhetorical practices tend to diminish communication distortions between parties, involving patients, advisors, medical staff, and administration services, whilst allowing patients-as-advisors to reveal some of the dysfunctions in the oncology service, and to suggest solutions.

Towards a Dialogical Reflection of Healthcare Systems

The accompaniment and practices of silence can be seen to contribute to a patient-friendly health care system through knowledge sharing and patient integration into a new conceptualization of illness, and roles, and practices (Martin et al., 2021). Although care relationships run the risk of power asymmetries and ethical drift (Pirard, 2006), practices of silence in the dialogic device of accompaniment rebalance the distribution of power and communication between caregivers and patients.

In a world marked by “informational abundance and multimodal communication” (Knight & Tsoukas, 2019), dialogical accompaniment dynamics incorporating practices of silence open up space of hope (Anderson & Fenton, 2008). They espouse a conception of patients in charge of their care trajectory, whilst contributing ethical reflections on the way to more democratic healthcare systems (Bleakley, 2020; Das et al., 2020). As such, understanding practices of silence in such support systems offers new avenues for ethical reflection around the complexity and diversity of social relations in healthcare systems, and beyond (Vertovec, 2007).

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Social platform entrepreneuring: Dialogical encounters and polyphonic organizing

This paper takes a dialogic perspective on digital social platforms, and explores how a relational ontology can enhance our understanding of how digital platform value is created. In particular, we explore the extreme case of Nyby, i.e., “New City” (www.nyby.com), a social engagement platform, and tease out how dialogic value and organizing takes place and how dialogues play a role in creating a new public space. “New City” enables a new way of allowing the needing and those who want to make a contribution to social welfare to meet. As they engage in an increasing number of municipalities and countries, the re-creation of the public space occurs and people interact.

In taking a dialogic perspective on organizations, one assumes that organizations exist in relation and dialogue with others (Buber, 1955), and that the human dialogue forms an essential basis for the organization (Bushe & Marshak, 2009). The word “dialogue” comes from the Greek word *diálogos*—where *logos* can be understood as “word” or “meaning” and *diu* means not “two” but “through” or “across” (Grudin, 1997). Thus, it is assumed that organizations exist through communication of words, and that the words enable us to connect and understand one another. A dialogic perspective of organizations emphasizes the relationships and interactions of organizations as essential. This perspective can be captured in a dialogic mindset, focusing on the dialogues and understanding that occur when people interact.

In our paper, we emphasize the dialogic perspective on the study of digital platform users in their encounters. Platforms are characterized by polyphonic organizing in the sense that they allow for multiple interactions and connections to happen across users. In this way, we study the interconnection of diverse – and to some extent super-diverse users (Vertovec, 2007) – in a creation of a new public space. From the perspective of a relational ontology, we study the value and organization of platforms.

Digital platforms, platform-oriented infrastructures and ecosystems have become widespread. Platforms allow a flexible approach, and have therefore spread beyond social media, consumer-oriented platforms, to corporate IT landscapes and public and not-for profit contexts. For instance, commercial software products have become “platformized” and opened for third party developers in order to expand the market and user base through growing ecosystems of apps and app developers around them (Wareham, Fox, & Giner, 2014). Also, user organizations have started to employ platform notions when restructuring their application portfolios (Bygstad & Hanseth, 2018; Rolland, Mathiassen, & Rai, 2018). Platformization, as understood by (Benlian, Kettinger, Sunyaev, & Winkler, 2018, p. 374) *“builds on decoupling and characterizes the process in which an entity (a provider organization) creates access and interaction opportunities centered around a core bundle of services (the platform) within an ecosystem of consumers, complementors, and other stakeholders”*.

Traditional studies of platforms as value creating ecosystems largely emphasize the networks’ ability to facilitate connections as a primary source of value (Katz & Shapiro, 1985; Stabell & Fjeldstad, 1998). However, in taking a functional perspective on platforms, dialogic and relational values and organizational implications are largely overlooked. While one could argue that the main objective of platform organizations is to connect users, the relations and connections occurring and how value is created and organized in the dialogues, needs more focus. The dialogic nature and value of platform connections thus needs study, as does building an understanding of dialogic organizations. We aim to study a social platform beyond transactions, access and interaction opportunities, but as opportunities for dialogue. Thus, we ask: How is the dialogic nature of human interaction enabled by digital platforms?

In exploring this question, we study the case of Nyby, a digital social platform mobilizing resource persons for important welfare tasks. Together with municipalities, non-profit and private organizations, Nyby has since 2015 developed a new type of digital platform that enables tomorrow's welfare society. Nyby is perceived as a supplement to relieve the welfare state of future welfare challenges, a solution that helps with the non-statutory tasks for the welfare state (Nazar, 2020). The service is provided as a software where the municipality lets the healthcare professionals directly connect those in need with those who can contribute. The aim is to mobilize available resources in the society for important welfare tasks, and to contribute to reduced loneliness, increased citizen participation and voluntary care among the elderly and people in need. Healthcare professionals are increasingly under time pressure, and the number of tasks is increasing. Nyby makes it easy for health professionals to share tasks directly with other departments and organizations, within a safe framework. In this way, more people such as unemployed persons, elderly, neighbours and others can contribute and more people receive help, at the same time as precious time can be freed up in health and care. To illustrate, a hospitalized person can be visited by an elderly in order to have someone to talk to, or a neighbour can shuffle snow for a disabled person, while the healthcare professionals either at the hospital or during home visits can use their time on medical tasks. Thus, welfare is in its nature a dialogic endeavour as the recipients and those for which value is created are people. The dialogic nature of this platform is extensive and the case could be considered an extreme case, in contrast to platforms where the objective is to trade and exchange goods.

Nyby exposes how a public space through a digital platform incorporates both professional and personal interaction and dialogical encounters. The contribution of this paper is to connect the understanding of dialogic organizing with platform literature, to expose the dialogic encounters between people. These dialogic encounters are enabled by the platform, although the richness, reach and strengths of relations and encounters are much broader than how digital platforms function to facilitate connections between people.

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OSW-042: Experiencing activism: Female activists' journeys into fighting precarity.

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Flo6x8 Performance and Bank Occupation with Corrala Utopía — Cuatro Palabritas Claras: Tangos del Titi (<https://www.youtube.com/watch?v=6ungE6rODPA>)

INTRODUCTION

Precarity is a female matter having an explicit and unequal effect on women, while generally bolstering gender roles and norms (Craddock, 2019). As a consequence, women are increasingly active in the public sphere (Vachhani, 2020). However, the gendered nature of, and the exclusions and barriers women still encounter when it comes to, activism (Craddock, 2017) require a better understanding of women's experiences of 'becoming-active', particularly in relation to fighting precarity. Research shows that women's experiences of activist work continue to highlight the enduring power of gender norms and roles (Dodson, 2015). The 'ideal activist' identity of being constantly active is also more accessible to men than women owing to the ways in which political, economic and social life is gendered (Coleman & Bassi, 2011; Craddock, 2019). Furthermore, within the anti-precarity movements, female activism organized by women and for women can be found only at the margins (Craddock, 2017, 2019).

Most activism and protest research has aimed to explain the motives to engage in activism or to find the predictors of activism (Becker, Tausch, & Wagner, 2011; Klandermans, 2004; Thomas, Mavor, & McGarty, 2012). The outcomes of activism and protest participation, particularly the ‘experience’ of becoming active(ist) and its outcomes for both society and the individual participating, are far less well researched (Vestergren et al, 2017). We propose to look at (female) activism through the lenses of liminality and embodied identity work. We see activists’ acts as an unstructured form of “public liminality... performed in the village or town square, in full view of everyone” (Turner, 1977, pp 467) during which ‘everyday life’ with its emphasis on predictable practices and pragmatic routines is temporarily suspended. The suspension of social order, the ongoing performance of public liminal acts and constant identity work can facilitate the transition to alternative forms of order and identity (Alkhaled & Sasaki, 2021; Beech, 2011; Garcia-Lorenzo et al; 2018). From this perspective, we explore *how a group of Spanish female activists experience their activist journey when fighting against precarity.*

METHODOLOGY

We adopted a qualitative, longitudinal (October 2012 to December 2021) approach to address our research question. To ensure qualitative rigor, we followed the guidance of Gioia, Corley and Hamilton (2013).

In addition to observing and generating ethnographic accounts of two collectives of families that lost their jobs, homes, and welfare support (Corrala Utopía) and of precariously employed flamenco artists (Flo6x8), both located in Seville, Spain, we completed 20 interviews with female activists from the collectives at two different moments in time — 9 in 2015 when the collectives were still active and 11 in 2021. Given the high visibility of both collectives at the height of their activism, we also collected data from media sources and through digital ethnography.

For data analysis, we followed the Gioia et al. (2013) protocol, with first-order concepts emerging inductively from the data. We followed an iterative process noting similarities and differences to cluster the codes we identified into first-order concepts. Transitioning from open coding to more abstract coding, we shifted from inductive to abductive inquiry to generate themes that helped us describe and explain what we were observing. For the final stage of our analysis, we grouped the second order themes into aggregate dimensions.

PRELIMINARY FINDINGS

Our female activists experienced a journey —from becoming part of anti-precarity collectives and performing activism to disengaging from it— that transformed them as well as their context.

Becoming part of the Collective

After the Global Financial Crisis, the home/housing problem in Spain forced the Corrala Utopía female activists into the public sphere. Housewives had their lives transformed by the fear (or fact) of homelessness and eviction. They became legitimate activists through the candour of their claims and, together with the female flamenco singers and dancers from Flo6x8, became the excluded public voice.

Performing Activism

Our female activists engaged in public performances to decipher the crisis. At times, these performances were staged as occupations of bank branches through flamenco performances. Flo6x8 engaged in guerilla tactics relying on secrecy and anonymity to enhance their creative collective power. Through high quality flamenco performances and subversive chants, dances and bodies located in spaces of economic power, they redefined the bank branches' meaning.

With their public performances, the Flo6x8 activists temporarily reclaimed a highly alienating privatized space subjected to extreme forms of control. The bank branch is, after all, the site where the physical monetary element of capital resides. Its transformation into a public spectacle space became a form of re-addressing injustices. The filming of their actions and viralization through social media platforms became a code, a form of language, to also question the narrative of austerity into one the underprivileged, evicted citizen could emotionally understand.

Corrala Utopía activists showed others it was possible to become active and not to fall into apathy, despite their eviction. Through collective commitment and the will to survive, they also showed it was possible to find a way to both re-address imbalances and seek social transformation. By performing activism, the female activists at Corrala Utopía shifted their social position and became transformed through their liminal experiences. The evicted housewife became the provider. The female Roma became the public speaker. Through people's expectations, they were also able to transition into a different form of order (Stenner, 2017).

(Dis)Engagement

Ultimately, the costs of remaining an activist can be too high, whilst the struggle also fizzles out.

Structural factors politicized the collectives and made an impact on how they lived their involvement. Whilst most of them remain politically active, their struggles are now closely related to contemporary forms of activism that reject the communal in favour of embedding the struggle into everyday life and the use of social media to espouse their views as relevant public characters. Alternatively activism can become a (new) form of life.

CONCLUDING REMARKS

Our preliminary findings show how our female activists' performances against precarity were carried out as 'public liminal' acts. Flo6x8 and Corrala Utopía performances were enacted at a time of collective crisis "when a whole society face[d] a major change" (Turner, 1977, p.456) and were public in character (Turner, 1977, p.467). The performances also required framing everyday spaces (e.g., a bank branch office) as set off from the routine world and the inclusion of 'body and soul'. These liminal experiences happening during occasions of significant transition or disruption are what Deleuze and Guattari (1980) might refer to as 'becomings'.

During their journey, the activists transformed themselves while transforming their context. While identity is expressed through narrative and shaped by discourse, we contend that it is irreducible to neither. Accounts that reduce identity only to linguistic practices are incomplete without reference to a non-discursive reality (O'Mahoney, 2012). Our female activists did not simply identify themselves as activists and have their narratives accepted by important others. Our research emphasizes the role of the body and embodied non-linguistic practices in the process of identity work within liminal conditions.

Our preliminary findings show that 'becoming active' is an ongoing performative endeavor. It is only through being engaged as part of the collective that our respondents become fully active(ists) and it is only by disengaging from the collective that they can stop.

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Discordant Temporalities and Enabling Metaphors in a Counter-Cultural Movement

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Introduction

This paper studies the role played by temporally embedded metaphors in the transformation of counter-cultural social movements. The case is the LGBTQ+ movement and their use of metaphors that afford different – and at times discordant – temporalities. Theoretically, our approach is influenced by Judith Butler and Karen Barad's writings on messianic time, Reinhart Koselleck's studies of the temporalities of concepts, Edith Turner's ethnographic conceptualizations of *communitas*, and Hartmut Rosa's notion of resonance.

The Case

LGBTQ+ rights activism is part of a counter-cultural movement that aims at overcoming prejudice and violence against people with sexual and gender identities that are different from what is considered mainstream or the norm. Members of this movement position themselves against hetero- and cis-normative social rules that can cause harm to people who do not fit into these norms. Organizing this movement carries on, often silently and little noticed by the mainstream media, all year round, whilst manifesting publicly in the annual Pride parade, a carnivalistic festival held in June (known as Pride month in honour of the 1969 Stonewall Uprising) in the United States, and in August in many other countries. Besides local and global Pride organizations, there are numerous other groups (e.g., the Human Rights Campaign, Act Up, and many more) that also stage rallies and protest marches, music and poetry festivals, sit-ins and demonstrations, etc., all of which give the movement a heterogeneous and yet organized character. This multifariousness also shows in the approach to activism, with Pride organizers and other more established organizations seeking dialogic relations with mainstream institutions. Against such strategies for mutual recognition, more radical groups have arisen within the movement to question the potential of change from within societal status quo. Such subversive ('queer') groups adopt a more confrontational stance towards societal institutions whilst organizing internally around dialogic practices of solidarity.

Despite such internal differences, the LGBTQ+ counter-culture shares ideas that bear the hallmarks of what historian Reinhart Koselleck identified as forward-looking, progressive and modern concepts. They signal an open future and – typical for modern concepts – restlessness and fluidity: LGBTQ+ organizers describe themselves as ‘activists’ and their groups as ‘movements’ that aim for ‘revolution’ of conditions. The organizational vocabulary of this social movement is, however, also interspersed with concepts and metaphors that signal the exact opposite, namely eternity and intransience. According to Koselleck, such concepts were characteristic for the temporality of the pre-modern period. Within the LGBTQ+ movement, activists often refer to other LGBTQ+ identifying people as their ‘community’ and even as their ‘family’. *Communitas* and *familia*, Koselleck argues, are embedded in a completely different temporality from that of modernity, namely one that is stable. Traditionally, life in a *communitas* was characterized by recurring patterns instead of an open future. Used as metaphors, these concepts signal warmth, protection, and what philosopher Edith Stein called ‘Geborgenheit’ (*sheltered-ness*). This does not mean that empirical communities and families *are* timeless and unaffected by social conditions – they certainly are influenced by the societal contexts in which they exist. However, they *signify* something beyond change and progression, since they are *as concepts* much more associated with timelessness.

Methods

In focusing on the activist organizing within Pride and in relation to society, we focus on a local case and a set of global observations. Our local, empirical research takes place mostly among members of the Danish LGBTQ+ communities and activists in the Copenhagen Pride organization. We study when, how and with what purpose LGBTQ+ identifying people draw on the different temporal and affective registers that are associated with the concept of ‘movement’, on the one hand, and with that of ‘family’, on the other. Our examples are both very private and very public. That is, our material includes private narratives and rituals associated with ‘coming out’ to what sociologists call an ‘orientation family’ (birth parents and relatives), and then being accepted into a different, new family: the ‘LGBTQ+ community’. Further, we study how such personal experiences are re-enacted in public; e.g., the invocation of the concept of ‘family’ by a rap musician on stage at the Copenhagen World Pride festival in August 2021, who in front of a roaring crowd on Copenhagen’s town hall square shouted: ‘Hello to my queer family’. Evidently, these concepts mean a lot to the individuals who use them, but in the present investigation, we focus on how they and their temporal registers enable Pride *as organization*.

Theorization and Discussion

Seeking to theorize the organizational nature of LGBTQ+ groups as extended between the temporalized concepts of movement and family, our paper takes its starting point in Judith Butler's and Karen Barad's writings on messianic temporality. In their interpretation of Walter Benjamin's idea of *the messianic* as the political hope for eternal justice that breaks through normal routines and flashes up in daily, immanent structures of time, Butler and Barad ask how it is possible that 'one temporal modality (eternity) can enter into and inform another (transience) without ever becoming fully absorbed by the latter' (Barad, 2017, p. 69). Butler then provides an answer: 'the messianic operates as the flashing up of one time within another or... a timelessness within the domain of time' (Butler, 2016, p. 276). Drawing on Barad and Butler, we argue that concepts such as community and family allow the messianic – a moment of hope and protection from evil – to flash up within the temporality of the LGBTQ+ movement. Social movements can strategically employ different, at times even discordant *temporalized* concepts to organize and to create alternative, more hopeful and equitable futures. In the case of LGBTQ+ organizing, traditional concepts that hint at the very opposite of change, namely *familia* and *communitas*, are being used to create new affective-political and social practices; that is, 'counter' families and 'counter' communities as new resonance conditions for alternative, more inclusive ways of living. The messianic is, therefore, not hidden in these concepts per se, but in how they are socially enacted and in what these concepts help perform. Some of performances take the form of a carnival as a conductor for what anthropologist Edith Turner has called 'collective joy', that is the collective bodily and psychological transgression of the self that crowd-based celebrating allows (Turner, 2012).

In our analysis of organising LGBTQ+ as counter-cultural movement, we focus on concepts that carry alternative and subversive temporalities. Here, we encounter a paradox: our preliminary findings suggest that in order to create a resonance space for an alternative, counter-cultural movement, some activists within that movement draw on evidently pre-modern concepts and flip them to provide resonance for radically new social-collective designs, such as the 'rainbow family', the 'gay village' ('gayborhoods'), and so forth. This seems to call into question Hartmut Rosa's epochalist view of how we moderns live and organize. In Rosa's view, modernity is characterized by a different 'world relationship' (*Weltbeziehung*) that is entirely different from that of the Middle Ages (Rosa, 2018). Yet, in the lived experiences of LGBTQ+ organizing, 'world relationship' and social resonance spaces are – partially at least – characterised by pre-modern concepts of *familia* and *communitas*, and by collective forms of joy (the transgressive carnival) that modern legal regimes often in fact tried

to abolish. A key question for us is therefore whether the possibility of dialogic organizing *within* the LGBTQ+ movement and *with* society at large also depends on these pre-modern, potentially ‘messianic’ concepts. We would like to use the workshop to explore this paradox in more detail. Further, we seek feedback in particular on the implications that our approach to concepts, metaphors, and the ‘messianic’ might have for contemporary organization studies.

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A Bachelardian perspective to rethink the poetics of dialogical organizing: the art of “bricolage” in health organizations

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Few research have looked at how dialogical organizing and imagination link together. For instance, the practice-based view of Lorino et al. (2011) highlights dialogical inquiries as mediations of organizing processes. In this stance, imagination is part of the inquiry and participates in dialogism while subjects interact at work to create or transform their practice. Imagination, thus action, can be hindered or “prevented” by the work organization or contingencies. Drawing on a very few research relating imagination and organization studies, Komporezou-Athanasiou and Kotaki (2015) explain how imagination is key political component of organizing.

This research acknowledges those work and a crisis of imagination in organization and organization studies: solving burning social and global challenges needs a “radical re-imagining of current governance arrangements and ways of organizing” (Fotaki, Altman and Koning, 2020, p.8). In the end, the task is not an easy one. Organizations and organization of work are pervaded with normalized and normalizing representations. However, one category of work escapes normalization and arouses the imaginative capacity of the worker: *bricolage*.

In this paper, we argue that for both practitioners and researchers on organizations, conceiving imaginary for itself without relating it to a material epistemology is illusionary.

To support our argument, we re-read the concept of bricolage in a rational and scientific interpretation in the line of Gaston Bachelard epistemology, so as to offer a conceptual link between imagination and dialogical organizing. We then provide with an illustration with the healthcare sector and actual challenges on organizing and hampered dialogism.

Bricolage

Bricolage is a poorly valued minor category in the world of work that most of the time is legitimate for an engineer – *ingénieur* – mode of action (Duymedjian & Rüling, 2010). By engaging in forms of creativity that are attentive to the slightest relationships, bricolage offers time-spaces that are beyond organizational and instrumental reason (Weber, 1920). The rationale of bricolage invests surprise (good or bad ones) and contingency and contrasts with

the programmed and measured time carried by governance by numbers (Supiot, 2017). This conflict of rationality may be expressed as the tensions between what is necessary and what is contingent, the structure and the event, or between prescribed and real work, the task and the activity, coordination and cooperation. Thus, *bricolage* falls within an epistemology that examines organizations overwhelmed by norms and constraints from three complementary perspectives.

We will further develop this third perspective with the help of the epistemology of Gaston Bachelard (Rheinberger, 2010) that crosses rationality and imagination with three underlying outlooks¹: the matter, or the *materiology* (air, water, fire, earth) as the basis for the formation and transformation of images; the forms, starting with geometrical ones of natural and artificial objects; movements of bodies and objects that are sources of imaginary and images.

Bachelard draws on the rationalism/idealism dialectic to explain the mechanism of the evolution of reason. The relationships between theory and experience are so close that no method, either experimental or rational, is guaranteed to retain its value. Thus, thought starts from a rational scheme but experience that follows changes this rationality in return. Therefore, the evolution of the scientific knowledge is a dialectical movement that implies a continuous reorganization of the knowledge, which outcome is the modification of the very structure of the mind.

When applied to organizations and work (Wunenburger, 2018), Bachelard's approach helps to better understand the links between materiality and abstraction through the imagination of the individual. Indeed, "Work creates the images of its forces, it drives the worker through material images. The work puts the worker in the center of a whole micro-universe, and not in the center of a society" (Bachelard, 1947, quoted by Corti, 2004, p. 36). Moreover, the matters are not only materials. The first ones are vested with the partialities of the material imagination, would say Bachelard, while the second ones are standardized in the logic of the processes. The poetics of *bricolage* speaks by means of the things. Indeed, *bricolage* does not invest at first the narrative mode implying a representation of what it makes, but a sensitive and affective experience, which is an actual and active presence to the situation and the others.² Because the gesture of *bricolage* is not replicable, it requires a poetics that expresses its incarnated understanding.

But how to preserve them in the age of certification of isonormative production processes (such as ISO standards), in the age of a work of a third kind at an unprecedented scale, on a global scale, and that introduces the reign of the administered force (Bachelard, 1947, p.48)? In such a framework, what room is left for investing in margins as the *bricolage* does? In this context, the conflict occurs again between 1) a rationality of work organization that wants to be a science of action and for which *bricolage* is amateurism, and 2) a practical rationality that

¹ Jean-Jacques Wunenburger's lecture "Gaston Bachelard and the Imaginary" at the *Rencontres Philosophiques de Monaco*, June 26th 2020, retrieved on: <http://philomonaco.com/2020/06/26/gaston-bachelard-et-limaginaire-jean-jacques-wunenburger/>

² "For Bachelard, to imagine is not only a mental, representative process, but first of all a convocation of the whole being which connects itself to the world by the totality of its physical being" (Wunenburger, 2018, p. 171, our own translation).

recognizes a practical wisdom that values the love of art peculiar to the craftsman or the bricoleur and characterized by the singularity of situations.

An illustration: the healthcare sector

Perhaps more than in other activities, *bricolage* has not been taken seriously in the care professions. If they easily think of themselves as craftsmen, or even artists, the very idea of bricolage would imply that one would play with bodies and people with impunity. The idea of "bricolage care" does not conform to the idea of professionalism (for the caregivers) or safety and quality (for the hospital organizations) or technicality (for the engineers).

But then why associate bricolage with the notion of care? Where the engineer builds a logical continuity - without possible discussion - between knowledge and doing, the bricoleur invests the gap between knowledge and doing as a flaw, from his capacity to improvise using heterogeneous materials. We suggest that *bricolage* inhabits healthcare and healthcare organizations; it is simply "invisibilized" by a managerial doctrine that values standards, governance by indicators and the generalization of digital technology. But this practice of *bricolage*, which has disappeared from public discourse, remains prevalent, both in the performance of medical acts (adaptation and personalization of medical treatments, personalized medicine, precision surgery) and in the organizing of patient care (Glouberman & Mintzberg, 2001; Mintzberg, 2017; Valax & Vinot, 2019).

This is why attempts have been made over the last 20 years to develop models of care aimed at "managing singularity on a large scale" (Minvielle, 2018), and to consider care as a process of care production but not as a dialogical organizing via bricolage. It is clear that these models have come to nothing, and have not reduced the promise of optimizing care or the quest to reduce hospital costs. On the contrary, the recent COVID-19 crisis has shown how healthcare organizations that have innovated had relied on organizational bricolage, with a re-appropriation by caregivers of their activity and a reaffirmation of their commitment to society as a whole. Thus, *bricolage* has allowed the care professions to become aware of this "work of the third kind" evoked by Bachelard, where the matter is the "human dough" and where the imaginary allows care to be given meaning again.

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OSW-045: Unspoken engagements of care

Abstract

*we are together so close
no masks
no clothes
vulnerable naked

more steam?
yes please
outside the world is frozen
we don't know each other
intimate
public
mundane*

This paper explores the entangled materialities and practices that organize care in the context of a community-initiated public sauna. Organizational scholars have recently directed increased attention towards the affirmative potential of care, and its implications for organizing (Pullen & Vachhani 2020; Mandalaki & Fotaki 2020). Here, care is understood as a relational and intercorporeal practice, rather than an attitude or virtue traditionally associated with female labour (Pullen & Vachhani 2020). From this perspective, care holds ethico-political potential for sustaining communal life (Mandalaki & Fotaki 2020), grounded in the 'capacity to respond and enact responsibility towards Others' (Beacham 2018, p. 538) that are distributed across a multiplicity of agencies and materialities (de La Bellacasa 2017). Previous studies have focused on forms of collective becoming grounded in a shared practice (Mol, Moser, & Pols 2010), cause (Daskalaki, Fotaki & Simosi 2020), an organization (Phillips & Willatt 2020), or organized initiative (Beacham 2018). Less attention has been directed towards care within open spaces, though co-owned and non-private spaces have been deemed essential for supporting 'caring communities' (Chatzidakis et al., 2020). Open spaces are here understood as a form of social and

political organizing (Sen 2010) that cannot be completely governed but that rather is continuously (re)constituted and sustained through situated affects, thus balancing freedom and control, and centering communality and co-becoming (Gehl 1987; Zao & Siu 2014; Madanipour 1999).

In this paper, we explore the affirmative potential of care by connecting it with the idea of space(ing) as a dynamic process (Beyes & Steyaert, 2012). In particular, we focus on what multiplicity can 'do' as an active force (Massey, 1994), and how tensions and contradictions allow for 'difference, otherness and transformation' (Beyes & Michels, 2011, p. 522) in relation to care and space. Organizational scholars have studied how spacing emerges through embodied activities, encounters, movements, and rhythms (Katila, Kuismin, and Valtonen 2019) becoming intertwined with affect, materiality, bodies and atmospheres (Beyes & Steyaert, 2012; Stephenson et al 2020). Emphasis has especially been placed on the possibilities that 'other spaces' (Foucault & Miskowiec 1986) afford for alternative ways of doing and organizing, for example in regards of playing and creativity (Beyes & Michels, 2011; Dashtipour & Rumens, 2018), slow thinking (Jones, 2018) and artistic performances in urban sites (Michels & Steyaert, 2017). Drawing from this body of literature, we ask: how sociomaterial entanglements in open, communal spaces enable possibilities of caring with others in ways that resist the individualization and isolation of bodies? This is of interest in the wake of the Covid-19 pandemic, as our possibilities to engage in public, and with others, have been limited. While many may long for a return to 'normality', the disruption and transition to a 'new normal'¹ also allow for re-imagining and re-organizing of care beyond practices and relations that perpetuate or exacerbate inequalities (Ozkazanc-Pan & Pullen 2020; Coelho 2020; Plotnikof & Utoft 2021).

By drawing on an ongoing affective ethnography (Gherardi, 2019) of a community-initiated public sauna in Helsinki, Finland, we explore the affirmative potential of care within 'new normal', through sociomaterial lens (Bennett, 2010; de La Bellacasa 2017). A public sauna serves as an interesting empirical case to explore practices of care, given how saunas render bodies intimate and vulnerable (Meriläinen, Salmela & Valtonen, 2021, p.9), recast them as 'more equal', 'stripping away' some differences while accentuating others, and highlight solidarity, peace, familiarity, and comradeship (Aho & Hongisto 2008; Edelsward 1993). Boundaries of safety and comfort are always negotiated in public saunas, but this negotiation has intensified in the 'new normal' as we seek new, 'safe', ways to encounter and engage with unknown others. The site of our ethnographic account is a communally upheld sauna in Helsinki, maintained by a group of

volunteers, for whom the city of Helsinki has lent the land where the sauna stands, by the sea close to the city. The sauna welcomes everyone at all times free of charge, and the volunteering association encourages sauna-goers to take part in the collective sustenance of the facilities through welcoming donations, supplies, and utilities.

Our ethnography spans the four seasons of the Nordic climate and we write longitudinally through winter, spring, summer, and autumn. This allows us to account for the ever-changing nature of caring-with others, and to further illustrate how a multiplicity of more-than-human bodies continuously (re)negotiate space and care in the borders of an urban and natural environment. Through an embodied account that integrates academic text with poetic inquiry (van Amsterdam & van Eck, 2019; van Eck, van Amsterdam & van den Brink 2021), we express the ways our bodies are organized with humans and more-than-human beings (Valtonen, Salmela, & Rantala 2020; Valtonen & Pullen, 2021) through affective (un)caring relations differently (e.g., Gilmore et al., 2019; Katila 2019; Pullen 2018; Vachhani, 2019). This approach attends to sensible and relational ways of knowing as an alternative to conventional disembodied human-centric academic accounts. Hence, we focus on the rhythms, bodies, and affects, and explore how these conditions affirm and negate the possibilities of care that contribute to the very organization of such space. This allows us to ground our theorization in the mundane and the messy, and show how entangled materialities condition practices of care in the communal open space. Thus, we approach dialogic organizing as an ongoing becoming with the space where unspoken fleeting moments between human and more-than-human bodies allow and constrain the affirmative potential of care to emerge.

*Negotiating
Do we feel safe?
In this small space
Next to strangers, together
I trust you, our invisible barriers
Attending to each other, unspoken intent
Turning of turbulent seasons
Hiding from the cold, blessed with the heat
Sweat, crackle, birch, ripple, gleam
A full house after a party on a summer night
Lonely bath of a gloomy tuesday morn
Steam, tar, and a hesitant dip*

Note

¹ 'New normal' refers to the state of the world from a perspective of difference following a crisis (Gardiner & Fulfer 2020; Plotnikof & Utoft 2021; Coelho 2020).

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OSW-047: Celebrities, public dialog and grandstanding

Abstract

Social media today foster a dialogic form of communication which is public and visible, allowing us to observe the processes through which people either collectively or individually experience and enact their world. As participation in social media prevails, traditional modes of public communication are altered and deconstructed, leading to new forms of public dialog that are historically and culturally specific.

This paper outlines a conceptual exploration of the dialogic communication that has proliferated in recent years between public figures, such as celebrities (producers – authorities), and regular users (followers - audiences). It is observed that, public figures such as celebrities utilize their accounts to communicate their image and identity, through different modes of branding strategies. Whereas in the past, however, celebrity communication was principally one-way and top-down, today celebrities necessarily enter a dialogic exchange with their audience, an exchange that is determined by the cultural mood and ideological dictums of the present.

To understand the nature of this dialogic relationship, it becomes imperative to review the cultural and socio-political context within which it emerges; principally, outrage and pessimism. As Francis Fukuyama describes, ours is an era of unwarranted and persistent pessimism, often fueled by pervasive identity politics. For Fukuyama, and other cultural theorists, the optimism that characterized past eras regarding new technologies and mass society is replaced by a pessimistic vortex of real or apparent catastrophes. Within this cultural mood, expression and dialog needs to address deep-seated concerns and often transform into a call for action; action that is moral, ideologically uniform and stands on the ‘right side of history’. Such articulations are usually expressive of the ongoing and pervasive ‘culture wars’, that is, the polarization and fragmentation of public

communication, where views and values are understood as incompatible, and individuals see others not simply as different, but as threatening others.

Celebrity communication through social media then, necessarily enters this context and attempts to engage with it, usually through modes of activism that reflect the strategic communication choices of each public figure. The indented audience responds in kind, frequently through what has been termed ‘cancel culture’, an aggressive form of boycotting that is online based and attempts to correct real or alleged wrong-doings. As such, a form of dialog is constructed, consisting of two types of activism both shaped by the prevalent cultural mood. My discussion will highlight the benefits of this type of dialogic activism between public figures and audiences, but also observe the problematic of moral grandstanding, that is, dishonest participation often labeled ‘virtue signaling’. Through this, it will be argued that even though social media interactions between celebrities and their audiences promote and advance public discourse in a dialogic form, they fall short of realizing their potential to become fruitful modes of engagement.

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"We all stand together" (or do we?): Understanding the emergence of solidarity

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Despite ample evidence that more and more workers are precarious economically and psychologically (Horgan, 2021), solidaristic actions have become more rare at work (Doellgast, Lillie, & Pulignano, 2018). Inequality has risen markedly since the 1980s with the earning differences between top executives and average workers increasing steadily (see Piketty, 2013). Workers at the lower-end of the division of labour are increasingly precarious financially and materially while upper-class workers are increasingly submitted to an economic regime that colonizes their life, impacting their health (Beckman & Mazmanian, 2020; Horgan, 2021; Michel, 2011). The acceptance of the rise of inequality has been attributed to a combination of specific economic and moral regimes (George, 2014; Weeks, 2011) and managerial trends (Beal & Astakhova, 2017; Fotaki & Prasad, 2015; Riaz, 2015). While there is evidence that interpersonal support still exists in the workplace (Bolton, 2004; Bolton & Laaser, 2020; Korczynski, 2003), such support remains individual initiatives and do not transform into collective action. The purpose of this article is to deepen our understanding of why we fail to act to redress injustices at work by theorizing the processes leading to the emergence of solidarity.

There is evidence that emotions play an important role in solidarity emergence through the formation of collective identity (Hunt & Benford, 2004), yet emotions tend to be overlooked as they are undermined as the weaker component of the emotion-cognition dichotomy and tend to be demeaned as irrational (Jasper, 2011). This article contributes to emerging research that looks into the macro-level processes underlying this lack of solidarity unpack here why and how emotional processes are intrinsic to the emergence (or the repression) of solidarity (DeCelles, Sonenshein, & King, 2020).

Theorizing the emergence of solidarity

To theorize the emergence of solidarity (see Figure 1), we build on research on morality and the construction of ethical issue. We posit that solidarity unfolds from a moral emotion in the face of

injustice. This understanding allows us to explain the phenomenon using the body of knowledge on ethical behaviours. We argue that the emergence of solidarity is contingent on the perception of the situation that will trigger – or not – awareness to an ethical issue (Sonenshein, 2007; Treviño, den Nieuwenboer, & Kish-Gephart, 2014). Importantly, this perception is shaped collectively through shared values (Gehman, Trevino, & Garud, 2013; Gordon, Clegg, & Kornberger, 2009). While collective identity has been pointed out as a key factor for the emergence of solidaristic actions (Hunt & Benford, 2004; Polletta & Jasper, 2001), we show the dialogical relationship between the feeling of connectedness ('we-ness') and the moral emotion in face of injustice. Solidarity is geared towards a group of people that are perceived as victims of a situation of injustice (Reinecke, 2018), whether this group was identified beforehand or emerged from the very situation of injustice that triggered solidarity. We illustrate our theorization of the emergence of solidarity through a case of undocumented workers in France who came to be recipient of solidarity by labour unions from an initial place of ignorance.

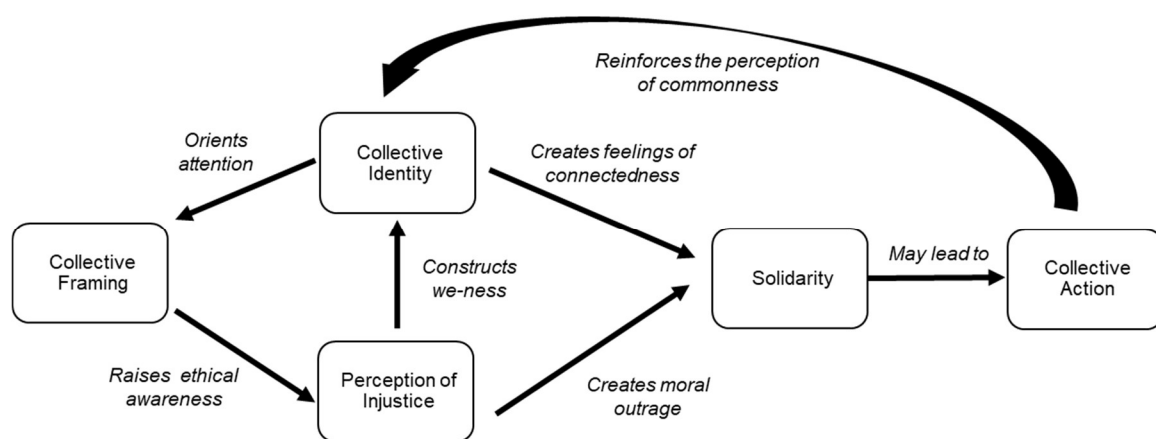


Figure 1: Process model of the emergence of solidarity

Contributions

This article contributes to research in management and organization in two ways. First, by conceptualizing solidarity through underlying emotional processes, we shed a new light on the hurdles to overcome for addressing the grand challenge of rising inequalities (Amis, Brickson, Haack, &

Hernandez, 2021; Bapuji, Patel, Ertug, & Allen, 2020; Walsh, Weber, & Margolis, 2003). Scholars have articulated how management and organizational practices are impacting on inequalities at the societal level (Riaz, 2015). In this article, we contribute to this effort by highlighting that solidarity is a fleeting phenomenon, relying on a particular feeling of compassionate anger that is particularly difficult to maintain in the current economic and moral regime.

Second, we expose how solidarity is repressed with regards to workers' control of emotions and sociality (Fleming, 2005, 2014; Fleming & Sturdy, 2011; Knights & Willmott, 1989; Willmott, 1993). Since solidarity is a powerful feeling that may lead to emancipatory collective action (Hunt & Benford, 2004; Morgan & Pulignano, 2020), we analyse how it is being repressed in the contemporary workplace. Since solidarity is contingent and socially constructed, it is easily manipulated for quelling resistance and conflicts of interests. In particular, we emphasize how the family analogy in work organizations placates solidarity. Thus, we carve out a distinct contribution of 'solidarity' to understand organizational phenomena. While the concept of solidarity has rarely been used in organization studies (for exception see Daskalaki and colleagues (2019; 2017)), the conceptual clarification that we offer here opens up an alternative view for organization scholars to look at how resistance is defeated by understanding the non-emergence of solidarity in work organizations.

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OSW-049: The [Organizational] Politics of Poverty: Indirect Governance and AmeriCorps*VISTA

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Abstract: This project seeks to understand the implications – both practical and theoretical – of a system of public-private partnerships in anti-poverty work. Using the case of AmeriCorps*VISTA, a US national service organization designed to alleviate poverty, it analyzes how a decentralized and networked state executes its vision via a complex web of voluntarism and private organizations. Over the past decades, functions previously performed by the US government have been contracted to private entities (Milward and Provan 2000). A raft of extant research has examined the array of non-state secondary institutions that are heavily involved in governance (see Ansell 2000; Block 2015; Clemens 2006; Durant and Ali 2013; Kettl 2002a, 2002b). These institutions range from nonprofit social service agencies to private R&D firms. The phenomenon is characterized in the literature as the “networked” or “hidden” state—all metaphors for the increasing use of third-party organizations that act in the state’s name. At the same time, economic inequality continues to widen in the US, increasing by about 20% from 1980 to 2016 (Menasce Horowitz and Kochhar 2020). The cojoined political and social events of the past decade (including the widespread Occupy protests), as well as the COVID-19 pandemic, have brought issues of poverty and inequality into sharp relief. Using the case of AmeriCorps*VISTA and an institutional theoretical framework from organizational sociology, this project investigates how state-based domestic development organizations construct poverty and social issues among their semi-professional bases. Correspondingly, it explores how the specific nature of public-private partnerships shapes volunteers’ self-understandings and their work in the landscape of nonprofit and civic organizations in the anti-statist context of the US. We offer a multi-level analysis of how poverty is constructed and understood by the US state, and how the presence of these national volunteer programs shape nonprofit sector responses to poverty and by extension, governance.

Key words: Poverty, AmeriCorps*VISTA, networked state, public-private partnerships

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OSW-050: Museums and the Materialization of Dialogic Spaces

Abstract

The last two decades have seen a reinvigoration of museums as strategic institutions in the ‘imageneering’ of entrepreneurial cities (Harvey, 1989; Steyaert & Beyes, 2009). In the aftermath of the Bilbao effect, museums as flagship projects have not only transformed and ‘museumfied’ urban landscape of Western (and other) cities (Hetherington, 2006), but also reinvented the museum as a public space of aesthetic consumption and an experiential landscape of archival pasts and potential futures (Michels, Beyes, & Steyaert, 2014). At the same time, museums as historically bourgeois and elitist institutions see themselves challenged to engage new publics and find relevance beyond the politics of the spectacle, reimagining themselves as civil actors in times of accelerated crisis (Message, 2006). In response to the critique of self-referentiality, the art field is experimenting with new dialogical formats that prioritize critical educational and emancipatory practices to prefigure alternative social realities. For example, the “educational turn” conceives of the exhibition space no longer as merely a site for art display, but as a “discursive space, where art display becomes part of a broader ‘knowledge production’ (Kompatsiaris, 2014, p. 79) including discussions, symposia, talks, extensive publications, and educational programs that engage the public (O’Neill & Wilson, 2010). Other practices include increasing attention to marginalized groups and providing inclusive spaces (Kompatsiaris, 2014).

In this paper, we follow (post-critical) museology in viewing museums as communicative and social institutions that experiment with different forms of dialogic organizing to enact spaces of affirmation and hope in the contemporary public sphere. Paying particular attention to the notion of engagement as “a two-way process combining the performance of both the museum and the active audience” we wish to explore the mutual shaping of materiality, new forms of engagement and dialogic spaces that can make a difference to subjective experiences as well as

on a larger scale in society (Lotina, 2016, p. 35). In doing so, we address the call to identify and describe “in-depth the activities, affects and socio-materiality that mutually constitute the accomplishment of dialogic organization” (Hjorth et al. 2021). Linking a Bakhtinian (1990; 1981; 1984) framework of dialogic organizing to a processual understanding of organizational space (Beyes & Holt, 2020; Certeau, 2002; Stephenson, Kuismin, Putnam, & Sivunen, 2020), our contribution to existing debates consists in developing a conceptual framework that outlines how spatial processes allow encounters of otherness, enabling embodied, relational and aesthetic dialogues between past and future, between the center and the margin, between humans and non-humans, between knowledge and experience. Our paper is thus positioned at the intersection of embodied experience, spatial theory and dialogic theory.

To analyze the spatial production of these dialogic processes empirically, we turn our attention to two contemporary art museums located in Moscow, Russia. Both institutions exemplify spaces of liberal civil society within a monologic authoritarian-conservative state that governs the public sphere and cultural policy. Funded by oligarchs rather than by the state, they try to enact hybrid spaces that represent and accommodate a plurality of voices. The museums push for wide accessibility and dialogue with various forms of engagement and education and aim to showcase non-mainstream culture and thinking that connect Russian society with the wider world and its own complex history. In our analysis, we are particularly interested in understanding the possibilities and dialogic organizing that makes it possible for these museums to create alternative spaces. Drawing upon interviews, documentary and archival data, as well as data from the web and social media, we carve out how dialogic spaces materialize as they organize public engagement as (1) *affective spaces* of immediate aesthetic experience vis-à-vis the artwork that irritate, provoke, sensitize and familiarize with “the other”, as (2) *discursive spaces* that through education and knowledge production bring different perspectives into conversation, and as (3) *social symbolic* spaces that produce socio-symbolic orders through repositioning what is visible and sayable.

We discuss the transformative potential of museums as boundary organization between ‘old’ and ‘new’ worlds that can engage publics around experiential and dialogic forms of inclusion and ‘future-making’. At the same time, we critically reflect on museums’ limitations to channel dialogic experiences and learnings towards collective action that would pivot these spaces of dialogue and hope into real material consequences by highlighting the continued restrictions

and ambivalences that art institutions face and that take a particular twist amid the political catastrophies of the Russian' invasion into Ukraine.

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OSW-051: Dialogue as Correspondence:

Drawing lines between violence and hope with Tim Ingold

This paper will explore the potential of 'dialogue as correspondence' by analyzing how 'knots' (Ingold, 2016; 2017) of understanding and hope emerged during a specific event, a Dinner Dialogue hosted by the GIBS Ethics and Governance Think Tank in late 2020. Since 2016, one of the authors and the human rights activist Bishop Paul Verryn, have convened and facilitated intimate dinner dialogue sessions in Johannesburg, South Africa. The participants typically included around 12 senior and influential leaders from diverse societal groups, including business, government, media, academia, trade unions, churches and NGOs¹.

The topic of this specific night's conversation was provocative: "How can we avoid South Africa descending into civil war?" The dialogue started with Bishop Verryn sketching existing manifestations and/ or sites of societal violence: Gender Based Violence and Femicide (GBVF), farm murders, xenophobic attacks, beheadings by religious extremists, debilitating unemployment and crippling poverty. All of which were exacerbated by the Covid 19 pandemic. Participants were then invited to share their perspectives on these problems, resulting in around 3 hours of personal storytelling and reflection, which was recorded, and is in the process of being transcribed. Our intention with the paper is to mine the transcription to explore, in an abductive fashion (Martela, 2017), our initial intuition that what occurred here was a powerful instance of Ingold's (2016; 2017) notion of 'correspondence'. Through a series of personal and seemingly unconnected stories, this dialogue wove together multiple divergent lines (Ingold, 2007) into some understanding of the fabric of violence, while at the same time sowing seeds of hope.

Firstly, it is important to note that this specific dialogue session did not display a typical interactive, conversational structure of statement – response/ reaction. In fact, none of the participants responded directly to one another. Instead, they shared very personal (his)stories, read through their own embodied experiences. Reflecting on this, we believe this 'dialogue' could be best described as a 'correspondence', as Tim Ingold explains: it is about "knowing from the inside". Things carry on together and answer to one another, they do not so much interact, as *correspond* (Ingold, 2016). Ingold (2017: 97) describes life as a tangled web of concurrent conversations, all going on at once, that weave into one another: "*They flow, spinning here and there into topics emerging like eddies in a stream*". We believe that reflecting on three topics that emerged in the flow of the conversation at this specific event, i.e. colonialism, capitalism and corruption (See Table 1), offer interesting possibilities to craft a novel way of thinking about dialogue - one that embraces the affectivity that emerges through socio-material entanglements (Clough, 2007; Craig & Seigworth, 2010; Beyes & De Cock, 2017).

In Ingold's (2017) terms: Interaction is the dynamic of the assemblage, where things are joined *up*. But correspondence entails a joining *with*; it is not additive, but contrapuntal, not 'and... and ... and' but 'with... with... with'. Sympathy, from this point of view, is a living with, correspondent rather than interactive (Ingold, 2016: 23). It is this understanding of dialogue that we would like to explore in working more closely with the transcripts of this specific event. During this dialogue, the various stories that emerged in and through the participants' lived experience and were 'contrapuntal' in terms of perspectives on the roots of violence and how it may be prevented². It also offers the possibility on 'interpenetration', i.e. various stories corresponding with each other in ways that both diagnose the issues and gesture towards its resolution. One participant read South African history through the lens of colonialism and capitalism, some of which may be challenged in terms of its truth-claims (Knights and Tsoukas, 2019). Yet no-one directly posed a challenge. Instead, another told his own

¹ The dialogue sessions have focused on the toughest issues facing South African business and society: corruption and state capture; poverty and inequality; racial and gender justice; transformation and correcting historical wrongs; land redistribution; economic and political inclusion; and violence and abuse. The purpose is to generate new thinking by exposing participants to perspectives and views that they might not otherwise encounter. Participants, many of whom are leaders working under great pressure, are encouraged to reflect on their own experiences and engage in storytelling and sensemaking in order to build trust and understanding – an antidote to the dangerous polarisation threatening South Africa.

² A disclaimer: Our current analysis is however very preliminary, based on our hand-written notes, as we did not have access to the full transcriptions yet. We believe could be understood better through a close analysis of the transcripts.

personal tale of how these two sites of violence were eclipsed by corruption. Interestingly, however, this didn't cause a sense of fragmentation or dislocation, but instead, fostered connection. We would like to explore to which extent, if at all, 'collective situationalism' (Janssens & Staeyart, 2020) can be employed to understand this dialogical practice. How does the relationality emerge that allows the various stories, practices, memories to form chains of experiences, generating affective connection?

During this specific dialogue, we witnessed that hope in the future, like knots in the lines of correspondence, crystalized from the discussion of various areas of collective trauma. Knotting may therefore be seen as the fundamental principle of coherence. It is the way in which contrary forces of tension and friction, as in pulling tight, are generative of forms. [...] held in place within such a force-field [...] 'making things stick' (Barber 2007). By exploring this possibility, our paper hopes to articulate what a relational ontology may mean for understanding dialogical practices (Painter-Morland, 2011; Bell & Vachhani, 2020; Resch & Steyaert, 2020).

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Table 1: Emergent knots (tentative)

Negative knots: Roots of violence	Current manifestations	Personal Trauma	Collective Lines/ Correspondences	Positive knots Hope
Colonialism	Farm murders Land reform/ redistribution	Two Black Christmases that were experienced as teenagers during the Soweto Uprisings in the 80s... depression	Etymology of violence > narrative of Dutch criminals coming to Africa and bringing violence > Indigenous people were hunted like animals Glen Gray Act gave English and Jews the country's mineral rights ... now 3 rich families own all the wealth in South Africa	The etymology of Africa means 'place of peace' Apologies and restorative justice needed You have to claim your own dignity... Turn the antenna inward...
Capitalism	Poverty Have-have-nots Unemployment	Young people don't trust the system Why do I study and then have no job?	We will not see the land reform problem solved in our times... we need to plant the seeds, till the soil. There is no intergenerational trust	Each person must be a place of healing... ours was planting peace parks.
Corruption	State capture/ corruption revealed at Zondo Commission	As part of the Zondo Commission I write letters to my friends... I cannot sleep. Under Apartheid I was oppressed, but not abused... I learnt that justice cannot sit on corrupt foundations	I chose to write my dissertation in the UK on Transformation through violent protest, my advisors suggested I should write about corruption instead. After all these years, I realized they were right ... Justice cannot sit on corrupt foundations	We should make sure this never happens again. If we use this data to create predictive models, we get to create the template for how others may get to live.

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OSW-052:

**Sensemaking of Emerging Technologies Through the Discursive Engagement with Science
Fiction**

Abstract

We are living in an era of innovation and disruption. The ever-increasing computation power, the explosion of big data, and the ubiquitous high-speed internet connections unleash tremendous innovation opportunities. As a result, understanding and developing appropriate institutional support for emerging technologies has become one of the pressing tasks in our era. Based on the social system framework of innovation (Van de Ven and Garud, 1993), public actors play a crucial role in deciding on (1) institutional arrangements to legitimate, regulate, and standardize a new technology, (2) public resource endowments for basic scientific knowledge, such as financing mechanisms, and a pool of competent labor (Van de Ven and Garud, 1993:339). As the gatekeeper of institutional support for emerging technologies, institutional actors ought to make sense of emerging technologies before formulating policies to support or prohibit them.

However, compared with mature, familiar, and proven technologies, the sensemaking of emerging technologies faces additional hurdles. Rotolo, Hicks, & Martin have identified five unique features of emerging technologies: (i) radical novelty, (ii) relatively fast growth, (iii) coherence, (iv) prominent impact, and (v) uncertainty and ambiguity (2015:1828). Each feature poses challenges sensemaking of emerging technologies. First, institutional actors need resources to communicate effectively to make sense of these emerging technologies. These resources, such as shared vocabularies, prototypes, and concrete user scenarios, may not be available due to emerging technology's radical novelty and fast growth. Second, institutional actors need to justify the "rationality or appropriateness" – perceived legitimacy of their policymaking process when the conventional reasoning tools such as evidence-based logic or empirical data may not be applicable. Third, the fast growth of emerging technologies also pressurizes institutional actors to formulate policies under uncertainty and ambiguity while maintaining the perceived "rationality or appropriateness" of the timing of policymaking. These challenges raise an important question: how do institutional actors make sense of emerging technologies, and establish the perceived legitimacy of technology policymaking through public discourse?

Most works on institutional regulation of emerging technologies have focused on the structural social forces that drive government decisions, technology policy formulation as a naturalistic process -- that is, the public discursive process in which institutional actors engage in future-oriented sensemaking of emerging technologies, exchanging their understandings, expectations

of these technologies and formulating “rational” basis for their technology policies, is still under-investigated. Culture resources such as science fiction is shown to be useful in field development of emerging technologies. (Throughout this study, I follow Kizinger (2010) to use the term ‘science fiction’ to refer to a range of fictional representations of science, but not strictly a specific literary genre. This reflects the way policy-makers and media often use the term.) For example, Grodal uncovers that that “the only cultural resources associated with the (nanotechnology) field took the form of stories and symbols inspired by science fiction about a futuristic utopia created by nanotechnology (2018:795). Considering the challenges in sensemaking of emerging technologies and their connection with science fiction, I adopt the ethnomethodology perspective to guide my research, attempting to understand sensemaking of emerging technologies as a practical activity under uncertainties (Garfinkle, 1967). I focus on analyzing U.S. congressional hearings transcripts and congressional records on emerging technologies to understand how institutional actors make sense of emerging technologies and establish perceived legitimacy in a naturalistic setting. The analysis shows that science fiction plays a vital role in the institutional sensemaking of emerging technologies, and actors navigate emerging technologies by engaging with science fiction through three key discursive processes: 1) Cross-boundary referencing in which actors evoke science fiction and leverage shared memory of concepts, prototypes, scenarios, emotions about new technology; 2) Boundary differentiation in which actors transpose from science fiction to institutional context and anchor sensemaking of new technology around institutional principles and purposes; 3) Boundary blending in which actors juxtapose science fiction with practical reasoning to establish legitimate temporal orientation, risk and benefit evaluation for new technology policy-making.

This study makes several contributions. First, it advances our understanding of the regulation of emerging technologies by drawing attention to the role of science fiction in shaping the socio-cognitive context as well as in the discursive legitimation process. Second, it contributes to the broader research on deliberation under uncertainties by bridging research on future-oriented sensemaking (Gephart et al., 2010; Gioia and Chittipeddi, 1991), legitimacy-as-process (Suddaby, Bitektine, & Haack, 2017), and alternative facts (Knight & Tsoukas, 2019) by alluding various discursive processes that leverages fictional expectations to formulate “rational” plans for current actions in future-oriented settings. Third, it enriches cultural entrepreneurship and institutional entrepreneurship literature by drawing attention to the different discursive practices (DiMaggio, 1982; Janssens, M., & Steyaert, 2019). In addition to directly applying cultural resources in science fiction, actors also engage in stigmatizing science fiction to establish perceived legitimacy or juxtapose science fiction with real-life scenarios and expert fictional presentations to justify policymaking decisions.

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OSW-054: Embodied sensemaking and the intercorporeality of dialogue

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Embarking together on a risky journey

“Listen to the conversation and record a brief audio of what struck you.”

That is the instruction we – five people in five different countries, partly acquainted, partly strangers - receive before listening to the short recording of a dialogue. With a sense of openness and naivety, we had light-heartedly agreed to join this series of evening encounters, not realizing that after long pandemic working days packed with Zoom meetings, our initial excitement is overshadowed by the heat of the day. Struggles that take a firm grip on our bodies. A body marked by extreme fatigue, revolting its recent task of preparing for new life, career-changing decisions at work, or self-doubting after a recent fight with the kids.

It is an intimate conversation, touching existential issues, moving from intense moments of hesitation to flow, tempo, turns. Each of us notices something different: Rhythms, pauses and shifts. The courage of sharing and opening up. A sense of burden and intimacy. The conversation, played to us by the workshop organizers, expands and moves as it resonates with our different individual histories, concerns and memories. Uneasy we listen to our own audio note, suddenly all too familiar with our stuttering talk. But something changes as the other participants start to speak about what struck them particularly in it. One by one, audio notes are generously unpacked and take on new life as participants unfold how each note made them think about details they had not noticed themselves. How it has left them wondering, marveling or puzzled. Relational dynamics in the group have irreversibly changed now. Surprisingly connected to those strange voices that have taken hold in us from the other end of Zoom, a sense of aliveness, trust, and vulnerability unfolds.

Enactive ethnography: sensemaking from the body

Following the call for becoming-active (Deleuze, 2006), we embraced the opportunity of the workshop series to immerse ourselves in an enactively ethnographic (deRond et al., 2019) self-experiment in how we might become engaged academic collaborators in a seemingly impoverished pandemic sphere of physical isolation and remote interaction.

Through means of *slowing down* and *repetition*, aided by the use of digital resources to record, replay, and re-listen to each other, we were seeking to attune ourselves to a wider bodily register in collaborative practices, to surface fragile or fleeting forms of life (Staunæs and Raffnsøe, 2018) in our collaboration. This was a missing piece in the puzzle of our previous efforts to theoretically grasp the affective, embodied and material nature of dialogue as a social practice.

We set out to explore how our ostensibly dialogical encounter transforms ‘in real time, whole body experiences of a particular situation in a particular social and material context “from the inside out”’ (deRond

et al., 2019, p. 1978). Looking for a more nuanced understanding of the underexplored link between sensemaking and organizing (Sandberg and Tsoukas, 2020), we inquire how deliberate attention to 'immanent sensemaking' processes (ibid.) can help activate differences in perception as a resource rather than a sign of misalignment. This is pursued by attuning collaborators to the between-ness (Akama, 2015) of emergent, co-creative potential.

Embodied dialogues and sustainable collective futures

Why bother about perceptual differences and embodied layers of dialogue in the context of major societal challenges? In present times of intensified global challenges, reminding us of our radical interdependency, the need for organizing new forms of collaboration and solidarity has moved in on us with a new urgency. Yet, at the same time, as stressed by this call (Hjorth et al., 2021), populist speech that demonizes the 'other' and suppresses sustainable collective futures seems to flourish rather than diminish in the context of global crisis.

Rosalyn Diprose (2019, p. 12-13), building on Levinas (1981) and Merleau-Ponty (1964), sensitizes us to the embodied aspect of what such speech excludes: In 'Trump talk', i.e., political talk that addresses problems in assertive slogans and repetitive simplistic judgments, you 'hear little in the timbre, tone, pitch, or rhythm of this speech that invites coexistence or participation in making sense of the world'. In this elimination of any sonic, rhythmic expression of desire for reaching towards the other and beyond oneself, the creative "spirit" (Merleau-Ponty, 1964) of communication is lost - a "spirit" by which 'others take place and refigure sense through me and me through them (..)' (Diprose, 2019, 2).

While the word 'dialogue' carries a logocentric luggage, focusing on words and language, this frames dialogue as genuinely sensible, material and corporeal: it is *hearing* the sound and *sensing* the rhythm of the other's speech that inspires us to speak in return (Diprose, 2019), and it is in the embracement of this intercorporeal condition that the creative potential of dialogue lies. Importantly, there must be an alterity or strangeness for this creative spirit of sociality and its transformation of meaning and thinking to live on (Diprose, 2019, 7; Merleau-Ponty, 1964).

In the paper, we mobilize recent sensemaking literature (deRond et al. 2019; Vitry, Sage and Daintry, 2020; Meziani and Cabantous, 2020) that has enriched its cognitive-interpretive and constructionist-discursive origins by recognizing corporeal experience – our mode of presence and engagement in 'meaning giving practice worlds' (Sandberg and Tsoukas, 2020). Building on Meziani and Cabantous' (2020) conceptualization of intuition as a sensemaking tool in-between thinking, feeling and acting, we are developing the notion of 'attuned sensemaking.' It takes us beyond the body/mind dichotomy, focusing on sensemaking as an irreducibly continuous entanglement of discourse, cognition, body and materiality.

As we develop this paper, we will continue our experimental journey of 'involved deliberations' on the 'immanent' character (Sandberg and Tsoukas, 2020) of our budding sensemaking as academic collaborators. How can a deliberately mindful movement between those sensemaking layers sensitize our 'anticipational fluidity' (Cunliffe and Locke, 2020) to habitually calibrate our embodied dialogues towards an openness to serendipity, contingency, and becoming in heterogeneity?

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OSW-055: Affirmative Dialogic Organizing for Democracy.

Ending the Monologue of Algeria's Authoritarian Regime.

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This article is a response to *Organization Studies'* call to re-imagine the possibilities of dialogically affirmative organization. It makes a valuable contribution by analyzing how dialogical affirmative organizing can emerge in a non-democratic context and how it can last despite imposed moments of abeyance, political repression, and shifts in political opportunities. By studying different scales of analysis (local, national, and transnational) and spaces of contention (physical space and digital space), this article explores dialogic organizing (both publicly visible and within submerged networks) to fully capture the emergence and the continuance of social movements in a hostile political context. It makes a valuable contribution to the study of dialogic organizing by contrasting the monologue of the authoritarian regime and the dialogues within the popular movement. Both the conditions that enable dialogic organizing and the processual nature of dialogic organizing are at the heart of this article.

This theoretical contribution builds on an in-depth ethnography of Algeria's popular movement (the *Hirak*). The 10th of February 2019, Abdelazziz Bouteflika, Algeria's 81-year-old head of state, announced in a press release his intent to seek a fifth term. Since the president suffered a stroke in 2013, he was rarely seen in public and addressed the Nation in written speeches. Power was incarnated by a mere framed picture of his younger self. In the days following the announcement officializing his candidacy, a few limited demonstrations took place in several Algerian localities. On social networks, such as Facebook and Twitter, an anonymous call to demonstrate against Bouteflika's fifth term, following the Friday prayer on February 22nd, started circulating. Millions of Algerians took the streets. It was the start of a peaceful movement for democracy, the *Hirak*. Weekly demonstrations took place until March 2020; the halt was prompted by the Covid 19 pandemic. During the 56 weeks of street protests, chants and slogans were created. Some, become obsolete after a while, other lasted. On the margins of demonstrations, citizens engaged in debates on public places and voiced their discontent and imagined a hopeful future. The engaged in heated arguments about the place of feminism and political Islam within the movement, the tactics to use, and the (un)reasonable political claim to prioritize. Algeria is still a non-democratic regime, but Bouteflika had to resign, and many senior politicians and business elites were arrested and trailed, and more importantly for many the *Hirak* is still not over.

To document the *Hirak*, I conducted an ethnographic fieldwork (participatory observation of the street protests and public debates and unstructured interviews with activists) in Oran (my home city and Algeria's second largest city) and Marseille (to document the mobilization of Algerians abroad). I also conducted a digital ethnography focusing on debates and events organized online by Nida 22, an organization created amid the Covid 19 pandemic to structure and continue the political mobilization online.

OSW-056: Who cares? Asymmetries of care and the negotiations of women contingent academics during the COVID-19 crisis.

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Who cares? Asymmetries of care and the negotiations of women contingent academics during the COVID-19 crisis.

Abstract

How do women contingent academics experience and negotiate organizational demands for care during the COVID-19 crisis? Research on care in Higher Education (HE) focuses on altruistic discourses and practices, beyond contractual duties, inherent in academic work. Care has been co-opted to play a significant role in how the gendered, neoliberal university (Lund and Tienari, 2019)

managed the rapid transformation of academic work required during the Covid-19 pandemic. Organizational care can be defined as a structure of values and organizing principles centred on fulfilling employees' needs, promoting employees' best interests and valuing employees' contributions (Faldetta, 2016; Liedtka, 1996). It reflects perceptions regarding the broad provision of care by the organization to all employees. Those who are cared for, move, as a result, towards developing their skills and aspirations, in use for the broader community; they, therefore, give and receive care from others (McAllister and Bigley, 2002).

Nevertheless, most contemporary forms of organisation entail a degree of bureaucratic impersonality that impacts their members' moral compass (Linderbaum et al., 2017). Indeed, despite discourses of care and wellbeing for their staff by universities (Kinman and Johnson, 2019) "the most salient aspect of morality as the managers themselves see it [is] how their values and ethics appear in the public eye" (Jackall, 1988/2010 p. 15). In this sense, the deployment of a caring attitude by universities contributes to the maintenance of a tacit arrangement where academics are expected to forsake their own interests. Similarly, to Hochschild's (1979, 1983) notion of "managed heart", employers can, as a result, by holding altruistic care up as an ideal, contribute to the exploitation of workers because the altruistic ideal makes them perform care far beyond the norm (Pettersen, 2012). The altruistic notion of care gives far greater weight to the interests of the cared-for than of the carer.

In this paper, we draw on ethics of care, and particularly on Tronto's work on the caring process, to explore the asymmetry of care that is offered and rewarded in Higher Education. Feminist care ethicists have drawn attention to the fact that the carer's interests are not necessarily less valuable than those of others (Gilligan, 1982). Instead care "functions ideologically to maintain privilege, but this function is disguised" (Tronto 1993, p.21). According to Tronto (1993, 2013) caring involves certain ability factors, such as time, material resources, knowledge and skills that constitute specific preconditions of caring. The balance between them depends on the actors involved, and the historical and cultural contexts in which they find themselves. In this sense, ability factors may

contradict or complement each other, such as caregivers who may have many skills but no time in which to apply to them. Those who care about may have much knowledge but none of the needed resources. Together with the fragmentation of the caring process, these imbalances lead to many of the ineffective and destructive patterns we encounter in caring activities. Through in-depth interviews with 35 women academics in insecure, part-time or zero hours contracts during the Covid-19 pandemic, we explore the deep and often hidden power asymmetries and negotiations between those able to provide care and those who need it. We contribute to debates on gender and care in MOS and to research on equality and inclusion in higher education by showing the material and moral implications of care in HE during the COVID-19 pandemic.

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Voicing from the margins. A dialogical perspective on stigma management through organizations

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1 [Literature review](#)

Stigma and the impossible relation with others

Stigmatization is a social process that become a central topic in social sciences since the foundational work of Goffman (1963). It depicts the reaction between an attribute that individuals possess and stereotypes which frame this attribute in a discrediting way in a given society (Goffman, 1963; Jones et al., 1984). Despite the diversity of potentially stigmatized attributes (e.g., mental health, sexual orientations, or gender), stigmatized individuals share a common experience. They all tend to struggle to elaborate and share an authentic narrative of their self with others (Lysaker et al., 2003).

Most studies have unpacked the causes and the negative implications of stigmatization, such as self-depreciation and the deliberate concealment of the stigmatized attribute (Goffman, 1963). A few others have interestingly pointed out that the stigmatized are not always passive but they can recover from their stigma from identity building (Link et al., 1997; Rowe, 2011; Toyoki & Brown, 2014) to activism in order to provoke political and institutional changes (Unger, 2000) that can ultimately lead to “positive marginality” (Frost, 2011; Shih, 2004).

Organizations serving the stigmatized and stigma management at multiple levels

Surprisingly, the literature on stigma in the social sciences does not mention that organizations can also play a crucial role in helping stigmatized individuals or populations to recover from their stigma. The literature in organization studies mentioned those organizations but only as contexts (see Hudson & Okhuysen 2009; Helms et al., 2014; Tracey & Phillips, 2016) to unpack how stigma can affect organizations and how they try to manage it (see for exception Lashley & Pollock, 2019). Only a few have explored the specific role some organizations that are dedicated to managing the stigma of a specific group.

We argue organizations aiming at managing a stigma are particularly interesting because they crucially contribute to understand how the stigmatized become agents for changing both how they perceive themselves at individual level and how their environment perceives them at societal level (Helms et al. 2014; Hudson & Okhuysen, 2009). In other words, those organizations can advance our knowledge on the circumstances under which stigma management can have positive implications not only for the stigmatized but also for the different audiences who may stigmatize them. Multiple examples of those organizations can be found such as social organizations supporting migrants (Tracey & Phillips, 2016), mix-martial arts organizations (Helms & Patterson, 2014), men's bathhouses for gay and bisexual men (Hudson & Okhuysen, 2009), co-housing projects for lesbians (Valentine, 2002), or beguine convents for single women that emerged in Western Europe from the 12th century onwards.

We ask *how organizations serving the stigmatized manage their stigma at individual and societal level?*

Stigma management as dialogical organizing through narratives

We draw on the concept of dialogue to investigate the different levels involved in stigma management through organizations. In this research we consider authentic relations with others – that are impossible or difficult in the case of stigma – as dialogues. With stigma, authentic dialogue is impossible or compromised because the stigmatized are often forced to conceal their discredited attribute (Buber, 2002; Goffman, 1963). Hence, stigma management can be seen as restoring dialogue.

A dialogue can be broadly defined as the emergence of an intersubjective relationship when two human entities interact and go beyond their own singular experiences. In other words, a dialogue is the unfolding of a “sphere of between” (Buber, 2002: 202-205). A second key feature is that dialogue is discourse and more precisely narratives. Narratives constitute the basis of what we exchange and we built through dialogues. Narratives are “temporal chains of interrelated events or actions, undertaken by characters” (Bruner, 1991; Ricoeur, 2012) and that are organized around a plot (Gabriel, 2004). A narrative is what gives a voice to an embodied experience that is not articulated with words yet. We know narratives constitute a way for stigmatized people to retrieve their voice through which they can build on their experience, communicate it, debate it and share it with others (Gabriel, 2004; Toyoki & Brown, 2014). Narratives also constitute an opportunity to change the representations of the stigmatized by external audiences.

2 Empirical context/methods: LGBT seniors’ organizations

To investigate our research question, we empirically explore the emergence of an LGBT retirement home in France with a longitudinal qualitative in-depth case study. Drawing on 27 interviews, 30 observations, and archival data conducted in French, the first language of two of the authors.

3 Results

We identify **4 interrelated narrative mediations** that foster dialogue at different levels. Each correspond to an “in-between” spheres (Buber, 2002 p204).

The first narrative mediation is called “**I-Us**” and operates between the individual and the organizational level. Here, the founders of the organization elaborate an organizational narrative that reverberates with narratives of stigmatized individuals.

The second narrative mediation is called “**I-You**” and operate a micro level. Here, the founders provided to the stigmatized members it serves moments where they can exchange confidently their individual narratives to create new social ties.

The third narrative mediation is called “**Us-One**” and operates between organizational and societal level. It consists in elaborating an organizational narrative that reverberates with societal narratives. More precisely, it aims to encourage broader audiences to become aware of

stereotypes involved in societal narratives that fuel their stigmatization and deprive the stigmatized of opportunity.

The fourth narrative mediation is called “**I-One**” and operates between individual and societal level. The aim is to reconnect individual narratives with grand narratives. addresses the initial breach from which stigma starts. It fosters critical capability of the stigmatized.

4 Contributions

Our research proposes a 4 faced model of stigma management through organizations. More broadly, the context of the organization serving the stigmatized also helped us to propose multi-leveled and narrative perspective on dialogic organizing.

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Beyond power and resistance, contact danse in a Covid-19 era.

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The scholarly interest in the concept of resistance in the last years has grown offering a more nuanced understanding of it. In a recent contribution, Mumby et al. (2017) provide a conceptual and empirical classification of this field. They introduce the concept of "collective infrapolitics", capturing a quiet and disguised form of resistance in opposition to better researched public, declared forms. Analyzing a group of dismissed employees' activity, Courpasson (2017) articulates the concept of "non-oppositional resistance." This concept overcomes the opposition between a hidden and public form of resistance. Similarly, Marsh and Śliwa (2021) move away from this dualistic conceptualization and emphasize the role of affective resistance, transmitted through the body as a sort of contagion.

Although significant attention is given to the mechanism which allows the emergence of resistance, scholars do not focus specifically on the body as a site of resistance.

Building on this research agenda, our paper aims to theorize collective resistance studying the hidden dance practice of contact improvisation during the pandemic. As a dance form based on "touch," we consider this practice a form of resistance to social distancing mandated by governments.

The way we relate to our body and organize social behavior around it has dramatically changed in these last two years. The body has become dangerous to others (Foucault, 1981), an object of state, biomedical, and economic power and control. The pandemic has exacerbated social inequalities and political tensions around differential access to therapy. The pandemic calls for separation and organization of surveillance and control, an intensification and ramification of power (Foucault, 1981). In response, hidden and public forms of resistance have emerged.

Among these practices, we analyze a community of contact dancers who continued clandestinely dancing during the lockdown.

Contact dance is an experimental and communal form of dance that emerged in Oberlin College in the early 1970s when dancer Steve Paxton started to question traditional forms of dance and their gender and power hierarchies (Goldman, 2007). At the center of the experiment is a proposal for democratic social relations reduced to its simplest form: an improvised encounter between two or more people in a collective space (jam), where dancers come into contact, roll on each other, carry each other, fall together.

An autoethnography research was conducted in 2020/2021 in France. Being part of a collective of dancers, I accessed the "jams," the collective spaces of practice, and collected information as well as personal insight in the form of field notes and embodied dance experiences. To avoid the risk of a self-subjectivist drift that autoethnography could encounter, I completed data with a set of 17 semi-directive interviews from dancers who participated in these events. Great attention has been applied to the embodied nature of the storytelling. Considering the body as a source of, a location for and a means by which individuals are emotionally and physically positioned within and towards society (Shilling 2005). I also worked with a second author that helped the analysis remains coherent and relevant to the research field.

Preliminary results

The data analysis is still ongoing, and we aim to present some of the reflections that accompanied them.

Dancing bodies give rise to a social-spatial assemblage where touch and relationality are fundamental. In contact dance, the passive-active dichotomy of touch/touched is reorganized, and touch obliges us to rethink the "mind-body reason" sense model that prevails in the discursive approach of resistance. When I touch you, your body becomes another body in response to my touch, a new assemblage.

Indeed, in encountering another body, dancers need to dissolve resistance to make the encounter possible. Resistance as such is dissolved in movement and becomes a commitment to the point of contact and continuous negotiation to answer the question "how can we keep the shared weight moving"? The encounter with another body determines the birth of a new organization. In this process, resistance is no longer an emancipatory act, not even a "non-oppositional force" because it does not exist independently. Resistance belongs to the contingent, relational forces that enable the encounter.

We discover that what we thought was a provocative political act, centered on opposition to the political discourse of control and injunction to social distancing; on the contrary, it is carried by an affective affirmative joyful need of contact. Most dancers explain their choices of continuing dancing as a vital need. Dancing is an effective moment-to-moment interaction. It is not a provocative act in opposition to the social structure but a flow of "embodied affects" that creates an affirmative series of micropolitical interactions.

In contact dance, relationships to space are nonlinear, and there are no roles or defined gender positions. As in the dance, the organization of this resistance doesn't have a form of hierarchy and a designated space. It's constituted from an assemblage of different relations, human bodies, and material elements such as alternative spaces for the practice. This assemblage is always diverse and can be understood only at the contingent micro level.

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OSW-061: From utopian monologues to realistic dialogues: the enactment of promising futures for health and social care through collaborative pitching routines

Abstract

This qualitative study seeks to provide a deeper understanding of the routine dynamics around future-making by unpacking the interplay between imagined futures and their enactment in practice. In doing so, this study considers entrepreneurial pitching a useful window into the actual making and enactment of such hopeful images of the future. To explore entrepreneurial pitching, an ethnography was conducted in the context of a public-private UK-based innovation competition aiming to develop a digital solution for health and social care. Ethnographical observations were made on the interactions between eight competing technology ventures and a multi-disciplinary expert audience at multiple (online) pitching events. Viewed through the lens of routine dynamics, an hitherto untheorized type of pitching routine – ‘collaborative pitching’— emerged from the triangulation of empirical data. It was found that in opposition to the traditional ‘investment pitch’, which usually occurs as a one-off event where pitchers present rather ‘utopian monologues’ aiming to exceed expectations of their audiences, the ‘collaborative pitching routine’ consists of multiple pitching occurrences and is characterised by fostering a more realistic dialogue intended to facilitate a trustworthy long-term collaboration between pitchers and their audiences to tackle future (health and social care) challenges. By presenting practical knowledge on pitching as a collective, relational and processual ‘future-making routine’, this paper contributes to the literature on routine dynamics, pitching and future-making, as well as informs entrepreneurs, innovators and policy practitioners.

16th Organization Studies Workshop

Dialogic Organizing: Affirming public engagement for hope and solidarity

Interstitial organizing: Unexpected liaison between heritage and street arts.

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We use the notion of fold (Deleuze, 1993) to advance interstitial organizing as a form of continuous and reversible dialogue between the figure and the ground. In contemporary urban design, the fold is “somewhere between the old and the new, an in-between or third figure”, such that “the fold is not merely a formal device, but a way of unfolding new social organizations from existing urban environments” (Eisenman, 1992, p. 426). In this sense, the fold captures what it is in-between of, for example, the interstitial between order and disorder. Thus, the fold “is the space of transformation and passages, where heterogeneous things intermingle and events unfold” (Kornberge & Clegg, 2010, p. 83).

In this study, we use streetwalls, which separate the inside and the outside as a site of interstitial organizing, and specifically, we examine how the dilapidated conditions of streetwalls create a zone of unseen folding that reverses not only the relationship between heritage as the figure and street arts as the ground but also reconfigures social, symbolic and material boundaries.

We conduct a 12-year longitudinal qualitative study of how the appropriation of heritage streetwalls transformed a UNESCO world heritage site (WHS) into a city of street arts in the capital city of the Malaysian state of Penang. Our findings underscore two types of

folding temporalities. The first temporality brings field actors or heritage insiders in heritage management, museum, and tourism to exploit the heritage status by materially marking its heritage status by installing 2-D wired sculptures onto streetwalls. This unfolding of museum arts inside out paved the ways for the emergence of a second trajectory whereby heritage outsiders including street artists explore the streetwalls as a space of "rite of de passage" (van Gennepe, 1960). Initially, these two temporalities were non-conflicting and co-existed, but later both intersected when street arts were centred by heritage insiders. This folding of street arts into heritage produces ambiguous spaces, which served to symbolically blurring boundaries between legal and illicit street arts, and created a grey zone of copyright infringement, which induced rivalry between international and local artists. Notwithstanding, these two temporalities further materially imbricated with each other, and resulted in an unexpected collaboration between heritage insiders and outsiders. We show that rather than a dialectic synthesis between the figure and the ground, the dialogic organizing continues play out by redefining the nature of the essence of both.

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OSW-063: Yaykoop Case: Can there be a Cooperative Way of dialogic organizing?

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Introduction

Independence of the cultural industries has been a controversial issue in Turkey. In relevance, today its book publishing industry is dominated by the state, multinational media corporations and global media conglomerates, which challenge independent publishers that strive to preserve the cultural diversity of book publishing.

Till recently, Turkish scholars directed attention to censorship and press freedom (Sozeri, 2019; Carkoglu & Andi, 2020; Aksel, 2018; Filibeli & Inceoglu, 2018; Coskun, 2020; Saka, 2019; Yilmaz, 2016). Accordingly, in this study, we are examining the struggle of Turkish publishing houses to establish a cooperative: Yaykoop. The aim of our research is to investigate Yaykoop as a solidarity-based organisation that creates alternative processes, practices and forms. In so doing, we would like to comprehend how alternative organizing can help us understand dialogic forms to democratize access to markets in a specific context that is characterised by a monopolistic market structure and an authoritarian political environment (Resch & Steyaert, 2020; Rothschild, 2016).

Data Collection & Analysis Procedures

Data for this study is collected from three sources: semi-structured interviews, participant observation and archival material. Multiple sources of information do not only ensure the validity of data collection procedure (Yin 2003), but it also builds the foundation for discourse analysis. Firstly, within a rigorous desk research, historical data on publishing industry in Turkey, as well as data on events concerning Turkish political, economic, and cultural progression that are in relation with book publishing was collected. Accordingly, we gathered data from Turkish Publishing Association (2008, 2011, 2018, 2020,2021) database, academic work on the analysis of Turkish media (e.g. Aksel 2018; Coskun, 2020; Farmanfamian et al. 2020; Filibeli & Inceoglu, 2018; Karademi & Danisman, 2007; Kaya & Cakmur, 2010; Saka, 2018; Tunc, 2018; Yilmaz, 2016), newspaper articles on social issues of Turkish Publishing industry (e.g. Aba, 2019; Atabilen 2017; Altay, 2018; Kocaturk, 2020; Soydan, 2018; Yeldan (2018), books and theses about the history of Turkish Publishing industry (e.g. Boyraz, 2006; Kabacali, 2020, Iskit, 2020) as well as readership, trust and internet freedom scores, library and related

organization numbers from local and international organizations (e.g. Edelman, 2018; Freedom House 2020).

For identifying the interviewees, purposeful sampling was used. The founders of independent publishing houses, that are also members of the Yaykoop and publishing association representatives, was interviewed. Interviews lasted about 50 to 75 minutes and were transcribed verbatim, making 53 pages in total. Participant observation was also conducted at the virtual book fair organized by Yaykoop, workshops organized by some independent publishers and at some visits to Yaykoop affiliated bookstores to observe the practices and strategies of Yaykoop partners.

For data analysis purposes we utilized a critical discourse analysis to aid our understandings of the complexities of social issues, how they limit the distribution of power and, consequently the activity of inter-organisational process as a means to examine the causes, conditions and the consequences of structures, and agency (Chouliaraki & Fairclough, 1999; van Dijk, 1993; Fairclough, 2005).

Findings

The Turkish mass communication industries exhibit a politicised and clientelist profile. When the current government won the 2002 election, it was controlled by a few conglomerates (e.g. Doğan, Doğuş, Bilgin), and a clientelist relationship between media owners and politicians was already common practice. Censorship and poor working conditions slowed down the growth of the industry (Coskun, 2020). Currently, 90 per cent of the mainstream media is owned by families or individuals known to be close to the government. As part of this process the cultural industries have been used as a tool for promoting conservative, nationalist, and Islamist values (Farmanfarmanian et al., 2020), controlling information to help ensure the governments success (Coskun, 2020).

According to the Turkish Publishers Association report, publishing is strictly limited because of investigations of and lawsuits against publishing houses, writers, and translators. Given these harsh control mechanisms on production, distribution becomes the most important challenge for publishing houses.

However, the global Covid 19 pandemic lock down and related restrictions resulted in an unprecedented increase of e-commerce book sales in Turkey. The distributors who already dominated the market, cancelled the sale of many books by claiming that they were unable to meet the increased demand. So, the pandemic further exacerbated the ability of publishers within the Yaykoop group to reach their readership. This further motivated the establishment of their online bookstore platform.

In general, forms debated among alternative organizing literature in terms of decision making (Rothschild, 2016), reflexivity in expression dissent (Resch & Steyaert, 2020) as well as practices of solidarity (Oba & Ozsoy, 2020) are also a major part of Yaykoop. Though, three key issues that distinguish Yaykoop from mainstream and industrial distributors are the development of a collaborative system for controlling costs and thus keeping prices low, the transformation of the prevailing power relations in the culture industry and the repositioning of “book” and “readership” in Turkish culture industry.

In terms of practicing solidarity, Yaykoop aims to transform existing relationships within the publishing industry. The founders of Yaykoop, since when they were excluded by dominant market players and the state, tried to build up an initiative. The initiative aims to cultivate a value based, fair and egalitarian relationship with all other constituencies within the publishing industry, including writers, translators, distributors and bookstores. To achieve this, Yaykoop supports independent bookstores and develops projects with the purpose of increasing the number of independent bookstores throughout Turkey. Currently they have three active representatives, and soon more branches will be opened across Turkey.

Over the past 18 years, the ruling government, much of the art and cultural products has excluded the work of most independent publisher, except those that produced by their proponents in libraries. Therefore, in relevance with reflexivity, Yaykoop cooperates with opposition party municipalities for organizing book fairs. It consults many of these municipalities regarding the selection of books for their library collections.

And lastly, to exemplify the decision making dimension, mainstream and industrial publishers are fixated on expansion of their market shares and maximization of their profits. Consequently, ‘book’ became a commodity and reading became an instance consumption. Citizens are not seen as readers of books but as consumers of specific trends, ideas and worldviews. Thus, mainstream and industrial publishers are opting to print and distribute those books that can be successful in terms of market share. Within this demand and supply nexus ‘book’ loses its significance as a space for free speech, representation of alternative, conflicting ideals and representation of alternative worlds. Consequently, Yaykoop, tries to reposition ‘book’ and ‘readership’, which is perhaps how it can differ from many alternative forms and, in a way develops and politicize a dialogic sense. In so doing, it tries to open up a space for alternative ideas and for the cultural transformation necessary for the field dominated by authoritative political environment.

Conclusion

The aim of this explanatory study is to identify how the group gathered, organized, and developed, by active solidarity, a cooperative for creative practices. This study investigated the collective effort of a group of publishing houses who are still searching for solutions to issues concerned with increasing costs and reaching the audience

In the context of the current Turkish political environment and economic crisis, they are trying to resist, by means of creative solutions and existing structures. So far, Yaykoop has developed projects aimed mainly at solving the distribution, marketing, and sales problems of their members, with hopes to both develop and politicize the book market as a means for maintaining the diversity of cultural representation.

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OSW-065: The dialogical potential of workarounds: constructing meaning in organizational change projects

Abstract

In our paper, we build on a practice-based approach (Nicolini, 2012; Schatzki, 2006; Schatzki et al., 2001) to uncover the embodied and socio-material nature of workarounds and to show their specific dialogical properties. Workarounds are often hastily dismissed as undesirable “resistance to change” or deviant behaviors by management. But on closer inspection, this type of behavior provides rich feedback, and can be used to engage in dialogue and collaboration. Starting from a review of existing research on workarounds in different domains (Information Systems, Computer-Supported Cooperative Work, Science and Technology Studies, Organization Studies and Management), we examine the component parts of workaround that have been documented so far and propose a unified conceptualization that allows for the cross-pollination of ideas from these literatures. Examples drawn from three case studies in organizations that have undergone significant change are used to show the embodied and socio-material nature of workarounds and to highlight their specific dialogical properties. We conclude by proposing new research avenues opened up by such observations.

Towards a unified conceptualization of the notion of workaround

A workaround is an informal temporary practice initiated to deal with mismatches between the organization's prescribed practices and workers' actual work practices (Kobayashi et al., 2005). Also described as “misfits with the idealized representations of work” (Gerson & Star, 1986), workarounds regroup various behaviors to overcome, bypass, or minimize the impact of obstacles, exceptions, management expectations or constraints that are perceived as preventing workers from achieving organizational or personal goals (Alter, 2014; Ferneley & Sobreperez, 2006; Wagner et al., 2011) or addressing local needs and requirements (Malaurent & Karanasios, 2020). Organizational change projects, such as workspace redesign (Kingma, 2018), IT-enabled

organizational change and digital transformation initiatives (Vial, 2019), present circumstances that might restrict or deny certain types of work activity. Poaching and bricolage (De Certeau, 1990) show the adaptability skills of workers, who mobilize “creativity under constraint” (Rosso, 2014) to overcome such barriers. Workarounds can also create “windows of opportunity” (Tyre & Orlikowski, 1994) to communicate discomfort and frustrations with an inadequate workplace, process or technology, to consider alternatives and to build a new consensus.

Our own research on workspace transformation projects has shown that the obstacles encountered by workers during the appropriation of their new office spaces (e.g. open space, activity-based offices) lead some of them to work out strategies to be able, despite new constraints, to perform their work in acceptable conditions for them. For example, workarounds were developed by workers who could no longer concentrate because of the increased noise caused by the transformation of their office into an open space. In this case, the circumvention manifests itself in the "non-standard" use of furniture intended exclusively for private telephone calls, but which become places for solo work. Trisse and Lagabriele (2021) have shown that the workaround strategies have had, for the group they have studied, a positive incidence on the level of acceptance of the open space offices, or at least, have mitigated its rejection.

Workarounds are also developed in reaction to surveillance technologies and management practices. The recent vague of telework adoption caused by the Covid-19 pandemic has prompted some organizations to use monitoring software to track the activities of their remote workers (Aloisi & De Stefano, 2021). Our own research on remote workers has highlighted the case of an organization that has equipped itself with software that detects if the employee has been inactive for more than 15 minutes by tracking the movements of the mouse. One of our respondents solicited the help of her spouse, a computer scientist, to tinker with a trackpad that moves the mouse by itself, thanks to a program that he himself coded, thus allowing her to leave her computer when she has finished her tasks faster than the work schedule imposed by her employer.

While some local workarounds are “private” improvisations that are invisible to others (Star & Strauss, 1999), other are collectively developed and can be considered as a social practice, in which participants create shared knowledge, agree on what makes sense to do and collaborate to achieve their work objectives. Hence, workarounds provide opportunities to study the type of

“knowing” that arises when breakdowns occur, for example, when something previously usable becomes unusable (Gherardi, 2000). This is where the notion of dialogue enters the picture and can refine how workarounds are conceptualized and extend our understanding into their effects, both for people at work and for collective processes. By embracing this dialogical view of workarounds, we can examine their potential for sensemaking, reflexivity, knowledge transfer and innovation.

We believe that a greater theorization of workarounds could lead to insights into organizations, management and work practices and could open up new avenues of research in the so-called ‘new world of work’ (Aroles et al., 2019). For example, an increasing number of workers must now deal with artificial intelligence (AI) systems and other automated processes (Brougham & Haar, 2018) that categorize, evaluate, track and manage their work, behaviors and emotions (Gal et al., 2020; Mantello et al., 2021). An examination of workarounds practices in such context (and others) can contrast the traditional view of AI as diminishing user involvement (Bader & Kaiser, 2019) and inform the ways in which human agency can be enacted when dealing with algorithmic power in the workplace.

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**OSW-067: ACADEMIC ASSEMBLAGES OF VITAL ENCOUNTERS BETWEEN RELATIONAL BODIES IN A
VIRTUAL SETTING**

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**Abstract submitted for 16th Organization Studies Summer Workshop 2022
Dialogic organizing: Affirming public engagement for hope and solidarity**

This research represents a dialogically affirmative reaction by an eclectic international group of six researchers, representing diverse career stages, gender and age groups, to the pervasive neo-liberal ideologies of higher education and the ensuing negative impact on academic wellbeing. We originally met prior to the pandemic at a research event called the Research in Management Education and Learning Unconference in Dubrovnik, Croatia – an annual gathering designed to bring researchers together in an open, inclusive and egalitarian space with an organic, emergent framework for developing innovative and collaborative research projects. Due to the nature of this event, we were able to fully share and begin a reflexive learning process around our common discontent, asserting our solidarity with the way wellbeing in academia has been tokenised and fragmented within a wider, more institutionalized managerialist push for instrumental work practices, following a target driven, externally legitimated spotlight on enhancing individual performance (Rose, 1996). We also were critical of the compartmentalised events, expertise and courses offering short term, individual respite through retreats and work interjections of mindfulness (Rhew et al., 2021)

Our paper presents and analyzes the story of what happened next to these academics—specifically what we did as action researchers within our monthly virtual interaction, mostly within the ongoing pandemic. In response to our affective solidarity (Hemmings, 2012) which we playfully forged through the organic freedom at the aforementioned unconference, we wanted to build on this virtually

by taking an implicit focus on improving the collective wellbeing of each other, during the COVID lockdown. Whilst this seemed a tall order to deliver for ourselves virtually, we were eager to try and restore hope in doing dialogical virtual organizing differently for the sake of our wellbeing, but keeping hold of the playful (Hjorth, 2005), counter-performative meandering of our previous face-to-face encounters (Friedman et al, 2020).

The method of “peripatetic” practice during ‘Zooming’ allowed participatory bodies to interact in a fluid, expressive, and spatially limitless way. It involved walking, exploring, and interacting with objects, experiencing interactions with specific, spaces, landscapes, objects, activities which were associated with wellbeing and the business of doing our jobs on a day to day basis. Moreover, it is part of our affective meander together around our vital, ‘feeling alive’ encounters with each other (ranging from jokes, gifts, storytelling to sharing autobiographical reflections), our families, our pets, our precious possessions, our clothes, our special spaces and places which enhance positive affective intensity, in a myriad of ways. It has not followed a linear path, since thinking through the organisation of affective bodies has unmasked the negotiated and partial nature of our interactions. The autobiographical process has surfaced vulnerabilities around institutional inequities around gender, class, age religion etc. However, through working together, we have learnt to become more comfortable and more confident, having a greater understanding of our relational compositions, our emotions, our life struggles, tragedies, sadnesses and our loves. Such disclosure has led to us to seeing each other not as work colleagues at all but friends offering restorative support for our collective vitalism, which in turn impacts on our work.

As we feel deeply affected by the joyful and meaningful, vital encounters we have crafted over the last 18 months, this workshop will be an opportunity to share and expand on these in an enhancement of relational openness and connectivity. As this relational, restorative and counter performative process contrasts quite distinctly with much of the institutional work pervading academia,

we pose the question of whether such times and spaces could signpost an alternative path? By locating the issue of our wellbeing within the wider affective ordering of a vital collective life, we pose a wider question for the workshop: Could such meandering open up inclusive conversations (Hjorth, 2005) around how we can enhance assemblages of work practices, which embed collective wellbeing more broadly?

The paper draws on a new materialist (Bell and Vachhani, 2020; Coole and Frost, 2010) understanding of wellbeing beyond subject and object dualism, which are more-than human centered. It is an attempt to build upon important post-humanist insights from fields such as human geography (Smith and Reid, 2018; Andrews and Duff, 2020), which presents subjectivity and agency as relational capacities distributed across assemblages of diverse bodies, forces, signs, and affects. The focus here is the generative impact of bodies, human and non-human to enhance or diminish affect during encounters, following a relational ontology (Janssens & Steyaert, 2019) that is increasingly open to crafting alternative assemblages of vital affective encounters . With this view, a body can be anything: a sound, an image, an object, a person, an ephemeral atmosphere of smells. Therefore, it becomes important not what a body is, but what a body can do, with the focus on the relational shifting of capacities, and the power a body possesses, to affect and be affected.

We seek to position wellbeing not as specific characteristics of the human body but as occurring within a socio-material assemblage of forces and bodies. Every aspect of living, and our experience of the world, contributes to these assemblages (Fox 2011). Assemblages are not unexpected organisational apparitions, but are created and maintained. Indeed, assemblage is an English translation from Deleuze and Guattari's original term *agencement* – meaning putting together/arrangement. The key distinction to grasp is that productive power is not derived from human aggregates, either singular or multiple, but formation is the act of enabling amongst a cohering arrangement of disparate bodies of human and non-human.

The conceptual underpinnings of the paper will also extend the understanding of a wellbeing assemblage to the notion of *vitality* (Stern, 2010). The critical use of vitality as a way of understanding the affects of relational bodies leads to understanding wellbeing as the essence of feeling alive. Moving into the lockdown, through our virtual encounters we wanted to ensure that our ensuing relational interchange explored not only this collective realisation, but also how our assemblage of affective encounters related to and informed a continuous crafting of our work differently to these everyday neo-liberal demands. This process of entanglement has become our group's *raison d'être*. The research is not simply a work offshoot of our group, but part of our affective meander together around vital, 'feeling alive' encounters with each other in myriad ways. Our intention is to invite the other participants in the workshop to be part of this process.

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OSW-068: An identity crisis:

Professionals who struggle with multiple identifications within a city in turbulence

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ABSTRACT

This paper aimed at examining how the powerless in the contexts of a turbulent political environment – Hong Kong and Lebanon – responded to the escalation of violence and arrests of the police in the street and to corruption from political parties and failing governmental reform. When the social contract is rigged by the powerful of a society, the only resource left for the powerless is social identity. The powerless, which included the general public, the journalists, and the professionals of doctors, lawyers and teachers, struggled to get their voices heard despite collective attempts. Continuous political incidents had never ceased to unfold in both cities in 2019 and 2020. Hence, this political complexity has further been impacted by the pandemic of COVID-19. Therefore, with an attempt to capture the timely response of how professional communities tackle tempestuous environments, the authors are conducting over 40 interviews with different interviewees from different professional communities in Hong Kong and over 40 interviews in Lebanon, including journalists, lawyers, health professionals, teachers, and professors. These professional groups are chosen because of their strong sense of social role and social responsibility. Hence, their response towards the societal instability tends to be sensitive and responsive. Moreover, they were also the targets of arrest because of their attempts to protect public interests. Interviewees are asked to express comments on strategic moves used to secure and avoid the erosion of ‘human rights’. Their views on the ‘limitation of institutions’ that impacted on the professional role in upholding justice, transparency and safeguarding of public interests are gathered. Nevertheless, they are invited to describe how shared social identity facilitate the development of resistance and community strength. These qualities are crucial in sustaining hope and overcoming stress when confronted by daily burnout.

Hong Kong bears a colonial past, under the British rule previously. Hong Kong has been a city where ‘East meets West’ even after the transfer of sovereignty. Hong Kong is an open society that has attracted international

tourists, businessmen, and professional expatriates to visit, work and settle down as citizens. Moreover, multi-national enterprises have set up their foreign offices in the city as the launchpads for business expansion in the region. The reasons why these enterprises have been attracted to the city is because of the political stability, established legal systems, and liberal social fabric. These characteristics are important for the development of businesses but are also perceived as part of the colonial legacy. The city of Hong Kong effectively is run by players with role identities in the business and professional sectors. The political psychology of most Hong Kong people never matured until the turbulence erupted in 2019.

Similarly, until 1943 Lebanon was under French colonial rule. Lebanon has been a city where it is a fusion of 'East and West' and has been nicknamed the 'Paris of the Middle East'. Lebanon has become a touristic attractive destination that has attracted international tourists and professionals to visit and work in its hub of cultural innovation, Beirut. The Middle Eastern City has proved that it is a hub of art and fashion and by Middle Eastern Standards is a very liberal country. Lebanon is a unique context and though it is relatively small in size as a country, three forces have been tearing the country into different directions. There is the monarchy, which represents the political authority; the mosque, which represents the cultural and religious identities; and the media and the market, which represent the economic forces. These forces operate locally and regionally and are evolving at the same time. In this sense, Lebanon is a unique context of a microcosm to witness how different forces are impacting the region. At the center of this turmoil is the issue of identity, which is being confronted at the individual, collective, national, and transnational levels. As a result of the failing governmental reform, it has been up to the collective, in which local actors are forced to devise solutions to amounting problems brought forth from the declining economic situation in Lebanon. The country has been at a transition from a legacy of authoritarianism to a pluralistic collective mechanism. Thus, the country faces the situation of justice that may lead to political change.

Based on social identity concepts, the eruption of multiple identifications in a city that undergoes drastic political change can steer motivational, emotional, and behavioral consequences. One area of consequence is

identity conflict. This conflict is arisen when distinguishing features that typify 'the prototype of one group are inconsistent with features that characterize the other' (Brewer, 2009, p. 158). Brewer (2009) situated the discussion of the competition between sub-national and national group identities within the context of the Hong Kong pluralistic society. She advanced that subgroup identities were usually more salient and more distinctive than the superordinate group identity. This is because the needs for 'inclusion and differentiation' that shape and motivate social group identification can obtain satisfaction more readily at the subgroup level. This is because the way local language, way of life, customs and local culture swamp awareness of the superordinate level. On the other hand, the shared values and similarities can thrive at the subgroup level at a much faster speed. Subgroup identities are intricately knitted into the 'warp and weft of local socio-economic activities'. Hence, allowing homogeneity to be formed.

The recent political sea-change has unearthed the systemic transformation within the cosmopolitan cities of Hong Kong and Lebanon. With the pandemic of COVID-19 constraining civic actions, professionals, both local and expatriates, have developed a strong sense of alert and danger in prospecting the future. Some have found constraints on freedom of speech, degeneration in livelihood and apparent certainty of uncertainties. The paper is an attempt to compare and contrast how professionals, in two cities that share similar recent political turbulence as well as similar colonial past, adapted their social and professional identities in tackling the latest changes effected by political instability and the grand challenge of the pandemic.

OSW-069: PAR as dialogical organization in crisis

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PAR as dialogical organization in crisis

In this paper, we show how in the midst of a disaster, collaborative community-based efforts underpinned by inclusive, dialogical methods, can play a critical role in relief and recovery efforts. On August 4th 2020, a huge explosion rocked Beirut the capital city of Lebanon. It caused hundreds of deaths and catastrophic damage, with recovery efforts expected to continue for years to come. With state institutions lacking resources, data, capacity, and the competence to act, the people of Lebanon were left to fend for themselves. Immediately, a group of scholars from AUB created Khaddit Beirut (the shakeup), a national grassroots initiative. KB's efforts range from co-creating "community-led, evidence-based, and locally-driven" schools and community healthcare centers and rebuilding small and mediate enterprises damaged by the blast, to creating new models for civic activism and engagement and framing and enacting "expertise in action" as a process.

Grounding KB's work is Participatory Action Research (PAR), an interdisciplinary community-engaged approach that focuses on changing the world, not just studying it (Lake & Wendland, 2028). PAR has a commitment to improving human life through collaborative research aimed at social transformation (Lake & Wendland, 2018). Recently, scholars have argued for the use of action research models in research on institutional work, particularly in contexts involving institutional disruption and grand challenges (Hampel, Lawrence & Tracey, 2017). Prominent social science methodologies tend to take a spectator's view of action, which distances researchers from the people they study, and which "renders [people's] successes and difficulties in coping with the world unintelligible" (Sayer. 2011: 247). Consequently, pragmatist organizational scholars have argued for "[moving] away from largely 'hands-off' research approaches" (Lawrence and Dover, 2010:305) and for putting "scholars and organizational participants on the same side of the fence (as fellow humans trying to understand and live in an ambiguous and unfolding world)" (Kraatz and Block, 2008:265, parentheses in the original). In practice, PAR attempts to combine the production of information and its practical use in real time. In so doing, PAR aims to increase the capacity of its participants to take a dialogic approach to efforts promoting social change. PAR does not lend itself to linear design processes because social change projects and the needs of participants can change unpredictably, leading to the developing of new methods and tools. PAR is inherently heteroglossic; as its advocates argue for the flattening and stretching of what counts as knowledge and expertise, research design itself can unfold as a result of ongoing dialog between researchers and subjects. Research practices hinge on the concerns that they create and sustain space for "the co-creation and application of knowledge on shared problems."

Our research is grounded in models of PAR, wherein the authors are all founding members and volunteers working with KB to co-create social change and rebuild areas of Beirut destroyed by the blast. PAR at KB is designed to bolster KB as an emergent organization seeking to advance a social change agenda. The defining purpose is benefitting the communities of Beirut most affected by the blast. Participant researchers see the institutional change and institutional building projects as essential to the long-term wellbeing of Lebanon. They also see the lessons learned as potential groundbreaking in organizational research on responding to crises and institutional erosion. As PAR often unfolds through multilateral conversations, collective reflection, deliberation and coordinated action, PAR praxis at its best moves toward an ethic of care, mutuality and engagement. Accordingly, we consider in this paper how using PAR as a methodology in times of crisis, can create a reflective dialogical space that serves equally for social movement building, evidence-based problem-solving, and theory generating.

As participatory action researchers, our approach operates as a process of dialogical inquiry that is distinctive in that “it addresses the twin tasks of bringing about change ... and ... generating robust, actionable knowledge ... whereby research is constructed with people, rather than on or for them” (Coghlan, 2011, pg. 54).

Our PAR approach itself is dialogic and doubly embedded in Buber’s (1970) relational ontology. KB engaged the community relationally questioning rather than reifying discrete boundaries following the principles of PAR; dialogue and collaboration shaped and reshaped KB’s organizing and action on the ground. Through deliberative sessions, KB participants iteratively identified how they could co-create and execute impact initiatives in solidarity with and accountable to the communities they strive to serve. We also used PAR as we set out to document our experiences and provide opportunities for reflection designed to strengthen practical knowing to assist members developing and enacting KB’s evolving mission. Here, the “I and Thou” of (Buber, 1970) PAR took shape in periodic meetings between researchers working on the impact initiatives and researchers acting as documentarians. Over time, these two sets of dialogs – one between KB impact initiative participants and the communities they sought to serve the other between the participants enacting the mission on the ground and those charged with documenting it – facilitated a unique form of dialogic organizing grounded in the tensions between action and reflection. It enabled us to operate “simultaneously as informants, data collectors, and data analyzers ...” (Lake & Wendlan, 2018: 25), creating opportunities for further action, including strategy making, networking, and enhanced implementation, all informed by reflection and the use of the collective’s expert toolkits.

Our process of inquiry mirrors Khaddit Beirut's mission to counter oppressive power structures and to re-center research priorities and worldviews (Smith, 1999) toward alleviating suffering and helping to restore dignity to the people of Beirut. Sociologically, powerful people with resources typically design and dominate the public sphere. PAR enabled KB to plant the seeds of a public sphere where the organization and distribution of power among participants itself can be a matter for ongoing inquiry and reflection and where empowerment and power equalization are key aspects of a co-created action research process.

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Enabling dialogue by asserting equality

A Rancièrian exploration of alternative organizations as possible sites for
'mutual reinforcements of equality'

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Abstract

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Dialogic organizing: Affirming public engagement for hope and solidarity

How to enable dialogic organizing between social actors that ‘are’ unequal? This paper argues that by taking equality as a starting point, dialogues between individuals generally deemed as unequal are made possible.

Based on an empirical study among organizations committed to the Economy for the Common Good (Felber, 2015) in Austria, my paper explores the possibilities for dialogic organizing using a Rancièrian (1991) approach to equality. In contrast to progressive social forces that see equality as a reachable ideal in a distant future, Rancière emphasizes that equality is not the result but must be the starting point of all social activities – particularly in situations generally deemed as unequal. Accordingly, by *asserting* equality, a *dissensus* is opened up that allows to *restructure the sensible* or *reconfiguring the share of the sensible* (Huault *et al.*, 2014, p. 34).

So instead of “managing” – or in Rancière’s (1999) words “policing” – the social order “premised on unquestioned social hierarchies” (Deranty, 2014, p. 10), the sensible is restructured through politics characterized by disrupting “the natural order of domination [...] by the institution of a part of those who have no part” (Rancière, 1999, p. 11). By taking equality as a starting point, the very possibility to enter into dialogical situations – the “order of the visible and the sayable” – is put in the spotlight by questioning that “a particular activity is visible and another is not, that this speech is understood as discourse and another as noise” (p. 29).

Taking equality as a starting point in seemingly unequal situations implies, hence, that “those who have no part” have a part, which disrupts the distinction between those whose voices are deemed sensible and those who remain inaudible (Deranty, 2014) – a precondition for establishing dialogue on equal footing. Reading Rancière’s approach to equality as a call for “reinforcing processes of mutual emancipation” (Sonderegger, 2014, p. 61) or as “Gleichheitsgeschehen zwischen vielen” [occurrences of equality between the many, AF] (Sonderegger, 2016: 37), my paper explores organizations as possible sites of such mutual reinforcements of equality.

The analysis of the empirical material will show that – despite the numerous ambivalences alternative organizations embedded in contemporary neoliberal capitalism face – taking equality as starting point to restructure the sensible in the here and now *is possible*. For this abstract this will be illustrated using the most insightful case, statements by the co-founder (A022 I1) of an organization that provides services for disabled people as well as young adults trying to get a foothold in the labor market. She evaluates the former practice of voting for members of the executive team as ‘nonsense’ – but draws a conclusion that takes equality as the starting point:

“Because in that case [of representation, AF] we could have simply [implemented, AF] majority votes or an employee representative or whatever... *no, everyone has a say*. And that’s why

we've said that everyone can participate. For one year one has to agree, could work in it even more years, but for at least one year one has to agree. They only have to coordinate with their team leader how they arrange their time." (A022 I1: 27, emphasis added)

By stating "everyone has a say", a stance for participation is taken that takes equality as a starting point for dialogic organizing. With this stance, the co-founder positions herself and the organization as a democratic one looking for ways to ensure that everyone has a say, that everyone can be part of dialogic organizing irrespective of majority votes among the employees. Taking equality as a starting point meant that the practice of voting was changed in favor of an opting-in system.

But taking equality as a starting point for dialogue must also account for the *structural disenfranchisement* ("strukturelle Schwächung") of specific groups (Sonderegger, 2016: 35) along established lines of marginalization. In this illustrative case this meant maintaining equality as a starting point even in situations that are often deemed as preventing a dialogue on equal footing:

"Well, these are challenges: Does it make sense that someone with learning difficulties is part of the two hours meetings of the executive team given that nobody has time? Everything has to be explained ten times... But how can [otherwise] be assured that he has a say? *He wanted to participate.*" (A022 I1: 107, emphasis added)

This statement can be seen as an ideal example of 'taking equality as a starting point to enable dialogue' in a Rancièrian way: Even though it is a situation generally seen as unequal ("Does it make sense?"), by asserting "he wanted to participate" the co-founder takes the side of equality, she takes an explicit stance that entails a restructuring of the sensible as, indeed, organizational structures were altered to allow participation. For instance, the co-founder met with this colleague in advance of the meetings of the executive team to prepare the meetings going through the material sent out in advance.

To summarize, my paper will explore the possibilities for establishing dialogues between social actors generally deemed as unequal by analyzing how the sensible is restructured blurring the distinction between those who have a part and those who do not, between those whose participation is seen as discourse and those whose participation is seen as noise. Within contemporary organizations this means to explore the question whether *giving* a part is a way forward, as taking equality as a starting point to allow for dialogue often means that those in powerful positions would have to – 'generously' – *give* a part to those who currently have no part, *granting* the possibility to take part in a dialogue to those who are currently excluded. Hence, my paper will explore the ambivalences of redistributing parts to enable dialogue in existing socio-economic settings coined by hierarchies and inequalities.

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OSW-071: Solidarity on the ground: a dialogic perspective on organizing solidarity between homeless and volunteers

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Since the 2009 financial crisis, precarity, poverty and inequality have increased; individualism at work is growing (Paret, 2016); society seems to be ever fragmenting (Laitinen and Pessi, 2015); the popular imagination is heightened around a constant perception of threat, of the rise of populism and terrorism, and of the fear of strangers (Bauman, 1991). Thus, the idea of ‘solidarity’ seems a distant and idealistic goal. As a result of the migration and housing crises, the number of homeless people in Europe is constantly increasing¹. Solidarity with people living on the street thus becomes a social necessity, starting from our own doorsteps.

In response, as well as grassroot initiatives (Vachhani, 2020) taking care for our futures, there are organizations and collective actions that aim to aid precarious people. This paper focus on the work done by the volunteers of 15 Non-Profit Organizations (NPO) in Lyon, one of France’s largest cities, which consists in “outreach” activities - i.e. bringing aid and support to homeless people on the streets. These volunteers engage themselves, through their bodies and their affects, by walking in the streets to meet the homeless. They engage in “face-to-face” (Levinas, 1961) encounters and expose themselves particularly in the public space, where any outbreak can happen.

We intend to contribute to this call for paper by displaying collective and non-profit organizing which takes place in the city’s public places (Steyaert & Hjorth, 2002) for a public engagement. We understand public engagement as the engagement of non-profit organization whose action occurs in the public space and is concerned by a common issue – here, precarity and homelessness. We intend to focus on the NPO’s solidarity activities, which create encounters or “spaces of solidarity” between volunteers and homeless people. How are these encounters produced? We concentrate on how dialogues, emotions and embodied practices produce the conditions for volunteers and homeless to

¹ According to FEANTSA (Fédération européenne des associations nationales travaillant avec les sans-abri [European Federation of National Organisations working with the Homeless]), homelessness has risen in every European country except Finland in the past one to ten years.

interact. These moments of interaction are of relevance to us since they arise in the encounter between homeless people and volunteers, who are in the position of helper, giver or sometimes even saviour. Through a dialogic lens, we propose to highlight the power relationships that sometimes appear in social work and solidarity.

This paper expects to contribute empirically to a greater understanding of the organizing practices of solidarity. Based on ethnographical data collected during 18 months in Lyon, it presents an in-depth examination of the interactions which make up solidarity-in-practice, developing insights into this by analysing interactions in-depth and over time between those who are in the process of producing (and sometimes hindering) solidarity-in-action. We explore how solidarity is produced by discursive, embodied and socio-material practices that create spaces where encounters based on differences are possible. A dialogical approach sheds light on what is at stake in terms of solidarity, and to get away from an ideal vision of solidarity action.

However, if solidarity is perceived *a priori* as positive, the analysis of outreach actions aimed at solidarity provides a critical perspective on doing solidarity-in-dialog and its possible consequences. As well as inclusion, it entails the emergence of violence, power relationships between volunteers and beneficiaries, and counter-solidarity practices that stem from exposure to the difference of the Other: fear, disgust, and the imposition of discipline or exclusion. This paper shows that, far from being easy, solidarity entails ambiguity and ambivalence. We highlight all the complexity of these exchanges, the relationships of domination of the volunteers but also the moments of “counter-giving” and exchanges of equality in otherness.

Thus, we seek to re-examine the notion of dialog in order accounts complex interactions between precarious people and solidarity volunteers. We aim not only to give the voice to silenced and invisible people, but to reveal that solidarity is made possible because of the homeless, who are producers of solidarity at the same level than volunteers. We aim therefore to join the debate on organizing dialogically for solidarity by exploring how solidarity is produced with the Other who is excluded, marginal, homeless, and outside formal institutions. It focuses on the everyday negotiation between a universal notion of solidarity that does not only concern ‘victims’, but also ‘non-victims’ who can fight for a cause that is not theirs, and between solidarity-in-practice which involves a reciprocal interaction that accepts and recognizes the alterity of the Other.

We hope to contribute to the conceptual understanding of solidarity in two ways. First, out of the empirically grounded data, the paper develops a conceptual understanding of solidarity as reciprocal.

There has been a tendency to treat 'solidarity' as a (desired) outcome of social relations and as an *a priori* good. From this perspective there has been a predisposition to consider all conflict and disunity as needing to be excluded in order to achieve solidarity. This downplays the significance of its negotiated and lived reality. Second, the analysis of the solidarity-in-action of the NPOs allows us to recognise that there are different understandings of 'difference'. It is not sufficient to talk about 'differences' in general: differences can be used to exclude and disadvantage, or appropriated in order to marginalize, or ignored in such a way that the Other is denied recognition. Differences are produced and reproduced within relations of power, and thus as Zanoni et al. (2010: 10) suggest, we need to look at differences in "ongoing, context-specific processes". We further argue that for solidarity to take place in relation to difference, two conditions are necessary: the reciprocity of gift and the reciprocity of vulnerability.

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The Museum of Them and Us: curating class in UK museum work

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This paper explores the *dialogic organizing* potential (Hjorth et al., 2021) of connecting academic research with museum practice to challenge taken-for-granted ways of 'knowing' class and classed inequality in the workplace. The paper draws on a research project examining the construction of class/ed inequality in relation to UK museum work.

Combining Bourdieu's conceptual framework (Bourdieu, 1987) with a critical discursive analysis (Jorgensen & Phillips, 2002) this research highlighted a number of discursive tensions through which class is re-produced (Evans et al., 2021), including what is classed and who can class.

The paper has three aims:

- a) To reflect on the dialogic relationship between ways of knowing a research object (i.e., class) and ways of knowing valorised within a research context (i.e., museum practice). The research identified parallel epistemological tensions between these i.e., expertise versus lived experience, object versus subject, technical know-how versus narrative know-why as well as discursive gatekeeping around 'who knows best'.
- b) To develop a theoretical framework using the concept of symbolic power (Bourdieu, 1989, 1992) combined with epistemic injustice (Fricker, 2017). Symbolic power accounts for how certain ways of knowing become legitimised over others, through everyday practice and social position. Epistemic injustice describes a 'class of wrongs' through which a subject's epistemic credibility is diminished (Fricker, 2017, p. 53). The paper will apply this to both individuals and institutions; lay people are typically cast as lesser knowers of class than academics; museums lesser than sociologists or government officials.
- c) To examine the liberating potential of combining the insights of academic inquiry with creative practice, following Steyaert & Hjorth (2002). The paper will present the findings as a museum exhibition (see below), combining different media with analytic ideas to challenge ways of knowing class. This also forms the basis of a funding application to develop a *Museum of Them and Us* exhibition, with dialogic organising possibilities. UK museums rarely produce exhibitions on museum work itself.

The Museum of Them and Us: An Exhibition

ROOM ONE Why class, why museums?

Class is notoriously contested as both theoretical and everyday discourse. Within Organisational Studies (OS) research, class has had an on/off relationship, though recent calls have heralded the political potential of a recoupling (Romani et al., 2020). This exhibition, while acknowledging the importance of material and embodied relations (Janssens & Steyaert, 2020), argues for a need to abstract the discursive processes that class (class as production), as well as the discourse of class (class as interpretation), to better understand what class and classed inequality are/can be.

Museum workers are not typically seen to claim authority on class: this is the realm of sociologists or government officials (Savage, 2015). However, by working for institutions implicated in the production of 'classed' cultural capital (Bennett et al., 2010), and as classifiers of knowledge per se, they have a bearing on how class is both (re) produced and known.

This exhibition 'curates' data from 9 focus groups and 50 interviews conducted between 2017 and 2018 with people who (have) worked in UK museums. It combines analysed themes with different media - museum objects chosen by participants, and narrative extracts - to illustrate tensions over who or what is classed (context or subject) as well as who or what can class. It asks you the audience to reflect on what is class, what is classed inequality and how do you know? The following three 'rooms' provide a snapshot of how you will be guided through these questions:

ROOM TWO Authority or authenticity – who knows class best?

How do we know class? Is it from the authority and symbolic power of a national newspaper, or do we trust the authenticity of lived experience?

I already know what class I am. I read an article in The Guardian years ago about... I think it did give me a term for it, I can't remember what it was. Focus group participant.

I think it's a lot about how each individual person sees themselves, and that's very personal. You can't really quantify everyone with one label. Focus group participant

ROOM THREE: *Class as object and subject*

How can museum objects challenge assumptions and see the classed subject? These examples challenge the appearance and language of class.



This is my object, it has a lot to offer, and can teach us a lot - but no-one wants it because it's tatty and comes from Willenhall. Just like me! Interviewee



The Nonsuch chest, made by humble craftsmen and wrongly labelled. The chest is a total sum of hard work, derived from many unknown sources but one that stands proud and steadfast. Interviewee

ROOM FOUR: Telling one's class

Does class come from the person or the context they are in? What can stories tell us? These examples narrate class in relation to the demands of a museum career.

I can't afford not to work so have taken jobs tangentially related to my work in order to keep paying rent, often the first role offered rather than more natural and targeted career progressions. Interviewee

I was down to pinching shepherd's pie out of my dad's freezer, and as I was cycling 28 miles a day, I was getting through a lot of shepherd's pies. I could've got to the property by bus, but that would be a tenner a day, so was out of the question.
Interviewee

These snapshots illustrate the dialogic organizing potential of connecting academic research with museum practice. Using the creative form of the researched – a museum exhibition – brings to light and life the analytic themes of the researcher and invites the audience – academics and participants – to reflect further.

Developing the paper

The paper thus aims to reflect on, theorise and demonstrate the pragmatics and the possibility of dialogic organising, connecting academic research with museum practice. For the EGOS workshop the paper will develop the theoretical framework and provide further curation of the data to illustrate the epistemic and discursive relationship between class and work, object and subject, academic and museum practice.

994 words

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**The #MeToo Legacy and ‘the Collective Us’:
Conceptualising Accountability for Sexual Misconduct at Work**

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ABSTRACT

“Any place I go to, there are people like you. They’re all interested in significant, important problems – problems of ... empowerment, of understanding the world, of working with others, of just finding out what your values are ... and helping each other to do it”.

Noam Chomsky on community activists (Chomsky, 2002: 177)

Social movements are the powerful indicators of the matters that require public attention (Catchpowle & Smyth, 2016; Della Porta & Diani, 2020). Back in 2006, an activist Tarana Burke started the MeToo movement to raise awareness of the experiences of sexual abuse (Ozkazanc-Pan, 2019; Xiong, Cho, & Boatwright, 2019). The movement received a new impulse in 2017 when the accusations of sexual assault against Harvey Weinstein facilitated massive reactions on social media in the form of individuals using hashtag #MeToo to share their experiences of sexual harassment at work (Kantor & Twohey, 2019; Regulaska, 2018).

The #MeToo movement took place in a wider social context in which media and online communication empowered voices demanding change and accountability for abuse of power and harassment in organisations (Clair, Brown, Dougherty, Delemeester, Geist-Martin, Gorden et al., 2019; Veissière, 2018). The protest rapidly went beyond the filmmaking industry and expanded into politics, fashion, the aid sector and many others as the movement turned social attention towards the chronic and complex issue and enhanced collective understanding of the relationships between the abuse of power, misconduct and accountability (Goncharenko, 2021; Veissière, 2018). The concept of accountability for abuse of power, primarily localised within academic discourses and political debates (Clinard, 1990; Grant & Keohane, 2005), has found its place in the centre of the #MeToo agenda and corresponding public discourses.

When it comes to sexual misconduct, accountability is important for three different reasons. First, it provides survivors with closure and ability to heal (Crawshaw, 2009; Perry, Pollard, Blakley, Baker, & Vigilante, 1995). Secondly, by demanding accountability societies show that sexually offensive behaviours are no longer tolerated (Grant & Keohane, 2005; Pilch & Turska, 2015). Finally, accountability equips organisations with the needed perspective on their role in eradicating sexual misconduct from workplaces (Bruce & Nowlin, 2011). The new

public discourse, however, revealed the fundamental lack of adequate instruments available for accountability conduct (Gillespie, Mirabella, & Eikenberry, 2019). As the main wave of protest has passed, there was a need to analyse whether the transformations of public perceptions led to the advancement of accountability conceptualisation and the developments of new initiatives and instruments to exercise the conduct. The present study aims to examine how the collective processing of the #MeToo legacy impacted the conceptualisation of accountability for sexual misconduct and stimulated the development of new accountability instruments.

The study is grounded in the interdisciplinary perspectives of social accounting and occupational management and ethics. It mobilises the theory of social movement (Della Porta & Diani, 2020; Morris, 2000) with a particular emphasis on the role of community activism in facilitating collective awareness, persuasion, and solidarity; and processing the matters of public importance by turning the legacies of protest into new practices and regulation (Chomsky, 2017; Gallhofer, Haslam, & van der Walt, 2011; Vachhani & Pullen, 2019). The study also engages with research on the intellectual problematics of accountability to understand how the accountability/answerability of actors is constructed by their engagement (and dialogue) with ‘the Other’ (Bakhtin, Holquist, & Liapunov, 1990; Butler, 2005; Macintosh & Baker, 2002; Messner, 2009; Roberts, 2009; Smyth, 2012). Finally, the study mobilises prior research on the situational aspects of abuse, harassment and victimisation (Blader & Rothman, 2014; Garcia, 2021; Glomb & Cortina, 2006; Pilch & Turska, 2015) to fully understand the complexity of conducting accountability for these matters.

The study is set to reveal the insights from community discourses facilitated the development of new accountability instruments. To concur multiple perspectives, it mobilised the interventionist approach of participatory engagement (Cameron & Gibson, 2020; Correa & Larrinaga, 2015). The research method of engagement was used to create “a context in which audiences themselves” (Steinem, 2015: 47) would cultivate ideas- and knowledge-sharing (Atkinson, 2017; Bebbington, Brown, Frame, & Thomson, 2007). The study builds on the ethnographic insights of two research engagement projects organised by the author in the United Kingdom: a research-facilitated public debate (2019) and an impact acceleration project (2020). Within the first project, the author organised a panel debate bringing together experts in public policy, law enforcement, reporting technology and NGO activism to discuss how to address the challenges of workplace harassment. The second (follow-up) project focused on collaborative learning and new connections between expertise and users in the emerging area of harassment reporting technology and psychologically-safe workplace environments.

The study contributes to research on social and dialogic accountability (Bebbington et al., 2007; Catchpowle & Smyth, 2016) and accounting for human rights (McPhail, Ferguson, & Macdonald, 2016) by revealing the emancipatory potential of community discourses to construct accountability. The findings allowed to identify four sequential directions of how the #MeToo legacy collective processing advanced the conceptualisation of accountability for sexual misconduct at work. Firstly, the movement enhanced discourses prompting a new societal sense of accountability at work. Secondly, the facilitated demands prompted organisations to acknowledge their (partial) responsibility for the cases of misconduct. Thirdly, in the situations of organisational hesitation to approach the sensitive matters of harassment and the lack of available accountability instruments, community activists have formed ‘task forces’ to provide relevant expertise, facilitate transformations and propose digital innovations in harassment reporting. Consequently, the emerged market of harassment reporting technology demonstrated the potential of synergising psychological and technological expertise in new accountability instruments. Finally, the studied discourses emphasised the need for the proposed technological innovations to be supported by continuous behavioural consciousness, self-accountability and self-assessment of individuals at work.

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OSW-075: Dialogue – a paradoxical view

Tuckermann & Schumacher

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Drawing on social systems theory (Luhmann, 1984; Luhmann & Schorr, 1986), we aim to advance traditional views on dialogue (Bohm, 1998; Buber, 1994; W. N. Isaacs, 1993) by introducing a paradoxical perspective.

We experience heated debates on numerous topics that exemplify today's complexity, uncertainty, and ambiguity. Topics such as the conflict laden exchanges for and against measures to counter the pandemic occur in societies, organizations, communities, or families. Discussions and debates impregnate these exchanges and tend to reproduce the fragmentation and opposition of the involved understandings, or "Weltanschauungen" (Bohm, 1998).

Dialogue offers an alternative pathway to relate fragmented understandings by inviting participants to reflect their own and other's assumptions (Cunliffe, 2004; Isaacs, 1999), i.e. the distinctions with which they turn to, observe, and thereby understand the world (Tsoukas, 2009). There are numerous insightful works in organizational (Bushe & Marshak, 2015; Schumacher, 2022) and community settings (Cunliffe & Scaratti, 2017) that show the potential of dialogue and provide practical advice on how to enhance the probabilities for dialogue. On a more conceptual level, Tsoukas (2009) argues the potential of dialogue for allowing the emergence of new distinctions by which actors make sense and act in their world. Such distinctions provide the basis for generating new insights that can turn into action to advance on the issues at hand and in question. His work contributes to the existing insights of the importance of reflection in dialogue (Cunliffe, 2004), based on the assumption of a socially constructed "Wirklichkeit" (not: reality) in relation (Burr, 1995; Gergen, 2001).

However, as dialogue is known to be improbable and fragile (e.g. Kahane, 2017), we need to further explore the challenges of dialogue. It appears as if our understanding of these challenges often concern the conditions that enhance or diminish the possibility for dialogue, e.g. that participants agree that the situation in questions requires change (Kahane, 2017), that suspension is replaced by reaction (Schein, 1999), that respect for or agreement on the assumption is missing that each participants enters with their own (valid) assumptions (Isaacs, 1999); that our listening remains in us (Scharmer & Käufer, 2008); that the interaction (or ourselves) do not allow us to speak our minds openly (Scharmer, 2000); that our thinking lacks self-observation as it unfolds (proprioception Bohm, 1998), or that we generally are not well practiced anymore in dialogue because of the prevalent forms of discussion and debate (W. Isaacs, 1993).

Bushe and Marshak emphasize that change and transformation require more than engaging in good dialogue, and point out that two types of context are particularly suitable for dialogic approaches (2015). First, situations where organization members repetitively apply futile methods to address dilemmas. Second, when organizational members face paradoxical issues and adaptive challenges with little agreement about underlying assumptions and no known solutions—constellations that Rittel and Webber (1973) called "wicked problems."

Besides these conditions, what does make dialogue a fragile but suitable process? This question guides our paper with which we aim to contribute to the conceptual understanding of the challenges for dialogue to unfold. We believe that such an understanding strengthens the basis from which we can further develop dialogue as a form of communicating that is appropriate to jointly tackle the complex societal and organizational issues we currently face.

To address our question, we relate dialogue with social systems theory (SST) by Niklas Luhmann (Luhmann, 1984, 2000). SST problematizes communication and offers a conceptualization of communication *sui generis*. More specifically, SST allows us to problematize the dialogue's core tenet of understanding. Understanding requires reflecting others' and our own assumptions, or distinctions, with which we make sense of and act in the world. From a perspective of SST, such understanding is always relative to our own understanding (Luhmann & Schorr, 1986). This allows us to elaborate a paradoxical reading of dialogue that helps to capture its fragility: For SST, observation is the fundamental epistemological operation (Luhmann, 1990), defined as distinguishing and indicating one side of that distinction. From this perspective, understanding means to observe the distinctions others use, i.e., how they distinguish and indicate. Thereby, we can surface their distinctions, to which they are blind, because one can logically not simultaneously observe one's own distinctions while using these distinctions. But because we use distinctions when we observe others, we employ our own distinctions with their own blind spots which can be observed by the other who observes us, under the same condition of their own blind spots. In this respect dialogue turns into a paradoxical operation: it allows for understanding (by observing others, who observe us) but inhibits understanding because understanding requires (blindly used) distinctions to surface (others') distinctions. In this respect, dialogue creates the conditions for understanding and against it simultaneously. Ortmann (2004) calls such a self-referential operation an operative paradox. An operative paradox resides within the process of communication, and thereby moves beyond conditions (as in the prevalent view of the so-called paradox lens, see Smith & Lewis, 2011).

In the proposed paper, we will further elaborate on dialogue as an operative paradox conceptually and empirically. Empirically, we draw on two different settings of our research: one is a learning journey (Schumacher, 2022) which provides a dialogical approach in management education for executives uncovering processes (like suspending organizational routines or triggering generative dialogs) to reflect on their own assumptions, promote the emergence of different perspectives, foster new collective understanding, and encourage organizational change. The other setting are member validations in our longitudinal field research (Gutzan & Tuckermann, 2017). In these workshops, the researchers share their observations with practitioners, which are known to be fragile (Iedema et al., 2004) because they relate the observed practice – i.e. the distinctions of practice – with that of the observer – i.e. the distinctions used by the researchers – which are themselves observed by the practitioners.

Besides illustrating dialogue as a paradoxical operation, the reflection on our empirical settings aim to further illuminate on the processual nature of dialogue, as different distinctions enter the conversation and oscillate to unfold the different understandings of the participants. Thereby, the settings comply with the assumption that we are part of the social setting which we observe (Kahane, 2017; Luhmann, 1984) (which is a central insight that dialogue and SST share).

While our empirical settings provide rich data for exploring dialogue as an operational paradox, the settings are less complex than, for example, pursuing dialogue in heated public context, like that

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around measures for and against the COVID-19 pandemic. Nevertheless, we believe that our more protected settings are promising to carve out the unfolding of dialogue as a paradoxical operation. We explore the communicative structures, roles of participants, and material means and practices to assist the unfolding of the paradox of understanding in dialogue, which is the main contribution of the proposed paper.

We contribute by first, showing how context can influence the process of dialog in different settings and how context can support the development of productive dialog. Second, that productive dialog can – from SST perspective as well as from empirical perspective – can be characterized as the making of new distinctions. Third, these new distinctions can dialogically emerge by stepping back and reconceptualizing situations using artifacts, demonstrations or prototypes that support the enactment of understanding and organizational change.

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Title: Dialogic organizing for value transparency science-policy communication. What can we learn from Henrik Ibsen's "An Enemy of the People"?

Draft for OS workshop, 2022 "Dialogic organizing: Affirming public engagement for hope and solidarity"

Extended abstract

The aim of this paper is to use Henrik Ibsen's "The Enemy of The People" as a lens for asking how to organize public dialogue about scientific facts to make politics, values and emotions transparent and legitimate parts of the discussion.

An Enemy of the People tells the story of a man, Dr. Stockman, who discovers a poisonous bacterium in the waters of the city which has just recently invested large amounts of money in building public baths. Seeing himself as an independent scientist protecting human life and health, he expects appreciation for his speaking truth to the power. He does not intend to be political, but his actions have political consequences and are perceived as political by the local community. Before he even realises, he becomes a pawn in the local political game between local public figures and interest groups. At a town meeting, he is labeled "an enemy of the

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people.” Eventually pressured to withdraw his evidence-based conclusions, he refuses, thereby sacrificing his career and the social position of his family.

Dr Stockman’s failure was that he was naïve about speaking scientific truth to the power and to the people; it was a failure of ignoring diversity of stakes around his evidence. Contemporary studies of science in society, as well as practice of science communication, are not naïve about that at all, hence the concepts of “expanded peer communities” (Funtowicz & Ravetz, 1993), transdisciplinary and transition research (Hansmeier, Schiller, & Rogge, 2021; Hölscher et al., 2021; König & Ravetz, 2017; Strumińska-Kutra, 2021), technologies of humility (Jasanoff, 2007, 2018), mode 2 science (Nowotny, Scott, & Gibbons, 2001), and pragmatic complexity (Ansell & Geyer, 2016), that in diverse ways propose inclusion of different types of knowledges in policy processes involving science. Still these nominally inclusive approaches assume, first, that all parties – scientists included – are interested in dialogue, learning and exchange of knowledge-based arguments, and not in using knowledge as an ammunition in a political battle. Second, these approaches assume that dialogue takes place among equals, while in fact it takes in spaces penetrated by power asymmetries. Although questions of power, values, emotions, and concerns figure in these such discussions, hardly any effort is made to integrate these factors into theoretical understandings of these policy making processes and in methodological structures for facilitating participatory decision-making involving scientific evidence. Most of the time, such processes still implicitly adopt rationalist approaches to participatory processes and therefore fail to address values and emotions.

We use Ibsen’s comedy-drama to illustrate how blindness towards politics, values and emotions drives the democratic decision-making process astray. We make two major points. One, the first step to politically aware deployment of science in public disputes is to subordinate science to people’s concerns. In contrast to Dr. Stockman, we (scientists) need to accept that public discussions are not held to generate the best possible policy, based on scientific

knowledge, but to address people's concerns and make decisions based on values and interests. Hence even progressive concepts like 'epistemic justice' are not enough, since they still focus on *knowing*, not on *valuing* and or *feeling*. What we need is transparently axiological approach to science-based public policy and in order to reach that we need to recover the language of values and emotions (concerns) for both public disputes and for science. When intervening in policy spaces we should be able to say whose concerns are we addressing with our knowledge, what are axiological assumptions we make and what are possible value based (and emotional?) consequences of our interventions.

Two, we also need to recognize our own and others' political, emotional and value based positions and complex motivations in policy discussion - unlike Dr. Stockman, who was driven in part by disdain for the 'common people' and a desire to be recognized as superior because of his training as a scientist. We argue that it is precisely his ignorance of politics, values and emotions that made him the enemy of the people. As long as we lack dialogic institutions explicitly recognizing these elements and making them open for discussion, science-society discourse is doomed to fail.

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OSW-077: Creation of individual, organizational and societal safe spaces

- A case of ice hockey



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Ice hockey may be seen both as the national sport in Finland and one of the final fortresses of toxic masculinity. Therefore, as two female researchers, we felt exited but totally out of our comfort zone when

approaching the ice hockey arena in our home town. We were on our way to conduct a video interview with the Sports manager of the ice hockey organization Oulun Kärpät, for our Bachelor's level course Strategic Management. Even though one of us knew the sports manager in advance, while opening the door of the Arena cafeteria on June 2018, we both felt like entering a space we weren't supposed to be. A month ago, the Oulun Kärpät had won yet another national championship, and our expectations, mostly based on stereotypes amplified by media, were that the next two hours would be spent in the nest of rock-faced tough guys. We had agreed to only interview the sports manager. However, after a friendly talk over a cup of coffee, the sports manager asked if we wanted to see the most sacred space of all: the team locker room. Our video material captured the awkward smile and desperate attempts of small talk by Anniina walking after the sports manager through downstairs training facilities (with players training) to the locker room, and finally to coaches' office. Totally unplanned, we hit the head coach and one of the assistant coaches by surprise. Clearly trapped, and after realizing that Jenni is filming, the head coach asks while straightening his training shorts: "What's going on? We are having a bad hair day!" After few awkward jokes, Jenni asks: "What are you doing here", and the head coach immediately responds: "Our job as coaches is to take care of the players". This comment is followed by 40 minutes discussion about safe spaces and the culture of care in and out of the ice hockey rink.

Our initial purpose was just to do one video interview for our course. However, the way the head coach talked about his philosophy of care and safety combined to the fact that Oulun Kärpät is the most successful ice hockey team in Finland during then last 20 years (both in terms of the game and financials), led us to dig deeper into this sports organization in Northern part of Finland. In this paper, we draw on empirical material collected over two years. In particular, we illustrate the creation of safe spaces both in and out of ice hockey rink. Our empirical material consists of material collected by variety of methods such as videotaped and recorded interviews, observation, and shadowing. Our primary empirical material consists of interviews and observation. Currently we have 23 interviews in total each lasting from 90 minutes up to 3 hours. We have observed and videotaped various organizational activities and events with different organizational members, that include analyzing the game with the team coaches and the Sports

Director and shadowing a variety of organizational members. This data collection has taken place various locations such as in the team's home arena, in the coaches' office, in the team's private practice area and locker room. We also got an invitation to observe and interview the Sport Director at his home while he watched games and scouted other teams' players. In addition, as part of the observation we have followed the team's social media account and collected an extensive collection of newspaper articles.

In this paper, we focus on dialogic creation of safe spaces within the members of the organization in itself, but more importantly as a practice that the team enacts in a societal level. We approach dialogue as a polyphony (Bakhtin, 1984) and bodily practice (Pullen & Vahccani, 2013; Pullen & Rhodes, 2015). Our case may be seen to represent a new form of societal interconnecting in the context of ice hockey that allows a variety of society members to interconnect diverse lifeworlds with affective solidarity (Hemmings, 2012). One of the key messages of the head coach in particular has been to promote collective feeling of solidarity and to connect those in the society who are living in fragile, unequal and precarious conditions with those in the 'winning team'. In this way, our case presents a new wave of coaching in ice hockey that actively promotes culture of care and solidarity in a context where these values have not been appreciated before.

With this study we wish to contribute to the discussion on affects and safe spaces (Hjorth, 2005; Spaaij & Schulenkorf, 2014). We examine how the dismantling of toxic masculinity is accomplished through practices that connect bodies, tools and artifacts, and discursive resources. Our study is particularly revealing since it illustrates the dialogic practices of creating safe spaces in our case organizational and how this creation alters the conventionally extremely masculine societal dialogue in professional sports. Our study reveals these practices of safety and solidarity taking place in three interconnected levels: at individual level (practices of individual feeling of safety), at team level (team as safe space), and in a societal level (making the arena as a safe space for all) (see Table below). In addition, we show how the team is guided to intentionally practice 'new' bodily affects that would take them away from conventional bodily responses characteristic to toxic masculinity. Our study also elaborates how we as researchers were

affected by our own construction of otherness (Hall, 1997), as well as how we were affected by the caring especially portrayed by the head coach that took us as a surprise in this context.

The level safe space	Objective of action	Dismantling of toxic masculinity	Everyday actions of safety
The feeling of safety at an individual level	Becoming a better player by being a better human being	<ul style="list-style-type: none"> - Don't focus on the progress of your own career, focus on playing and practicing well in the current moment. - Don't focus on ensuring success, focus on tolerating and normalizing failure - Don't focus on scoring goals, focus on improving the game of the player next to you 	<ul style="list-style-type: none"> - Persistent focus on the quality of everyday life: eating, practices, resting, life outside of ice hockey - Intentional and continuous praise of failure in training, practicing "second effort", an instant continuation of playing after own or others' failure - Management team as showing example of how to put others' well-being before own interests
Team as a safe space	Creating story of it own for each team in every season. Each team is unique and has its own special characteristics. One can't rely on previous success.	<ul style="list-style-type: none"> - Don't focus on winning the game, focus on working well as a team and enjoying the game. 	<ul style="list-style-type: none"> - Promotion of "circle of safety", a way of behaving that allows all team members to be themselves without judgement. - Active seeking of the internal love for the game
Societal creation of safe spaces	Taking in those members of society who are less fortunate. Making the arena as a safe space for all.	<ul style="list-style-type: none"> - Don't focus on the organizational success, focus on the audience and on developing ice-hockey. - Don't focus on ultimate performance, focus on the importance of care and solidarity in professional sports. 	<ul style="list-style-type: none"> - Changing the style of playing the game to be more entertaining and faster by taking the risk of making uncontrollable mistakes. - Meeting and connecting with fans outside the conventional masculine sphere.

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Dialogic organizing: Affirming public engagement for hope and solidarity

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The Dialogue of the Gaze: Subjectivity and the Surveillant Assemblage

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ABSTRACT

(Body Text: 999 words)

As a theoretical construct the gaze is most closely associated with Foucault's (2002 [1972]) development of the concept in the *Birth of the Clinic*. Foregrounding the organizing power of surveillance, the gaze made subsequent appearances in his later work on enclosed organizations such as prisons, schools, barracks, factories etc. (Foucault, 1995 [1977]). Here the gaze is understood broadly as an embodied phenomenon; it includes all the sensory apparatus available to humans; looking, smelling, hearing, touching or capturing the world otherwise. In its essence, the gaze assembles the social; it gathers and organizes the world through looks of approval and disapproval, of encouragement and discouragement, of inclusion and exclusion. In other words, the gaze beckons the subject. By requiring desired behaviour and disciplining deviance, the gaze mines the body of the Other for signs of compliance and submission. If for Althusser the subject is interpellated through discourse or 'hailing', for Foucault the subject is first recruited *in the flesh*. By directing attention to the gaze as embodied surveillance, Foucault grants ontological priority to sensation over cognition as the first faculty to be engaged in the becoming of a subject. It is this affective dialogue of the gaze – between manager and worker, but also between worker and co-worker – which is the point of departure for our paper and allows us to reconsider the organizing power of surveillance, especially against the rise of gig economy and the demise of social, economic and environmental solidarity.

If subjectivity is at least partially produced through the gaze (and only secondarily aided by discourses, institutions, etc.) what is it about this embodied surveillance per se that makes it *productive of the subject*? Haggerty and Ericson (2000) see surveillance as foundational for the social; all too often surveillance had been mainly considered mechanistically as an instrument for establishing conformity and maintaining of social order rather than as a productive force in its own right. Seeing surveillance simply as a mode of control at the discretion of management

has pervaded organization studies more generally and has prematurely foreclosed the ‘... theoretical sensitivity necessary to appreciate how work organization is a fragile and precarious settlement of contending forces’ (O’Doherty & Willmott, 2001, p. 116). The result is that both management and employees are often cast like caricatures of themselves rather than agents actively engaged within a social setting that is constantly being renegotiated. Even the very conception of resistance in the face of new surveillance techniques has typically coincided with dominant management ideas (Knights, 1990). This depiction has not only oversimplified Foucault’s analysis of power relationships where the influence of managers is overstated and that of the employees is trivialized, but also contributed to the idea that management is typically acting in bad faith when engaging in surveillance (O’Doherty & Willmott, 2001). But more importantly for the purposes of this paper, this structural fixity has impaired an adequate appraisal of the notion of subjectivity within organizations, sparking the ‘missing subject debate’ (Thompson, 1990; Thompson, 2010). Indeed, it is precisely because the process of surveillance is approached with a polarised view in mind, where the positions of both management and employees—and thus of their respective levels of agency—are treated as given, that the full spectrum of subjectivities and the different modalities in which the body—be they up or down the hierarchy—remains out of sight.

Yet by directing attention to its creative capacity, we aim to underscore the generative nature of surveillance as productive of the subjectivities that inhere in the body. Whilst still an emerging perspective, the idea of surveillance as giving rise to new social formations is not new. Building on Foucault, Haggerty and Ericson (2000, p. 607) advance the idea of ‘the role surveillance can play beyond mere repression; how it can contribute to the productive development of modern selves’. Likewise, Ball (2005, p. 105) also foresees a productive role for surveillance, stating: ‘surveillance practice is primarily productive: it synthesizes and conjoins; indeed it must, before a critique can be offered’.

Regarding surveillance as a complex of productive forces, Haggerty and Ericson (2000) introduce the notion of the ‘surveillant assemblage’, courtesy of Deleuze and Guattari (1987). Commenting on the temporary stability assemblages provide, Haggerty and Ericson (2000, p. 608-609) comment, ‘These processes coalesce into systems of domination when otherwise fluid and mobile states become fixed into more or less stable and asymmetrical arrangements which allow for some to direct or govern the actions of others.’ While contemporary scholars primarily focus on the modern incarnation of the surveillant assemblage (Bogard, 2006; Haggerty and Ericson, 2000; Zureik, 2002), we examine how other configurations have capacity to produce subjectivity historically. This is consonant with Foucauldian and Deleuzian thought given the importance they each place on understanding change and emergence in terms of both discourses and practices. It also allows us to contextualise the emergence of ubiquitous surveillance (e.g., Lyon, 2018) without taking it to be an undifferentiated morass where everyone aimlessly watches everyone and where every part of human life is always and forever visible (cf. Haggerty & Ericson, 2000). Here it is important to note that the assemblage does not imply an a priori conception of the human subject; we must to consider the production of subjectivity from first principles in its historical inception (Stengers, 2008). It is here that we can appreciate the merit of the assemblage as a foundational concept for our paper as it ‘... allows us to dispense with any reference to a foundational human subject’ (Roffe, 2015, p. 54). In addressing the above concerns we need a way of analysing the productive capacity of an assemblage and, to do this, we turn to the notion of the ‘gaze’ as the way in which surveillance historically found its physical expression as a corporeal technique acting on the human body as different ways of organizing (Ball, 2005). We identify four types of surveillant assemblage—*theocratic panopticism*, *bureaucratic panopticism*, *autocratic panopticism*, and *agoracratism*—as particular configurations of organizational surveillance and the attendant subjectivities.

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**If strangers were friends you hadn't met yet. Exploring the researcher-researched
relationship as forms of friendship**

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How are our relationships to various 'Others' organized within our research practices? More specifically, what approach should we as qualitative researchers have to people whom we meet when performing research? What kinds of relationships do we build with them, and how do they become the 'Other' through our scholarly practice? How may the practices of 'Othering' be understood – or even be organized *differently*? In this paper, we explore these intriguing questions by rethinking the relationship between researcher and researched as forms and expressions of friendships.

Friendship is an important yet fairly overlooked social phenomenon in organizational life. Throughout history, the realms of friendship have been addressed by philosophers, like Aristotle, Agamben (2004) and Derrida (2005). Within management and organization studies (MOS), the practices, expressions and developments of friendships have, so far, been relatively little studied (for notable exceptions, see e.g., Costas, 2012; Grey & Sturdy, 2007; Farias, 2017; Weiskopf, 2013). This dominant neglect of friendships within MOS research could be explained with friendships having been positioned as 'the other' of formal organization (Grey & Sturdy, 2007).

With this paper, we respond to the call for papers on dialogic organizing by exploring the affirmative potential and transformative capacity of friendships within the context of research practice. Specifically, we openly explore the researcher-researched relationship as forms of friendships. In doing so, we acknowledge that friendship ties develop differently, and vary in affective intensity, degree, and proximity (Farias, 2017). Traditional understandings of research build on rationality, objectivity, and distance to those that are studied. To us as qualitative researchers, friendships – as affective bonds and ‘the shaping of a hospitable disposition’ (Farias, 2017, p. 578) – direct us to openness, and alternative ways of approaching, representing, and seeking to do justice to those we study. Consequently, the purpose of the present paper is to take seriously the call for an ‘inhibited criticism’ as a way of producing engaged research by acknowledging affectual and sensory dimensions of research practice (Ashcraft, 2017) in order to explore more ethical research practices and engaged scholarship (cf Strumińska-Kutra, 2016).

Meanwhile, the exploration of the researcher-researched relationship as forms of friendship is not to be confused with a romanticizing of ‘friendship’. Although friendships direct our attention to openness, affect, informality, and intimate relations, friendships can equally be excluding, and give rise to forms of normative control (Costas, 2012). Despite their informal character, friendships may also be seen to be “caught up in the economy of investment and return” (Weiskopf, 2013, p. 687).

Theoretically, our paper presents a variety of theories from the rich literature on friendship, ranging from Aristotle’s triad: friendships of goodness, friendships of pleasure, and friendships of utility (Mulgan, 1999); to theories proposing that different friendships have various functions (Walker, 1979); and to contemporary conceptualizations of friendship as reciprocal altruism; as alliances; and as providing benefit and generating costs (Lewis, Al-Shawaf, Russell, & Buss, 2015). We

position friendship as a transformative process of embodied generosity (Jääskeläinen & Helin, 2021) that goes beyond friendship for the sake of usefulness or for the sake of gaining pleasurable experiences. Friendships build on mutual trust, and entail acts of giving and receiving (Pullen, Kivinen & Helin, 2021). But whereas extant work on friendship often discourages friendship for its own sake, as well as those aspects of friendship that go beyond economic orientations (Weiskopf, 2013), we emphasize friendships as affective relationships; as alliances; seeking the good of the other for the sake of the other. Herein, we argue, lies the affirmative and transformative potential of reconceptualizing the relationship between the researcher and the researched; a reconceptualization whereby the practices of ‘Othering’ is not merely problematized, but seen as part of a mutual, dialogic process.

Empirically, we draw upon research material from two separate ethnographic studies carried out by the two authors of the paper. We present our empirical material in the form of vignettes, and in this way, engage in a dialogue about the two contexts. The paper contributes by re-conceptualizing the relationship between researcher-researched; a conceptualization that goes beyond the four traditional categories of researcher-researched engagement (participant observer; observer; observant participant; participant; Gold, 1958) that is still the common way to describe the researcher-researched relationship. Through such a re-conceptualization, we can argue for ‘interacting’ as a fourth paradigm through which organizations may be studied, in addition to reading, writing and thinking (Rhodes, 2000).

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Including the excluded: a sensemaking approach to the adoption of EQPR for the inclusions of refugees in Italian Universities

As highlighted by the Agenda 2030 (UN, 2015), the Incheon Declaration for Education 2030 (UNESCO, 2015), and its Education 2030 Framework for Action, Education plays a key role in addressing and understanding diversity. Therefore, Higher Education Systems (HESs) are expected to be inclusive, pursuing their “third mission”, promoting the enhancement and use of knowledge to contribute to society’s social, cultural, and economic development.

In 2017, the European Union, with its “Renewed Agenda for Higher Education”, stressed out that building inclusive and connected HESs must be a strategic priority. To fully tackle inclusivity, particular attention should be dedicated to refugees. These are recognized as vulnerable subjects to be included since the right and access to education are often denied. Therefore, the recognition of qualifications and the official assessment of their abilities become fundamental elements of social and educational inclusion.

The European Qualification Passport for Refugees (EQPR), launched by the Council of Europe, is an instrument that responds to these finalities, being based on the Article VII of the Lisbon Convention on the protection of refugee in Europe. When deciding to adopt the EQPR, HEIs face several impacts on their established procedures. Thus, organizational change is required in terms of new competencies, new roles, and new routines. Managing such a change also impacts the interpretive schemes of organization members (Ranson et al., 1980; Bartunek, 1984). Moreover, internal factors may also determine new interpretive schemes that alter the perception of identity and the sensemaking processes enacted by individuals in performing their roles (e.g., administrative, teaching staff, etc) (Gioia & Thomas, 1996).

From a theoretical point of view, it is well known that organizational change is about finding new or better ways of using resources and abilities to increase an organization's capacity to generate value and returns for its stakeholders (Stuart, 1998). However, studies referring to the public sector often present limits duly highlighted by well know literature reviews: 1) the institutional theory and the general change management

literature prevalently study change dynamics at a macro level (reforms and new policies) with little attention paid to the organizational level of analysis and to the behavioral implications of organizational actors (meso and micro levels) (Kuipers et al., 2014); 2) in relation to the implementation process, the debate seems to revolve exclusively around factors of success or of failure (Fernandez & Rainey, 2006). Consequently, the literature seems to fall short of a full understanding of the complex interplay of different roles and organizational levels that foster change in public sector organizations (Kuipers et al., 2014). More specifically, the change management literature poorly recognizes the importance of how change is interpreted at all levels and how sensemaking processes guide the implementation of change. Thus, we propose to analyze the change management towards inclusive HEIs adopting the lenses of sensemaking and job crafting, to shed light on how individuals perform their work beyond the formal organizational requirements.

For these reasons, our research focuses on three aspects of the EQPR adoption: the types of change (or approach to change) and distinguishing planned changes from emergent changes (Kuipers et al., 2014); the factors defining the success or failure of the change implementation (Fernandez & Rainey, 2006); and the role of change actors.

In Italy, which can be considered a pioneer in this experimentation, the EQPR can be considered a game changer (Finocchietti & Bergan, 2021) since it brings a shift in the concept of qualifications, putting the spotlight on the knowledge, understanding, competencies, and abilities acquired; can provide new perspectives when it comes to transforming HEIs.

We refer to a sensemaking approach, which is a critical organizational activity (Weick, 1995), and it is fundamentally a social process (Maitlis, 2005). Following Gioia Methodology (Gioia & Thomas, 1996), we performed eight semi-structured interviews with managers and scholars of Italian universities considered as "Knowledgeable experts" (Gioia et al., 2013) to use their personal experiences as feedback to understand "the processes by which organizing and organization unfold" and construct a data set, structured in 1st order concept, 2nd order theme and Aggregate dimensions, capable of highlighting the dynamic relations among the different layers of analysis.

First, the preliminary results show how the “emergent” approach to change seems to better represent, through their dialogic organizational development, the current responses of HEIs to the demands of their external stakeholders, in particular refugees. The emergent approach sees organizational change as a bottom-up, non-linear, and difficult to predict phenomenon, therefore non-programmable. In the emerging perspective, the change occurs through a continuous interplay of individual events and experiments, often unpredictable, provoked by the shifting of interests and relationships between different actors and contextual factors.

The observed change processes are influenced by a high degree of complexity in terms of environmental factors or components on which the organization depends, and this inevitably reduces the possibility that the public organization adopts a “planned” approach to change.

Secondly, the importance of individual perceptions and experiences as conditions through which the process of organizational change, and its effectiveness and persistence over time, can be enabled clearly emerges from the case studies addressed. Within this perspective, the individual perceptions and sensemaking activities in managing organizational change processes suggest specific actions useful to create convergent interpretations regarding proper individual courses of action. Furthermore, individual psychological attitudes and considerations impact change management processes and subjects’ commitment.

Our study contributes theoretically to the literature on change management in public organization by discussing the processes that enable them to embrace the challenge of inclusivity and to give proper space to diverse communities of students. Dialogic organizing in this context allows both to take the specificity of refugee students into full account and to give space to the individual interpretation of meanings within the organization towards inclusivity. Also, identifying best practices for implementing the EPQR process will be useful for informing other Italian universities that are not yet part of the process, despite the existing regulatory obligation.

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OSW-084: Material affirmative anchoring: practice and pragmatics in community engagement and organising

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How might public engagement be mobilized to inspire and connect diverse people in a fragmented, politically polarizing world? We draw on new materialities (Bennett, 2010) and affective solidarity (Hemmings, 2012) to analyse three different examples of dialogic organizing that energized and promoted equalities and opportunity to those marginalized through inequalities. The three cases show how diverse human and non-human materialities intra-acted in aleatory ways constituted through dialogue that organized support to build inclusion.

It is possible to circumvent or reconfigure supposedly all powerful media. It was not Apollo or ‘the oracle’ who gave ambiguous council in the 400s BCE, but whichever woman held the office of Pythia. She had to renounce her normal life to go through a ritual of cleansing, then examining the auspices in a sacrificed goat’s innards before visiting a special chamber to sit in a cauldron set over a chasm suffused with fumes from burning bay leaves to deliver her oracle. Maybe modern-day Pythias are media influencers who convey contemporary versions of the Delphic oracle while in a trance of Instagram visual perfection. Perhaps we need to throw off the parasitical interpreters and sophists who interpret such Pythias’ outpourings (Zahariadis, 2016). Like Themistocles, maybe we can work out that the ‘wooden walls’ do not mean buildings but ships that enable us to resist our immanent oppressors.

We present three examples chosen to illustrate the post-dualistic relational ontological assumptions of practice theory in countering structural power asymmetries, not solely towards justice in individual equality and diversity issues, but beyond to the process of reconfiguring organization through mutual constitution (Janssens & Steyaert, 2019). We draw on ‘observations of the here and now in a range of scenes and action’ to present how combinations of ‘bodily, material and discursive’ resources can create dialogically-affirmative assemblages in the public realm (Nicolini, 2017). These examples include elements of playfulness and ritual aimed at creating inclusive and playful spaces (Hjorth, 2005), and giving voice to those hitherto excluded from dialogue. Ritual and festival elements help turn organization on its head (Turner, 1969) and provide redressive opportunities for those that previously fell through the gaps in social structures.

Our first example focuses on libraries. Libraries are quintessential material public spaces, but are under constant existential threat from neoliberal ideologies and policies, and exploitative or exclusionary information technology and publishing monopolies. The pandemic demonstrated the paradox of their importance and fragility, with librarians often the last in public institutions to be left unprotected to face the public directly, and then the first to be disposed of as resulting economic pressures came into play. On a local scale, libraries and communities have been obliged through existential threats to mobilise and solidify, choosing new forms of structure and governance built on different senses of ownership and engagement. In the process, library organizations have sought an ‘organic rootedness’ (Heidegger, 1919) that provides anchoring in a material environment experienced as one’s own. Making libraries accessible and acceptable to ‘superdiversity’ has required a confrontation with painful pasts as collections and spaces are decolonised. However, many community partnerships of reconnection and re-engagement are affirmative and playful. This can turn a fundamental serious *telos* into a joyful ritual, as in “Family learning festivals”. Some libraries have become more ‘upbeat’ using music and dance through “get it loud in libraries” and

“Luna loves dance” initiatives, or dialling oppressive influences back through the calming intervention of the non-human provided by therapy dogs. These activities have fed back into library theory and philosophy, encouraging and facilitating a social, ethnographic and critical turn away from traditional library science.

Our second example is about encouraging gender and racial diversity on the railways through articulating marginalized voices. The railway in Britain is predominantly run and staffed by men. Community Railway Lancashire created a project to share women from different communities’ experiences of travelling and working on the railway. The vivid accounts of embodied work or journeys on the railways offer profound insights into the dangerous and joyful aspects of travel for women. Raising the profile of women’s experiences through the project helped reinforce women’s right to be on the railways and enable others to feel comfortable to follow.

Our third example is of the #hatnothate antibullying campaign, where Shira Blumenthal mobilized her affective dissonance at the memory of being bullied to create a movement where children are equipped to show their resistance to bullying through the wearing of a blue hat, they a loved one or a random stranger has knitted or crocheted for them. Backed by her family yarn company, Shira was able to provide free hat knitting and crochet patterns and a website for people to post images of their creations in the spectrum of blues and pattern possibilities. Her mission was made all the more vibrant by Louis Boria, a male knitter who became famous in the US after been seen practicing his craft on the New York subway, an allied act of resistance.

All our three examples share a participative approach by engaging different materialities to build affective relations of solidarity and inclusion (Hemmings, 2012; Hjorth, 2005) that create “sociable happiness” (Ahmed, 2008) in multiple “spaces of hope” (Anderson & Fenton, 2008) that is performed in public to enable others to join in. Each offer forms of communication that reconfigure realities and enable multiple ontologies that honour different subjectivities (Cooren, 2020; Mohanty, 2003). They articulate multiple intercorporeal intra-actions (Barad, 2007) of bodies, histories and affects (Johansson & Jones, 2020; Mandalaki, 2019; Pullen & Vachhani, 2020) that are often paralinguistic. They form overlooked ways of speaking truth to power that bypass traditional hierarchies, neoliberal practices, and ill thought through management initiatives.

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OSW-085: Experts, Deliberation and Dr Stockmann

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This paper aims to discuss the role of experts in deliberation, in intra and interorganizational settings. In this proposal, first I introduce the notion of deliberation. Then I approach the challenge posed by the presence of experts. Finally, I suggest some lessons coming from the character of Dr Stockmann in Ibsen's play *An Enemy of the People*.

I.

A growing awareness about global social and environmental challenges has increased the desire of different actors to participate in deliberations about what actions to take, whether inside organizations (e.g. businesses, universities, social movement organizations) or in interorganizational settings (e.g. partnerships, cross-sector collaborations). According to deliberative theorists following Habermas' work (Habermas [1995] 2015), deliberation is a process based on mutual persuasion by giving reasons that others can accept (Gutman and Thomson, 2004; Mansbridge et al., 2010). This view assumes that all participants are equally able to engage in nonstrategic communication and change their views through dialogue with others in order to reach legitimate, mutually acceptable decisions. It rejects interest-based politics, as the goal to which we should aspire.

In the field of business and society, this perspective has been used, among other things, to discuss the role of multi-national corporations as political actors in a Post-Westphalian political order (e.g. Scherer, Palazzo, & Matten, 2009; Santoro, 2010), and the formation of Multi-stakeholder initiatives which deal with social and environmental challenges (e.g. Martens, van der Linden & Wörsdörfer, 2019). In order to arrive at legitimate criteria to regulate complex issues, MSIs would need to be based on non-coercive, transparent, and rational deliberation among all affected parties (Gilbert & Rasche, 2007; Scherer & Palazzo, 2007; Mena & Palazzo, 2012).

Critics of this perspective accuse it of leaving aside power relations, contestation, and antagonism, which can be ineradicable (and even productive) dimensions in the public sphere. They also criticize Habermasian deliberative views as repressing spontaneity and difference, insofar as it privileges some types of discourse (rational, formal, detached) over others (emotional appeals, storytelling, irony). Deliberation, according to critics, is often used as a tool for distraction or containment of marginalized groups, and to quench voices opposing the status quo (Banerjee, 2017; Dawkins, 2015).

I suggest following a broader view of deliberation, which is open to more types of discourse, gives value to contestation, and does not prioritize unanimity (Dryzek, 2000; Arenas, Albareda & Goodman, 2020). This "contestatory deliberative" emphasizes that deliberative democracy thrives on the inescapable pluralism of viewpoints, procedures, values, judgments, and discourses in the public sphere. It still has a normative component in that it suggests ways to enhance democracy and criticize existing institutions, and it excludes coercive power.

II.

Whether one takes the original Habermasian approach, the perspective of critics or the contestatory deliberative view, one issue that deserves more attention is the role played by technical experts in deliberations. Technical experts are usually important in deliberations inside organizations,

interorganizational settings or in public debates, as we have witnessed recently in the case of epidemiologists and public health scholars during the Covid19 crisis. Indeed, the scale, complexity and uncertainty of social and environmental problems makes modern societies increasingly dependent on administrative and scientific elites.

Experts offer a particular challenge for deliberative theory because they seem to break the principle of equality of participation on which it is based. The information they offer is crucial but not usually accessible to other participants, and might make them change their opinion in significant ways. The reasons they bring to the deliberation process seem to hold a special status, not the least because others assume them to be, in principle, devoid of self-interested motivations. For most deliberative theorists, expert involvement is necessary to improve the quality of deliberation (Baber & Barlett, 2007), since one of the arguments in support of the dialogic approach is the cognitive argument; i.e. that deliberation (of public, organizational and interorganizational issues) improves the analysis of a problem and leads to better solutions (Pellizzoni, 2001). The risk is, of course, the possible anti-democratic consequences of an increasing reliance on experts.

Admittedly, this is an old question. It harks back to the doubts raised by the role of the guardians in Plato's *Republic*. As Robert Dahl (1998) put it, even if they knew what is best for the public good, how can I be sure that guardians take my point of view into consideration when they govern? Throughout history women, slaves, or workers have felt that their point of view and interests were neglected. The only way to make sure is by including the different groups in the decision-making process. As in the case of guardians, participants in deliberation can hold doubts about who chooses the experts (and on the basis of what), and how to prevent them from building an aristocracy of talent or knowledge increasingly separated from the rest, which tries to perpetuate itself.

In modern societies, the barriers between experts and laymen is marked by "specialized languages and conceptual apparatuses" (Pellizzoni, 2001 p. 64), which consolidate a hierarchization of knowledge. Professional qualifications are also used to exclude interlocutors. Experts often do not understand or appreciate the insights of laymen into an issue. All this leads to elitism, where discussions are restricted to small groups, which in turn leads to a growing tendency among laymen to distrust experts and their knowledge. Thus, questions about how to manage the role of experts and how experts can manage their own position in deliberation become important and urgent.

III.

Ibsen's plays are a source of invaluable lessons for organizational life in modern society (Garsten, 2007; Sourhaug, 2007; Hernes, 2007; March, 2007). In *An Enemy of the People*, the character of Dr Stockmann is that of an expert who transmits his knowledge to the rest of the community (and is ultimately ignored and punished). What does Dr Stockmann's case teach us about deliberation and the difficulties experts face when transmitting their knowledge? In this paper, I aim to explore four possible lessons within the framework of a "contestatory deliberative" approach, contrasting it with the other two approaches: 1) The contribution of experts to deliberation is not self-sufficient: it is not the end of the process but the beginning. To have an effect it needs ratification through the political and/or organizational process (Baber & Barlett, 2007), which preserves the equality of participation. 2) Their contribution needs to take the form of arguments expressed in accessible, ordinary language; and not just conclusions. In other words, they should not take for granted that others would trust them due to their special status. 3) They need to be aware that personal and emotional issues enter into the deliberation, including one's own pride, sense of frustration and one's sense of rivalry with other participants (in this case, his brother). 4) At the end of the play, we also get a glimpse at some temptations for scientific and technical experts: the withdrawal from society and the commitment to a utopian project.

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OSW-086: Dee-Constructing Organization: Fermenting Ethno-geomorphology and Becoming Activist

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It is early September 2017. A small human-like figure can be seen slowly walking across the sands and out into the tidal flats of the Dee estuary on the border of England and Wales. The sky is silver-grey and merges imperceptibly with the sheen of water as clouds scuttle beneath his feet and the estuarial waters press down from on high. There is no horizon. Foreground and background are hard to separate, and so too surface and depth. Only fleetingly distinguished in bursts of visual static, a flicker of a bird's wing or the sluice of running water draining a rock pool according to an inhuman nature of geology, ancient tides and moon (Clark, 2011). Foreground and background are rapidly drawn together again and all perspective lost as that which is above swaps sides with that which is below in an endless play of mirrors. Stepping out of the notes of an ethnographic diary, one might see the figure is shod in a pair of clay clogs, the clay staining his feet and ankles, water streaming through and off the body, dripping from his feet. Does he hear the 'scream of the yeast' (Roosth, 2009), or seize those 'fluid ontologies' of emerging 'waterworlds' (Hastrup and Hastrup, 2016)? He is walking awkwardly and slowly, equipped with additional notebooks and pen, plastic waterproofs and a collectors sack. We learn he is searching for samphire, a vital source of nutrition and energy, a raw material awaiting organization and a possible future for business and management...

Cast from the handwritten fieldnotes of an ethnographic diary, our Dee estuary wader is perhaps a character embodying a certain 'hope'. The turn to hope in organization studies is perhaps symptomatic of the devastation many now sense confronted with the 'apocalyptic tone' (Derrida, 1984) of discourse announcing the collapse of various things – Europe, democracy, civilisation, or our very species-being (Kolbert, 2014; Scranton, 2015; Wallace- Wells, 2019; Read and Alexander, 2019; Servigne and Stevens, 2020). Each new publication of the IPCC shows that previous estimates of climate change were over-cautious, underestimating the degree of warming and climate sensitivity to carbon emissions, with some models proposing the possibility of a 5.7 degree warming (according to SSP5-8.5) above pre-industrial levels by the end of the century (IPCC, 2021). Increasingly frequent weather related disasters, widespread civil disorder and breakdown, international mass migration and geopolitical confrontation and military conflict are widely anticipated amongst US military and security services (Klare, 2019; Department of Defense, 2021). That US armed forces are now preparing for such scenarios should alert us to the increasing likelihood of such outcomes especially if these very prognoses seem to give rise to complex self-fulfilling dynamics. No more can we expect a future shaped by progress and optimism in the modern rational European enlightenment ideals made up of liberal humanism and politics, science, democracy, education, and emancipation. In place of optimism the British philosopher John Gray (2013) proposes a more modest cultivation of hope, whilst Jonathan Lear (2008) finds possibilities for a more 'radical hope' that can promote an 'ethics in the face of cultural devastation'. How do we organize confronted with such disorder and breakdown? For many, it may well appear that all we have left is hope.

In this call for papers, 'affirming public engagement for hope and solidarity' we are asked to consider 'possibilities of dialogic organizing as a way to interconnect diverse life-worlds, to affirm the generation of inclusive and playful spaces (Hjorth, 2005) that come with affective solidarity'. Like much of the work on the Anthropocene in contemporary organization studies (Wright et al., 2018; Banerjee & Arjaliès, 2021) it is a human centred-call to action that relies upon the inheritance of a modern colonial European

logos and *dia-logos*. This paper draws on 5 years of on-going ethnographic fieldwork designed to explore life-worlds typically marginalised in our understanding of management and organization but upon which organization critically depends. The paper begins in and amongst the people and other lively matters that compose the Dee estuary but follows its lively matter to a series of allied sites and spaces including 12 months fieldwork in a Michelin starred restaurant upstream of the estuary. It seeks to report findings made when learning to ask: how are we to become sensitive to other-than human life and elemental forces?

From samphire tea to permacultural practices, community forest farming, and participation in political party policy development, this paper analyses efforts made to find interconnectivity between a host of phenomena including estuarial clays, gut biota and bioregionalism, fermentation rituals, fungi and mycelial networks. The paper puts to work new concepts and new modes of ethnographic descriptive practice in an effort to bring these findings to the awareness of organizations studies and builds upon pioneering studies in multi-species ethnographies (Kirkey & Helmreich, 2010), the walking practices of Richard Long and Hamish Fulton (Seymour and Fulton, 1991), critical animal studies, and recent vegetal or 'plant thinking' (Marder, 2013). Something akin to *ethnogeomorphology* emerges out of this ethnographic practice made lively by seizing the transformative elements immanent to a landscape of techno-human nature when retrieved from the dualisms that have sought to contain and control them. The paper concludes with a return to the question: how is one to become an activist in the Anthropocene?

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OSW-092: A Cooperative Dialogue and Its Silences:

The case of the Coop de Masques in Rural Brittany

“Coop de masques”, a cooperative producing and distributing masks, was born in the Spring 2020. It was a dialogue between old friends and activists before it was an organization per se, with its founders focusing on two core missions: equal access and solidarity as part of a social contract. Two years later, after the cooperative nearly went bankrupt for lack of demand, we may question if these two missions are compatible in practice ? Dialogic organizing allows public engagement in terms of social justice, as our conveners for the 2022 OS Workshop point out. Yet the dialogue may soon end in silence among the interested parties.

Cooperatives and Maintained Dialogue In and Out

Cooperators must define common strategic choices in terms of stakes and the distribution of benefits between different stakeholders.

A lack of dialogue is often associated to their decline (Leach, 2005) hence their difficulties to remain as inclusive as they claim to be. Possibly their goal is essentially overly ambitious. Possibly, their success depends on larger processes of organization, as illustrated by Schneiberg (2013) in the pioneering case of the Grange, a system of cooperatives.

We identify three challenges to such cooperative organization today, in a period of a global pandemic.

Creating a Collective Including Multiple Voices in the Dialogue

Notions of cooperative inclusiveness (Janssens and Steyaert, 2020) are too often associated with entrepreneurial self and personal intentions whereas the token of inclusion is cooperators’ personal needs and their fulfillment to create a sense of belonging. On a broader scale, stakeholders’ interests appear more diverse and conflicting stakes should be anticipated. Diverse voices should be heard and echoed (Belova, King and Sliwa, 2008) in a polyphonic dialogue.

Leaving the Dialogue Open to Other Voices

The cooperative begins and then transforms. In time, different social groups may get involved and still have different ways to define their stakes. Such differences are often a source of enrichment as the project develops. In turn, mixing implies the strategic combination of “*many (unknown) others*” with

less normative expectations and organizational framing by suspending *“existing power asymmetries as reflected in norms, identity fixations or privileges.”* (Janssens and Steyaert, 2020: 1156) to be *“enlarging and valuing the differences through which multiple, contrasting positions were accomplished”* (Ibidem: 1158).

Balancing Material Presence and Utopia

Inclusion-producing practices balance universal principles and democratic life at macro-level (Resch and Steyaert, 2020). They depend on *“relations established in an embodied way”* (Janssens and Steyaert, 2020: 1161) as micro-processes of sensemaking make principles alive. They make sense in terms of specific craft traditions as well (Bell and Vachjani, 2020). But they are also meaningful in relation to large social movement resistance (Dorion, Hilwein and Riot, 2014) and alternative, utopian organizational principles (Riot, 2014; Riot and Parker, 2020) that constitute a rich inspiration to create *“spaces for play”* (Hjorth, 2005) and open the future with hope.



The difficulties to deal with such challenges in a new organization may explain why, despite its original status and the commitment of many different parties to engage in an ongoing dialogue, the future of the coop de masques is still pending.

The Coop de masques Story:

As a cooperator, I am well aware of the structure, its status and the mission of the cooperative, its tight strategic timeline and the original interdependency between stakeholders. All this makes sense as a repair. The recent closure of a local mask factory, a Honeywell subsidiary, was blamed both on the multinational financial logic and the brutal discontinuance of public procurement. The new cooperative is built as a form of reconstruction of what was destroyed locally five years ago.

Status and mission:

The mask factory is Breton and solidary. Its goal is to create 30 to 40 jobs in a period of massive job destruction in France (35 000 in the first 3 months of confinement) and a large wave of bankruptcies expected in 2021. According to the INSEE (2020), the Guingamp vicinity suffers from a high unemployment (8 %) and an over-reliance on one single sector, the agro-industries (mostly breeding).

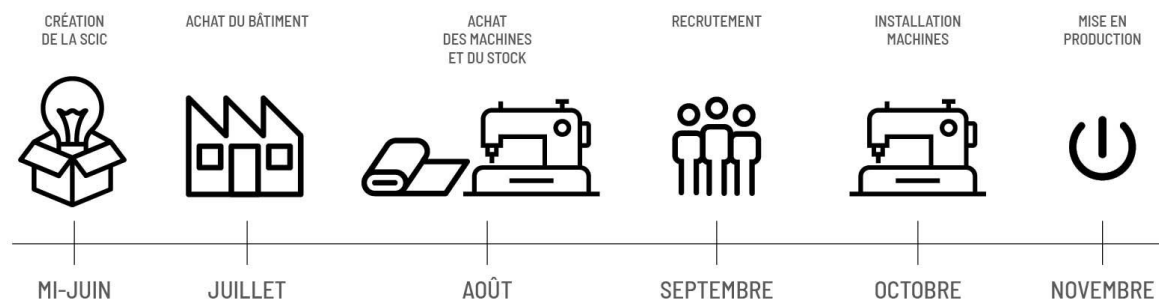
Coop de Masques also pioneers a new form of cooperative defined by law with the specific purpose of inclusiveness via an equal representation of social groups in terms of voting power:

Specific frame: (as defined by the law of 2001-624 du 17 juillet 2001)	
Legal incorporation:	The form of a society (commercial form and trade rules)
Cooperative principles:	1 person, one voice in the board, reserve of result excesses at least 57,5 % up to 100 %, board decision, remaining untaxed)
Collective interest purpose (mission of the organization)	a common object defined by a stakeholders dynamics (social utility criteria), anchored in a specific territory or professional community or devoted to one specific group of beneficiaries
Stakeholders democratic principles: 3 types of members must be included with equal influence (in principle):	employees, beneficiaries (clients, suppliers, volunteers, all collectives), associates (private firms, finance, associations). Local governments and local public groups can become associates and own up to 50 % of capital

(Source: <https://www.lacoopdesmasques.com/les-partenaires/> retrieved on January 4, 2020)

The Strategic Timeline:

Timing is key during the pandemic. First, the factory must be built from scratch.



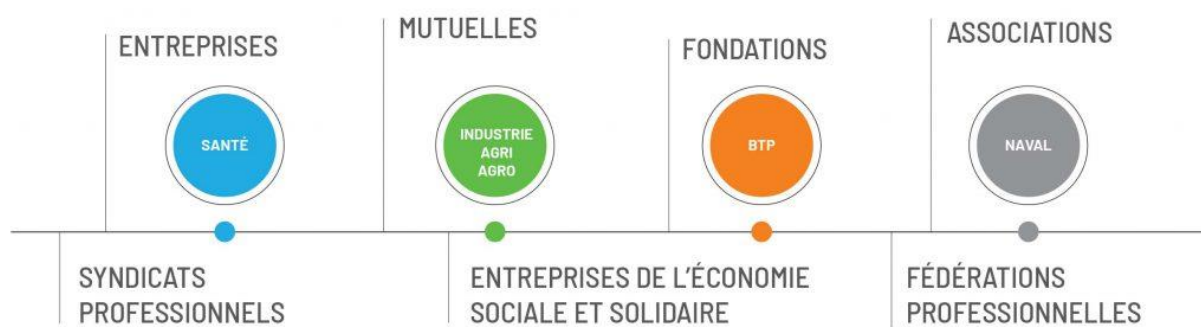
(Source: <https://www.lacoopdesmasques.com/>, Coop de Masques, retrieved on January 4, 2020)

Second, timing is key to scale up and reach the goal of 30 to 45 million masks as soon as possible to meet demand.

Finally, timing is important for the cooperators as they are intent on rising public awareness so that individual shareholders' support equals the shares of local authorities and private organizations. In June 2020, 10 000 social shares were issued in the spring sold at the price of 50 euros each. The crowdfunding campaign did not meet its goals.

The Multiple Stakeholders Balance:

As illustrated below, the cooperative includes different types of stakeholders insisting on a fair balance of power. That means many of the stakeholders are clients attached to the same cooperative principles.



Moral personalities involved:	39 investors and 12 major institutional partners (Bretagne développement innovation, URIOPSS (Union régionale interfédérale des oeuvres et organismes privés non lucratifs sanitaires et sociaux), Union des Industries du Nord, Caisses d'Epargne, Grand Ouest, les SCOPs (sociétés coopératives et participatives), Socoden, Centre Européen des Textiles Innovants, Breizh Immo, Crédit Coopératif, France Active).
Individual citizens commitment	195 150 €
Citizens cooperators:	1400
Social shares already bought	3903
Remaining shares sold	6097
Target to be reached	500 000 € (10 000 shares at 50 euros for "citizens")
Total public funding (December 2020)	Région Bretagne 200 000 euros ; le Département des Côtes-d'Armor, 50 000 euros ; Guingamp Paimpol Agglomération (GPA), 150 000 euros.
	State support (innovation) 1 217 931, 84 € (so 30 % of the investment on the meltblown project and on filtering raw materials locally).

(Source: <https://www.lacoopdesmasques.com/les-partenaires/> and https://actu.fr/bretagne/guingamp_22070/guingamp-l-etat-apporte-1-21-million-d-euros-a-la-coop-des-masques_37754703.html, Nov 28, 2020, retrieved on January 4, 2020)

The social enterprise Coop de Masques claimed to be prefigurative, so its results were the best way to test its mission. A form of strategic silence (Carlos and Lewis, 2018) ensued, coupled with an ecstatic media coverage. In the Fall of 2021, because its main stakeholders (the health mutual cooperative) kept ordering Chinese masks instead of honoring its initial commitment, the cooperative nearly went bankrupt. Each Chinese mask was 10 cents cheaper. All remembered the five years old story of the cancelled State procurement and the bankruptcy, only this time it was the private partners who quietly reneged on its commitments. What went amiss in the cooperative dialogue ?

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OSW-093: The Past and Present Role of Intellectual Debates in Academia:

What we Learn from Three Dialogues in France during the Pandemic.

The text I would write would echo Chris Steyaert and Daniel Hjorth's (2002) reflection on spaces of speech and the relationship between aesthetics and politics. They argue the academic world may not offer a real space for such intellectual dialogue, with its focus on scientific accuracy or practical implications for business. I attempt to see if this dialogue may be finding its proper space in the present age.

In the first part of this essay, I would go back on the long tradition of intellectual and artists common commitment to an open, public dialogue on the forms of the future, the present and the past with the French "monde des lettres" (Sapiro, 2014) comprising academia and opening it to a broader audience. It could take the form of manifestoes (see for instance Croce against Gentile in Pugliese, 2011) or congresses (Aznar-Soler and Taillot, 2017) It could involve dealing with violent ideologic controversies as well as debating vexed new issues, committing both the dead and the living, going through centuries and centuries of conversation. This dialogue may have seemed dead causing a left-wing melancholia (Traverso, 2016).

Yet the pandemic might have opened a new space for this long tradition of public debates and conversations, an urgency to speak caused by a form of "sattelzeit" (pivotal moment) (Koselleck, 2002). It causes a collective trouble in situating oneself, also disrupting the individual regimes of historicity into a form of engaged "presentism" (Hartog, 2015; Traverso, 2020).

In the second part of my essay, I would detail three ongoing dialogues-debates involving violent debates and controversies as well as more appeased reflections. I find all three of them represent different dimensions the 16th Organization Studies Summer Workshop aims to reflect on: public engagement, hope and solidarity in relation to arts, politics and alternative modes of organizing in society. It is also relative to truth and knowledge (Cohen, 2002; Frankfurt, 2009).

The first dialogue-debate is on Covid, public action and liberty involves Giorgio Agamben, Jean-Luc Nancy and Axel Honneth (Foucault., Agamben, Nancy, Esposito, Benvenuto, Dwivedi and de Carolis, 2020). Taking the form of the pandemonium of the pandemic, it pursues the controversial stands taken in the media by intellectuals like Michel Foucault (Walzer, 1986) in the midst of heated debates on institutions and political rights.

The second dialogue-debate involves Stéphane Beaud and Gérard Noiriel (2021) on migration, race and national identity. Their stand is not so different than that of past ages when intellectuals felt they had to take a stand, explain where they were coming from and speak in their own voice against “the beast” of fascism and populism (Sternhell, 1996; Traverso, 2007, 2012).

The third dialogue-debate involves Honneth and Rancière (2016) who discuss the present world and liberalism in reference to the ethics of recognition or the role of open disagreement and expressive dissent to the dominant norms. It is focused on important issues such as social justice and equality (Honneth, 2021; Rancière, 2021).

I notice that each of the three debates are echoed by artists and creators who deal with these issues in their creation, as reflected by the (alas fairly dull) dialogue between Ken Loach and Edouard Louis (2021). Echoing more relaxed dialogues like those of Deleuze and Parnet (1987), it nevertheless brings forward issues of equality and social class.

In the last part of my essay, I would attempt to build connections between the world of academia described by Chris Steyaert and Daniel Hjorth twenty years ago and what it is today, in terms of the three debates-dialogues that involve taking position (Didi-Huberman, 2021) in relation to the present, the past and the future.

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**Submitted for consideration to the 16th Organization Studies Summer
Workshop 2022 Dialogic organizing: Affirming public engagement for hope and
solidarity**

When Social Arrangements Do not Bind: Insights from Four Cases of Injustice,
Extortion and Violence

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Do unjust institutions have claims on us? What do the victims of injustice owe to (even moderately) unjust institutions? The reality is that questions about obligations of fairness and duties of justice under conditions of injustice have hitherto suffered large neglect by institutional scholars. In fact, in existing accounts of institutional entrepreneurship and work, the status of morality is awkward and ambiguous if it appears at all. In that respect, they are similar to most sociological narratives, which, according to Bauman (1989), do without reference to morality (Marti & Fernandez, 2013). Further, as expressed by Creed and colleagues, ‘in the management literature, institutional change and agency are most often discussed without reference to their underlying moral or political vision’ (Creed et al., 2010: 1380). While these authors do point out to different issues, an overarching concern is that despite the interest in the creation, maintenance and disruption of institutions, we seem to be –intendedly or not– agnostic about the fact that institutions might be criticized on the basis “of the valuable ends they promote, the kind of individuals they tend to produce, or the kind of lives they encourage these individuals to lead.” (Scanlon, 2016: 7).

While many might think that these questions pertain more to the terrain of moral or political philosophy, we believe that this is unfortunate. The effects of some of the institutions we study, and also of many that we ignore, on individuals’ and collectives’ life prospects are immense and wide-ranging. This is clearly the case for what one might disdain as extreme cases, such as ethnic cleansing or genocides. But there are many other instances in which people feel their capacity to shape their lives has been taken from them (Butler, 2020; Nussbaum, 2000); or dignity has been taken away from them (Hodson, 2001).

Thus, this paper is organized around two moves, as follows. First, drawing from our empirical work on what some may consider extreme cases (Hällgren, Rouleau & de Rond, 2018), we elaborate on how unjust institutions (i.e., evictions, forced commercial sex, racial segregation, re-urbanization of slums) impact people’s lives; how they might lead to the denial of human dignity and worth; the feeling of distress people feel when we consider how institutions treat them or treat others; what is the practical significance of such distress to offer, build, nurture, a solid ground for helping us to construct more caring infrastructures (Care Collective, 2020; Tronto, 1993), with a renewed commitment for a more humane and respectful set of practices, beliefs and technologies for those inhabiting them. This first move is important to build an argument of how, in face of such tremendous obstacles, people may choose to drop out

the legitimate labor or housing markets, turning to illegitimate means to, for instance, generate income, grant shelter, or take justice into their own hands.

Then, in a second move, building on the work of the African American philosopher T. Shelby and his work on Black American ghettos, we elaborate on what it means inhabiting unjust social arrangements if they are lived as a kind of extortion, and even violence. The key question is whether consent to such institutions is binding and if not, what occurs when people decide to violate such institutions that are considered to be unjust –or persistently unjust. As Shelby (2007) puts it in reference to ghetto black poor in the US, behavior and attitudes are or are not appropriate *given* that the social circumstances under which people make their life choices are, at least in part, the result of injustice. If the overall social arrangement in which people live, try to get by, try to provide for their families and themselves, is unjust, this requires that we think about their obligations, about what we expect from them, differently that we should if the society were judged to be just. This, we argue, poses very important questions to interventions that experiment with forms of social repairing (Sennet, 2012) with the intent of building caring infrastructures that do not read off (pre)existing unjust social structures (Care Collective, 2020).

Organizing for solidarity through echoing – how artists and participants distinct experiences travel to each other in artistic collaboration

In the Alpes. Echo is a sound reflection, answering back to the shouting. On its way the voice transforms in the answer, affected in both ways by their surroundings – rough rocks, or a brook, f.e. There is something happening in voice's travel, reflecting the initial voice of the shouter. But what if we don't stand next to the speaker? This reflection allows us to hear this person, that is otherwise too far. But we also have an image of that person, that we can see or really hear.

As a voice travels in form of an echo and transforms on the way, hearing the true voice of others has long been subject to inquiry. Recently, we can observe an increasing awareness that speaking for others is not sufficient when trying to collaborate for alternative futures. Instead, it becomes necessary to find ways of speaking near-by instead of for others when solidary engaging with others. As in other contexts, too, this challenge is central in participative art practices, which aim at involving formerly excluded actors into art production. Those collaborations thus face the challenge of articulating a shared narrative without appropriating other's distinct experiences. Participative art practices can be understood as an instance of dialog, which exceeds linguistic forms and shows that dialogue is also a practice. In this paper, I explore attempts to collaborate in a way that acknowledges the different experiences of artists and participants. As an affirmative critique, I aspire to broaden our understanding of *how artists and participants relate to each other in a shared artwork, even though their experiences are unchangeable different*. This cannot be understood as a linear process, but an ongoing process of exchange, answering and dialoguing.

From the broad range of practices associated with participative artistic projects, I define participative art practices as art productions in the field of theatre, dance and visual arts, which involve non-artists into art production and empathize this collaboration as part of the artwork itself. Participative projects often have a critical vision and thematically deal with dominant forms of representation, social problems, living conditions, body norms, discrimination etc. They aim at producing artworks *with* participants' involvement, instead of artwork *about* social problems. Artists and participants enter their collaboration through different means. While artists introduce artistic knowledge and vision, participants embody an essential part of the artwork through their life-experience.

Organizational attempts to engage with difference have been criticized for “overinclusion” (Tyler and Vachhani 2021) and stretching disproportionate visibility for marginalized positions (Bell and Sinclair 2016). In accordance with these critical perspectives this article attempts to shed light on less instrumental approaches to differences in organizations, while acknowledging potential downsides of such attempts. Enriched through the discussions of Diprose’s (2002) concept of corporal generosity, we can assume that relating to others is not a personal ability, but a collective, affective, and embodied practice (Pullen and Rhodes 2010; Pullen and Vachhani 2021; Tyler 2019; Vachhani and Pullen 2019). As Pullen and Rhodes (2010) have pointed out, we consequently must understand the self and the other as always related as defining the different other by means of the more powerful domesticate them. For participative art practices, which try to reduce marginalizing (side-)effects of representing difference (Kaasila-Pakanen 2021), this invites to explore “affective solidarity” (Hemmings 2012; Vachhani and Pullen 2019) and “close encounters” (Kaasila-Pakanen 2021),

My paper is based on 15 open narratively informed interviews with artists and participants, from multiple participative art projects: a participative dance performance with 100 participants, a critical history project about a former women’s prison, a queer theater performance with adolescents, and a two-week school intervention. The interviews were transcribed, mapped for narrative passages, and sorted for text genre, leaning on the Documentary Method (Bohnsack 2006). Following a practice theoretical perspective (Gherardi 2017; Nicolini 2009, 2012; Reckwitz 2002), I reconstructed affective and discursive modes of relating.

To explore processes of relating to each other, I want to introduce the practice of “echoing”. Echoing as a nexus of practices entails practices of (1) translating and abstracting, (2) zooming out and being affected, and (3) answering as a way of re-narrating. Echoing as a relational practice is not unisonous but includes dissonances. I will argue that although artists and participants have different strategies, both are involved in managing closeness and distance in their collaboration. While artists find ways of getting close to the participants’ experiences and affected by the artwork’s theme, participants use echoing to make sense of their affectedness and define their position in the art production by linking it to their prior experiences and expectations of artistic work.

For instance, in the case of a women's prison in a critical history artwork, artists translate the prisoners experience to the abstract story of patriarchy (*translating and abstracting*). This allows the artist to be affected as a female artist, and the site of the prison makes them feel "angry", "desperate" and "miserable" (*zooming out and being affected*). Although, the involved artists and participants don't share the same initial experience, this affective relation enables the artists to discursively relate to the theme and develop a sharable story for the artwork (*answering*). In the case of a participative dance performance, elderly participants accept the smell of sweat through linking it to their past as sports coaches (*translating and abstracting*). They further accept criticism through artists through "felling chosen" or disagree with "disgusting" situations through demanding regulations by the artists as leaders (*zooming out and being affected*). Through balancing their role as performers and non-professionals, participants detach from their affective relations to discursively relate to the artistic work process (*answering*).

I will argue, that as an echo travel in the Alpes, these practices of relating can be understood as an attempt to listen to the unknown and imagining their true voice. The practice of echoing present in participative art can talk back to organization studies through finding ways of organizing that acknowledges distinct differences. I propose those dynamics can be understood as a form of practical dialogue. Consequently, echoing can help us understand how actors relate to each other differently if they try to avoid speaking for the others.

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ABSTRACT

THE RELATIONAL NATURE OF VENTURE PLANNING

SOCIAL VENTURE INTEGRATION INTO THE SUSTAINABLE DEVELOPMENT INDUSTRY

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Overview

Research on social entrepreneurship and sustainable development largely stems from the view the social and environmental problems likewise create entrepreneurial opportunities. The identification of these opportunities is a relatively unilateral practice in which decision making is centralized. The global governance literature, on the other hand, contends that social welfare is administered by a multiplicity of actors informed by a configuration of norms and practices. Understanding the governance and administration of these efforts necessitates a consideration of this diverse complex of actors. Authority – a relational phenomenon imbuing actors with the legitimacy to influence others – is a significant mediating factor in how these actors collaborate. Actors exercise varying levels of authority over one another, divide responsibility, collaborate, and compete in the provision of social and environmental welfare.

Taking a cue from the global governance literature, this paper conceptualizes social entrepreneurship as a collaborative endeavor embedded within the broader field of sustainable development governance. Based on roughly a year of participatory fieldwork in Ethiopia, it explicates how social entrepreneurs attempt to embed within the norms and practices of the sustainable development industry, and how this integration influences venture planning.

Data & Methods

This paper centers on my professional experience working in Ethiopia in 2017 as a consultant for social entrepreneurs. Empirically, it is based on the collection of documents, meeting notes,

and email conversations from that period, as well as supplemental data collection via interviews with participants and autoethnographic reflection. Data supporting this paper includes roughly 150 email conversations and 110 relevant documents produced by study participants. Participants included both consultants and social entrepreneurs. Collected documents include multiple revisions of business plans and funding applications, as well as reports, news stories, and other written artifacts of importance to participants. These data were supplemented by unstructured interviews with participants to explore emerging themes in the data, and to temper my interpretation of events.

Data was analyzed iteratively, involving a back-and-forth between literature, data collection, data analysis, and theory development. As part of this iterative process, data analysis involved a detailed examination and coding of data, supplemented by memo writing to track the development of codes and links between them.

Results

Throughout the study, consultants and social entrepreneurs collaborated to adapt venture plans to better fit with the perceived norms of the development industry. The purpose of doing so was to gain legitimacy, secure funding and to launch ventures which simultaneously contributed to tackling several development challenges.

In planning ventures, participants valued certain features in their collaborators. Entrepreneurs primarily selected partners and consultants with whom they shared a historical relationship. Participants also valued markers of competence in collaborators (e.g. past success or advanced degrees), especially when individuals did not know one another. These factors were often

highlighted in introductions to one another, and in various documents produced by participants. Participants also valued artifacts that signified progress – such as the procurement of office space or product samples.

Minding these factors, entrepreneurs and consultants created collaborations characterized by diverse expertise and affiliation (e.g. locals and foreigners, industry experts and sustainable development experts). These features encouraged trust and granted participants authority to contribute to venture planning, particularly within the realm of their perceived expertise.

Certain artifacts (e.g. business plans and funding proposals) served as central components of the entrepreneur-consultant relationship. With the intention of refining these documents to submit to potential funding sources, social entrepreneurs and consultants engaged in processes of back-and-forth editing, producing iterative drafts. In the revision process, participants contributed based on their perceived expertise. Consultants generally advocated for revisions that reflected development industry norms and preferences (e.g. appropriately scaling funding requests, matching business needs with opportunities to contribute to additional development needs). Social entrepreneurs advocated for company needs and provided details about the business. This back-and-forth editing thus produced a gradual layering and refining of ideas.

Authority to contribute to plans was derived from perceived expertise. For example, on several occasions, plans were substantially altered by consultants in ways that would otherwise be unacceptable to, or not considered by, the social entrepreneurs. The social entrepreneurs typically accepted these changes, however, as consultants deemed them necessary to increase the legitimacy of the enterprise and increase the chances of receiving funding.

Throughout the revision process, individual participants exercised shifting levels of authority. Only a limited number of participants would engage in any given stage of revision, meaning that different configurations of participants were involved at different stages of editing. In these stages participants typically divided labor, often based on perceived expertise. For example, a consultant with business expertise may develop the 'business case' for components of the plan while working exclusively with other consultants.

These rolls, however, were not static, but rather were prone to change along with group configuration. For example, the same consultant may shift into an 'SDG expert' or 'fundraising expert' when working directly with social entrepreneurs, deferring to their authority to represent business considerations.

Discussion

Taking inspiration from the global governance literature, this paper conceptualizes social entrepreneurship venture planning as a collaborative, relational endeavor. In this study, venture planning constituted a layering of ideas resulting from ongoing interactions between consultants and entrepreneurs. Plans thus comprised an amalgamation of ideas and revisions produced via a series of interactions. While this layering often enabled thorough engagement in the planning by concerned participants, the process also was subject to a shifting configuration of authority between participants from phase to phase. Resultantly, planning often deferred to whoever was perceived to be the greatest expert on a specific topic currently participating during a particular revision phase.

OSW-098: Hoping to Care: Craft and the Ethics of Consolation

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Through a 2-year Science and Technology Studies-informed ethnography of craft practices in Vietnamese villages, this paper investigates how informal organizations and emerging forms of activism based on craft work organise resistance against the socio-economic conditions dominating the Anthropocene. Recently, craft has been defined by two key features: as a location for politics and as a basis for mobilizing politics of scale (Gasparin and Neyland: forthcoming). To this, we add a third feature serving as a dialogically-affirmative force: the possibility in craft of an ethics of consolation.

In the paper, we depart from a reflection upon the walks in the ethnographic accounts across the villages in Vietnam, in the city of Saigon, or across the colonial heritage of Hanoi; here, we realised that there is a force especially driving the data collection and analysis: that of disappointment. We also found the force of disappointment is captured through mundane walks, for example by observing, while crossing of a river in Saigon with a scooter, a group of teenagers fishing in the middle of the plastic trash that has been dumped there; by the disgust of walking through black water mixing with torrential rain in an overpopulated area; by the exploitation of little ethnic minorities girls who sell 'fake 'craft made in China, whilst they should be in school

The force of disappointment pertains to the first-hand experience of the general acceleration of societies, with rapid economic development of the cities and consequential loss of the historical heritage, green spaces, and increase in inequalities. Vietnam has been transitioning from being an extremely poor country to an industrialised one. In this process, environmental protection, managing pollution and preserving the historical and cultural heritage have not been a relevant prerogative for policy makers and investors, but almost perceived as an impediment towards development and economic growth. In the paper, we will expand the accounts of travelling and doing research in Vietnam, navigating the Dedalus of streets invaded by the traffic, the perceived absence of waste management, the destruction of the social cohesiveness in the neighbours, the smell of putrefying garbage close to trash bins, the presence of rats dominating the parks, or the tearing down of cultural heritage for making space to new commercial centres.

We contrast this force of disappointment with what has been termed an ethics of consolation (Pavesich 2019), which we argue is potentially at work in craft. To make our argument, we build on the work of Hans Blumenberg (1985; 1988) and the inspiration it takes from the tradition of philosophical anthropology. To Blumenberg, craft practices – like all other forms of cultural adaption – belong to the patterns of habitual behaviour constituting what is more formally referred to in philosophy as a “life-world”: that is, a functional web of “significances” that effectively cushion human beings from having a direct relation to reality. Craft can be counted among the symbolic means represented, in Blumenbergs words, by “figures, required exercises, obligatory detours and formalities, rituals, which impede the immediate utilization of man and obstruct (or slow down) the arrival of a world of the shortest possible connection between any two given points” (Blumenberg 1988, p. 447). In other words, craft serves not only a practical, but also an ontological purpose to humanity: it works to create distance, or better perhaps, to mediate distance and proximity, in the confrontation with a threatening reality. Blumenberg refers to this as the “absolutism of reality”, a basic anthropological situation in which the human being “comes close to not having control of the conditions of his existence and, what is more important, believes that he simply lacks control of them” (Blumenberg, *WoM* p. X). For Blumenberg, the response to this challenge has been culture – symbolic forms – as a kind of compensation. Human beings survive and stabilize their existence by continually distancing themselves from their problems of biological vulnerability and various breakdowns or sudden losses of adaptation (Pavesich 2015, 47), which arguably today are mostly associated with the emergence and consequences of the Anthropocene.

In this process, consolation represents more than a simple ‘pat on the head’. Confronted with such challenges and breakdowns, humans have ongoing and sometimes acute needs for assurance, especially in situations aggravating a feeling of powerlessness and disappointment. As we will argue, craft here represents not only a distancing force, but also an ethical one. We will conclude by theorising that craft can be viewed as a form of consolation, in relation to the concept of ‘care’. In brief, this is an argument for the implication of craft in the anthropological function of consolation, where it 1) embraces and soothes the existential vulnerability caused by contingency, 2) presupposes a number of complex intersubjective and empathic capacities as a source of ethical reflection that 3) is a prerogative for care (as, for example, in Heidegger’s ontology).

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OSW-099: Building a time machine: Dialogic organizing for Anthropocene perturbations

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In this theoretical paper, we will re-imagine the possibilities of dialogically-affirmative organization in creating engagement, hope, and solidarity by proposing a novel organizational approach that critically reflects on the challenges of the Anthropocene by analysing the notion of time and long term impact of organizations. The Anthropocene has been defined as the time when humans have collectively become the main geological force behind ongoing changes in the Earth System (Crutzen & Stoermer, 2000). We are living in a time of considerable climate crisis, biodiversity loss (Dalby, 2018), and severe multispecies pandemics (Aronsson & Holm, 2020), which are consequences of human (Kennel, 2020) and economic behaviours (Gasparin et al., 2020). The challenges presented by the Anthropocene are such that a piecemeal, incremental approach to addressing them will not be sufficient. A radical change is needed in our way of thinking about organizations and time in order to engage the public and private spheres, and embed in them a new radical hope for an Anthropocenic future that acts in solidarity with the Earth System. To do this, we “build a time machine” to reconcile the disconnect between business and geological conceptions of time.

Within the context of this fundamental Earth System change, it is now widely accepted that action towards zero-carbon targets must be reached within the lifetime of the current global population (Clark & Szerszynski, 2021). However, current organizational processes and models do not take adequate account of the complex ways in which Earth System processes operate, with their need for long-term recycling, rejuvenation and regeneration. It is this decoupling of ‘business time’ (that doesn’t have time for recycling) from ‘Earth time’ that is precipitating the crisis we are currently experiencing.

Although the Anthropocene is a new geological time unit, and despite the relevance for management and organization studies, very little has been written in this field on understanding the geological impact of human activities over time. What is often left out of the discussion is the confrontation with time that organizations experience through their activities, processes, and outputs. Organizations are not used to situating themselves in relation to the magnitude of Earth time and, as a consequence,

they do not necessarily grasp the ways in which they become inscribed within that time, nor the extended consequences of their activities.

Time in the Anthropocene is not a unitary concept, but is multifaceted, conceptualised differently across various disciplines, and with different meanings at stake. For example, economic time and organizational times are different from ecological and geological times. As a result, organizations perceive and “manage” time in a way that seems anachronistic compared to the Anthropocene challenges. Business plans and economic strategies are typically short-term, all that matters is that the result of strategic decision making and the implementation of economic theories produce immediate benefits for shareholders in an immediate present, rather than thinking about the larger group of human and nonhuman beneficiaries and actors that inhabit the Earth System at the time decisions are made and afterwards. Long-term and path dependent implications are not assessed. Producing fast and making profit is the business priority. Speed, fast supply chain connectivity, lean management, just-in-time, reduction of time for the production processes, acceleration of the delivery to the customers, and other (trendy and fashionable) management techniques, have been the mantra of contemporary organisations, which have accelerated climate change. The Anthropocene is a call to slow down these processes (Dorling, 2020). The challenge then is to understand how to stage a confrontation between organizational time and Earth Time or what Holt & Johnsen (2019) refer to as ‘time-beyond-us’. Michel Serres understands this confrontation as marking the point when the human ability to reshape the Earth System passes beyond humanity’s control – as the moment of when it becomes impossible to ‘master our own mastery’. In order to bring this moment into focus, we need to conceive an organizational relationship to the deep time of the Earth System that goes beyond notions of ‘progress’, ‘transformation’ or ‘development’.

For Serres, the problem of thinking about geological time or the problem of thinking about the time of the world system, is the relatively short timescales of much human thought. In particular, the humanities and social sciences are not very good at thinking about the entirety of the history of the Earth System. Many of us can think about problems of 10-15 years ago perhaps, whilst historians may have a perspective of a few millennia. However, we are not used to thinking about much longer timeframes and imagining the relevance to our current actions of events and processes at a temporal distance of millions of years. Thinking in terms of this time scale is beyond the current reflections in organization studies but must nevertheless be done if wish to conceive a future beyond the current crisis.

One of the reasons Serres suggests we are not very good at thinking about the relationship between the distant past and remote future depends on what he calls the ‘gardener illusion’ (Serres, 2018). A rose growing in a garden must ‘think’ that the gardener is immortal because of the differences in their life span. Similarly, we humans look at a mountain and think it has existed forever. However, from a geological sense, even mountains on the scale of the Himalaya will eventually be eroded down.

Here we suggest creating a Time Machine to transcend the different disciplinary concepts of time. Since this is an imaginary solution, we will use pataphysics – the “science of imaginary solutions” (Jarry, 1911) - as a conceptual framework to analyze the ways in which time passes in the Anthropocene. We think with Jarry’s notions of ‘eternity’ and with Bergson’s conception of ‘duration’ to envisage a form of organizational time that is capable of engaging with Earth Time. This will enable us to theorise how organizations may stand ‘outside’ of notions of human time enabling a more sustainable approach to business and management.

We propose two main contributions. First, we offer a novel conceptualization of organizational time using dialogic organizing, to interconnect the different spheres of disciplinary existence occupied by geology and organization studies, and to investigate if this can create hope for a sustainable future through an interdisciplinary conversation to move beyond present understandings of time. Second, many organizations contain elements of parasitic behaviour because they consume resources in a way that damages the host – the Earth System. This is grounded in the decoupling between what is good for the business in the short term and what is good for the Earth System over the long term. Reflecting upon the ‘gardener illusion’ (Serres, 2018), we will theorise how organizations can go through time with a more sustainable approach to business and management.

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**OSW-101: How vibrant materiality animates institutions:
An ethnographic study of a Malawian dairy collective enterprise**

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Extended Abstract (*word count: 895 words*)

A flourishing literature on materiality and institutions evokes that non-human agents co-constitute institutions, as humans inhabiting them continuously engage with spaces, technologies, objects and bodies (Leonardi 2016; De Vaujany et al. 2019). Not only physical objects shape institutions in entanglement with social practices (Jones et al. 2013), but also social interactions can be understood as material encounters of bodies in spaces that generate and give meaning to objects (Cooren 2020). Entanglements, coalescences and other encounters of humans and non-humans can explain institutional change processes, such as the bike commuting movement growth in the US (Wilhoit and Kisselburgh 2015) or the disruption of the art scene through the re-arrangement of its space in Venezuela (Rodner et al. 2020).

Yet, we know relatively little about how matter starts to matter in shaping, maintaining or disrupting institutions. For example, we have little extant theory explaining why, when and how a non-human agent like the COVID-19 virus disrupts institutions worldwide within the arch of a few weeks and months (Sikka 2020; Guta et al. 2020).

Building upon Jane Bennett's notions of material quasi-agency – the process of non-humans changing themselves – and vibrant materiality (Bennett 2010), we aim to contribute to the study of micro-institutions by zooming into *how material quasi-agency triggers and shapes institutional change*. As Ocasio et al. (2017: 526) put it, micro-institutions constitute “taken-for-granted, normatively sanctioned set of role structures and interaction orders for collective action”. Vibrant materiality, as Bennett explains it in the field of political ecology, describes the ripple effects on human interactions that material quasi-agency generates. This notion has been recently brought to the attention of organizational scholars (Bell and Vachhani 2020); and we see potential for material vibrancy to further explain organizational life.

The focus on this study took shape as the first author engaged in eight weeks of ethnographic work (Zilber 2020) in a Malawian dairy collective enterprise, followed by informal conversations and interviews out-of-place in 2018 and 2020 (see Table 1). During the ethnography, we started realizing how deteriorating wooden fences, diseases affecting dairy cows and bacteria souring milk – that is, examples of material quasi-agency – influenced farmers' practices, their social interactions and ultimately the contractual agreements stipulated with their collective enterprise. As the empirical study gained focus and finished, we collected and analyzed more than 800 pictures, 25 hours of audio conversations with farmers, NGO staff and community stakeholders, 10 hours of videos and 70 pages of notes.

Our study led to discover two contrasting forces that, triggered by material quasi-agency, shape the process of institutional change (see Figure 1). On the one hand, a *conditioning force*, constituted by a contract designed by an international Non-Governmental Organization (NGO) and enforced by the local collective enterprise, prescribes farmers' practices in rigid, universal and enforceable ways. On

the other hand, a *deconditioning force*, enacted with farmers dealing directly with the changing matter, pushes the institution towards flexibility, idiosyncrasy and creativity.

The clash between these two forces generates a process that we refer to as *vibrant materiality animating institutions*. As an outcome of this process, the institution of this dairy collective enterprise changes over time yet, at the same time, it remains invisible to its inhabitants that do not directly engage with the changing matter (i.e., from a non-material perspective). This lens helps explaining why, how and when institutions may be seen in radically different roles depending on the extent its inhabitants engage directly with the matter composing them.

This study contributes to the debate on materiality and institutions in two ways. First, the notion of material quasi-agency suggests that apparently irrelevant phenomena for institutions may instill chain reactions generating disruptive - yet invisible to many - effects at scale. Material quasi-agency occurs continuously around us in the form of natural agents, acting suddenly like viruses, floods, storms, heatwaves; but also slowly like eroding lands, a rotting fruit, or a flower growing in between the cracks of a concrete surface. These may seem apparently irrelevant phenomena for institutions, yet they come to the center stage when they instill chain reactions that influence humans, their own actions – or human intra-actions with the changing materials, as Barad (2007) refers to them – and their social interactions with each other. This argument challenges the widely established assumption that human actions and their will lay at the core and as a trigger, of institutional change processes, even in institutional theories that recognizes the role of material agency (Weber et al. 2008).

Second, the notion of vibrant materiality animating institutions adds new explanation on how humans and non-humans coalesce in enacting, over time, both institutional maintenance and change. In particular, we suggest that *vibrant materiality animates institutions*. These turn from entities maintained or changed through human work into a living, pulsating ones co-constituted by matter. The concept of life, or animation, of an institution is not entirely new (Schneegg and Linke 2015; Lok et al. 2017). What we add from our ethnography, though, is that life stems from the enactment of two forces: a conditioning force taking place as per the design of the institutional architect; and a deconditioning one triggered, as a chain reaction, by materials and the human-material intra-action. This realization may open up a new avenue to reconcile practice and micro-foundation studies seeking to explain how humans and non-humans coalesce in enacting, at once, institutional maintenance and change (Nicolini 2011; Lok and De Rond 2013).

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Appendix – Table and Figure

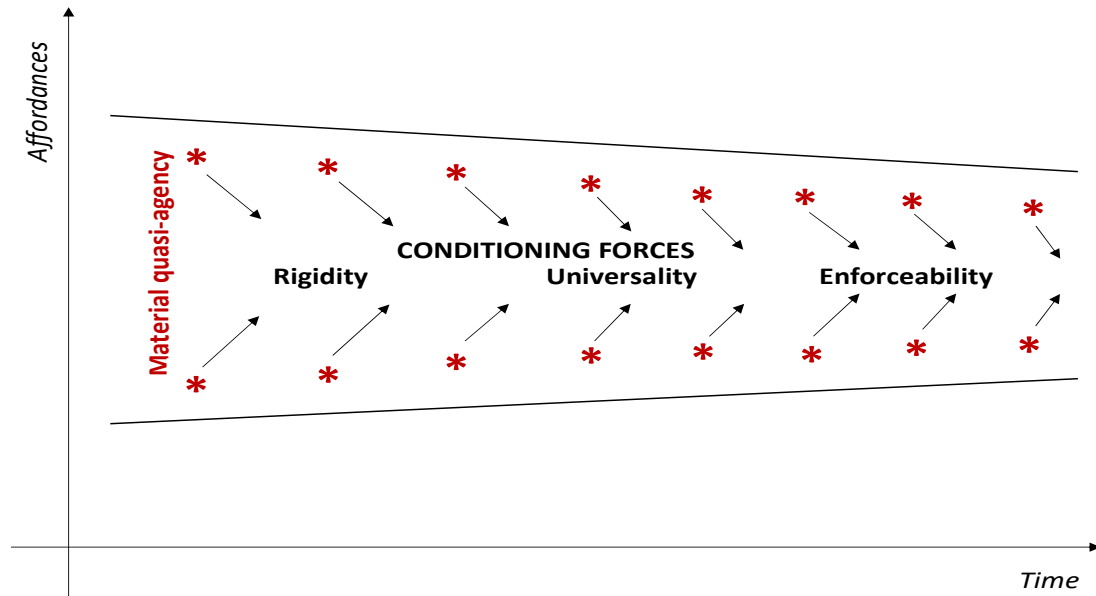
Table 1: Empirical data sources.

Date m/d/y	Respondent	Gender	Data collection methods
11/1/2018	Introduction meeting BT MBG	n/a	PO
11/7/2018	Official meeting BT MBG	n/a	PO
11/8/2018	Milk bulking tank	n/a	PO
11/8/2018	Farmer 1	M	IIS
11/8/2018	Farmer duo	2 M	IIS
11/9/2018	Milk bulking tank	n/a	PO, IIS
11/9/2018	Farmer 3	M	IIS
11/10/2018	Farmer 4	M	PO, GA
11/12/2018	Milk bulking tank	n/a	PO
11/13/2018	Welcoming ceremony	n/a	PO
11/14/2018	Farmer 5	F	PO, GA
11/15/2018 11/16/2018	Farmer 6	M	PO, GA, IIS
11/19/2018	Farmer 7 & 8	2 M	PO, IIS
11/20/2018	Farmer 9	M & F	PO, GA, IIS
11/21/2018	BT MBG member meeting	n/a	O
11/22/2018	Farmer 10 Farmer 11	F M	PO IOOP
11/26/2018	Farmer 12	M	PO, GA, IIS
11/27/2018	Farmer 13	F	PO, GA, IIS
11/29/2018 11/30/2018	Farmer 14	F	PO, GA, IIS
11/29/2018	Farmer 6	M	GA
12/1/2018	Farmer 15	M	PO, GA, IIS
12/3/2018	Farmers 16	M & F	GA, IIS
12/3/2018	Focus group zone	4 F	IIS
12/4/2018	Farmer 17	M	PO, GA, IIS
12/5/2018	Farmer 18	F	PO, IIS
12/6/2018 12/7/2018	Farmer 11	M	PO, GA, IIS
12/11/2018	Farmer 19	M	IIS
12/12/2018	Focus group 2 Veterinarians	2 M	IOOP
12/13/2018	Focus group 3 former dairy farmers	2 M 1 F	FGI
12/15/2018	Pass-on ceremony	n/a	O
12/17/2018	Capacity building workshop	70 farmers	PO
3/8/2019	Milk bulking tank	n/a	PO
3/9/2019	Farmer 20	M	IIS

3/20/2019	Day 1 Workshop Malawian Dairy Industry	5 stakeholders	PO
6/6/2019	Day 2 Workshop Malawian Dairy Industry	6 stakeholders	PO
6/8/2019	Milk Bulking Tank Farmer 4	n/a M	PO GA
6/10/2019	Manager Central Region Milk Producers Association (CREMPA)	M	IIS
9/19/2019	Manager Central Region Milk Producers Association (CREMPA)	M	IIS
02/10/2020	Reconnaissance visit MBG bulking center		PO
02/11/2020	Farmer 4	M	PO, GA
02/11/2020	Focus group zone farmer 4		FGI
02/12/2020	Farmer 13	F + M	IIS
02/12/2020	Focus group zone Farmer 13		FGI
02/13/2020	Focus group animal health assistant	F	IIS
02/13/2020	Veterinarian	M	IOOP
02/14/2020	Sharing research insights at MBG general assembly		FGI
02/15/2020	Farmer 16	F	IIS
02/15/2020	Focus group zone farmer 16		FGI
02/15/2020	Chair MBG	M	IIS

M = Male; F = Female; n/a = not available; PO = Participatory Observation; GA = Go-Along Interview; IIS = Informal Interview In Situ; O = (non-participatory) observation; IOOP = Interview Out Of Place

Table 2: A processual model of vibrant materiality animating an institution.



Note to the reader: this is still an early sketch of our processual model.

Legend: The red asterisks indicate material quasi-agentic events (i.e., cows getting sick, milk getting acid, wind or termites breaking fences). These events trigger two contrasting forces. The first is a conditioning force that, on the basis of institutional design, limits material affordances for the institutional inhabitants. The second, pulling in opposite direction, represents a deconditioning force of vibrant materiality which, by propagating as a chain reaction on human-material intra-actions and social interactions, unshackles material affordances. The contrast between these two forces – one conditioning and the other deconditioning – *animate* the institution over time; that is, the institution evolves in response to material events, yet it also remains the same when observed from a non-material standpoint.

Exploring relational organizing in a societal enterprise through ego-network maps

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Beyond the classical economic-centric outlooks on entrepreneurial processes, there has been an uptake of interest in how social entrepreneurial endeavors can help create sustainable social conditions. Despite this focus shift, it has been noted that many discussions still gravitate towards an economically functionalist mindset by treating "the social" as yet another outcome variable, such as in the well-known triple bottom line.

Seeing the social as a process rather than an outcome and understanding social entrepreneurship as "a widely distributed, prosaic process of everyday interaction through which citizens co-construct the societies in which they take part" (Friedman et al., 2018, p. 239f.) allows exploring entrepreneurial activities in a more nuanced and mundane manner. Following these footsteps, the notion of societal entrepreneurship further inquires into how everyday people, who might not even understand themselves as entrepreneurs, mobilize what Berglund and Johannisson (2012, p. 2) have called *Gemeinschafts* practices, practices which are contextually organized around close relationships and shared values.

From this outlook - and connecting to the interests of the 2022 OS Workshop - our interest lies in questions of how societal entrepreneurship is reciprocally shaped, for example, in a dialogic (Engelschmidt & Steyaert, 1999), polyvocal (Gergen & Gergen, 2010) or participative (Steyaert & Looy, 2010; Christens, 2010) manner. Specifically, we will focus on exploring aspects of relational organizing, which we see as close to dialogic organizing. Dialogue requires relationship and relationship is created through dialogue. Yet, with the notion of relational organizing, we wish to emphasize the emotional, unconscious and historical dynamics of connection.

Commonly, such interests are being studied empirically using qualitative research designs that focus on entrepreneurs' sensemaking and are based on narrations regarding the why and how of their projects (Gupta et al., 2020), thus often still stressing the entrepreneurs' subjective positions. While still a peripheral theme in current debates, the importance of advancing beyond entrepreneurs' narrations and exploring other, chronically elusive aspects of the entrepreneurial process, including emotions, affects, imaginations, and relational entanglements, has been recognized. Yet, as Clarke & Holt (2019, p.2) suggest, such endeavors call for alternative methodological approaches. On this basis, our paper proposes an alternative line of inquiry by asking social entrepreneurs to enact their internal relationship representations using a map and figures. On the so-called ego-network maps, narrators are positioned at the center and asked to arrange relevant figures around them on a board (see figure 1), according to the intensity of the relationship. This allows to draw out the ongoing, partly unconscious dialogues the narrations have with these agents.

Such form of qualitative mapping is a well-established research method in systems-oriented family psychology (Minuchin, 1975), reflexive social psychology (Herz et al., 2014) as well as in relational

(Mitchell, 1988), interpersonal (Hirsch, 2015; Stern, 2017) and intersubjective psychoanalysis (Stolorow et al., 1994; Stolorow & Atwood, 2002). These distinct fields have created momentum towards a relational turn in psychology. They have arrived at similar ontological and epistemological perspectives that stress that human becoming and being are to be seen as situated in reciprocal relationship dynamics. Moreover, these distinct fields have arrived at similar mapping methods that allow participants to enact their relationships visually. For example, sociograms (Moreno, 1947), qualitative social network analysis (Herz et al., 2014), or social sculptures (Constantine, 1978) all attempt to make "the space between" (Bradbury & Lichtenstein, 2000) of at least two subjects more tangible.

We have developed and refined our use of the ego-maps in exploring the workings of BOUNDLESS, a social business initiated by a former teacher and two social workers that aims to help pupils overcome school absenteeism and obtain some form of school degree. Our initial interest in BOUNDLESS was then to understand better how it managed to implement an alternative approach to the widespread social problem of absenteeism by departing from a classical view of the socialization function of a school and replacing it through a concept of emancipation through experiences of autonomy within secure relations. We argue the case of BOUNDLESS offers a glimpse into how a societal enterprise struggles to "re-occupy the public space" (cfp, 2022 OS Workshop, p. 3) and believe their endeavor to be a form of dialogic/relational organizing.

In initial interviews and field observations, we realized that BOUNDLESS' struggles and achievements were often narrated through formative relationship episodes to both the taunts as well as to key stakeholders - such as the parents, politicians, administrators in the municipality - and we aimed to capture these relational dynamics in more depth. The presented paper illustrates ego-map interviews with three central figures. Our analysis indicates that many of the organizations' current practices are based on what might be understood as ongoing internal dialogues with agents, both still playing a part in the organization's network and not. Participants' accompanying reflections show that the relationship representations are historically developed through shifting qualities, intensities, and unresolved tensions, hopes, and upliftings. We argue that the method makes visible how the emergence and maintenance of social enterprises are highly dependent on how social businesses attempt to deal with "good" and "bad" relationship dynamics. We suggest the presented research approach is thus a fruitful avenue to expand our understanding of the unfolding and collapse of attempts to create alternate social conditions.

Our paper first and foremost caters to the conferences' interest by showing BOUNDLESS' everyday struggle to redefine a classical reading of how school should be. The ego-maps reveal how three of its central figures enact their experience regarding the maintenance and failure of relational dynamics. The paper thus allows a fuller understanding of how the societal enterprise is reciprocally enabled, driven by, hindered in and through specific relationships. This, we argue, brings us closer to understanding social entrepreneuring as relational organizing.

Moreover, the paper may also find readership by those exploring the use of visual and haptic methods in organizational contexts (Wheeldon & Faubert, 2009) as well as in a growing community (Bradbury & Lichtenstein, 2000; Tatli et al., 2014; Özbilgin & Vassilopoulou, 2018) that sees the development of relational methods as "the new holy grail of social research" (Özbilgin, 2006, p. 262).

Figure 1: Photo of one of the entrepreneurs Ego-network maps



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OSW-103: Dialogic Organizing for Open Innovation: Imagination, Différend, and Craftwork

Keywords: Philosophy, Practice Theory, Discourse Theory, Crowdsourcing, Open Innovation, Future, Forecasting, Technology, Information Systems

Introduction and motivations

In the Page-Barbour Lectures held in 2004, Richard Rorty (2016) pointed out the need for combining romanticism and pragmatisms as a way to foster human imagination as source of novelty. The proposal implied an acknowledgement of the human finitude and the need for trying it out in practice with risky experimentations. The dialectic's target was the idea of what Isaiah Berlin called the "jigsaw puzzle" view of the "human situation" (*Ibid.*, p. 46) or the trust in objective criteria to explain it just waiting to be discovered, in line with the tradition that move from the Platonic "really real" to the scientific view of Nature.

This claim could resonate with - and provide a theoretical background to - the current diffusion of the use open innovation in organizations as way to nurture novel ideas and solutions. However, those practices, especially for the instances of open innovation using crowdsourcing approaches (mainly relying on the number of people involved as a guarantee of variety and quality of the proposals) as a way to harness collective intelligence (Malone & Bernstein, 2015), have been often considered as the creative side of the evidence-based decision-making processes. Nevertheless, while objective parameters could be put in place in the process of the evaluation and selection of ideas, the "imagination at work" emerging in the crowdsourcing applications has been little emphasized compared to what have been already investigated in other practices for innovation in organizations, as for example for the Design Thinking approaches (Whiting 2017). Nonetheless, we claim that what is worth investigating in open innovation and crowdsourcing are the emergent forms of organizing (Viscusi & Tucci, 2018) and their dialogic organizing, if one looks at the roles of discussions in the forums available in the numerous digital platforms for open innovation and crowdsourcing, which may

be conceived as a “public sphere” and a “space of hope” (Anderson & Fenton, 2008) where participants are engaged fully and playfully (Hjorth, 2005) with the aim of finding solutions to the the dramatic challenges and complexities of our times.

Furthermore, looking at a specific form of open innovation as the ones targeting superforecasting (Tetlock & Gardner, 2016) or grand challenges as the ones of the Sustainable Development Goals of the United Nations, besides the need for imagination, another issue worth investigating is the overlapping of different “language games” involved in the process, such as “telling stories”, “judging”, “pitching”, “respecting deadlines”, “adhering to formats”, “being experts” as well as the various discourses depending on the background of participants and the organizers (“economics”, “innovation”, “political science”, “popular culture”, “activism”, etc.). Those elements bound the imagination through a series of “différend” (Lyotard, 1983), or opposite discursive stances, where the dispute could not be fairly decided for lack of a rule of judgment applicable amongst different arguments (p. 9). Also, in the case of open innovation involving businesses and private organizations, those series of “différend” let emerge different perspectives inside each organization: the resulting prisms of individual contributions make up the dialogic organization emerging from the open innovation initiatives.

Moreover, those initiatives are mostly taking place on online digital platforms, which represent both the means and the objects of the interactions making up the dialogic organization where ideas are molded. We claim that this phenomenon should be investigated as proper “digital craftwork” from a practice-based and socio-material perspective (Bell & Vachhani, 2020; Orlikowski & Scott, 2008), by questioning how imagination and dispute are shaped by the enactment of a subject suitable to digitally craft ideas.

The Method

Taking the above issues into account, in this paper we are going to investigate - with an interpretive analysis of materials collected through a participatory observation - the processual nature (activities,

affects and socio-materiality) of dialogic organizing emerging an online community from a multi-stakeholder open innovation initiative, the members of which were asked to forecast on issues of wide interest and regarding the main dynamics that are shaping the future of work and of enterprises and propose ideas for sustainable collective futures, and new forms of collaboration and solidarity amongst organizations and organizations and society at wide.

We question the role played by imagination on the novelty of the proposed ideas, versus the use of objective criteria (technical and resources feasibility, financial sustainability, value proposition, business model, cost and benefits, etc.) focusing on the “différend” series making up the dialogue and the “assembled relations between bodies, materials, objects and places” (Bell & Vachhani, 2020, p. 695) of ideation as a “craft work practice” (Bell & Vachhani, 2020) enacted by the digital platforms.

The Case

Recent research results (Lang 2016, Flostrand 2017) confirm that supercomputers or arcane methods are not required to achieve good forecasting, but it is always helpful to collect data from a variety of sources, think probabilistically, work in teams, track feedback and results, and be willing to accept mistakes and change course. With this approach, the idea of YourVision.2021 was born, an inter-company and participatory project to experience the advantages of updating the vision regarding the most urgent unknowns for organizations in an environment of collective discussion and co-creation. YourVision.2021 is a project of the University of Milan-Bicocca which started from 21 June 2021 until the end of December 2021, and involved about 500 participants amongst department heads, managers, innovators and professionals from 45 different companies, supported by a scientific committee and a steering committee composed of representatives of large companies to discuss on an online crowdsourcing platform issues such as the digital transition, Green HR and sustainability, social innovation, the creation of shared value on the territory, relationships between people in the age of remote working, the integration between life and work, the partnership between public and private, open innovation and collaboration between large enterprises, SMEs and universities. The

results of the discussion will be collected in a collective report: *Manifesto of the Future of Work and Organizations*.

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OSW-104: Affective Solidarity in The Anthropocene: public engagement for hope in dialogic organizing

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As the school children strike for demanding politicians to implement climate actions (Jung et al., 2020; Sabherwal et al., 2021), there is a growing sense in society that becoming-active, collective, and caring is needed to hope for a future and to not succumb to defeat and pessimism that the Anthropocene experience might generate. We will start the paper by reflecting on ethnographic accounts of organizing citizen engagements events on the theme “the Anthropocene and the City” in the UK and in Vietnam, reflecting on the participants’ experience of the Anthropocene, what they suggest it might mean to become active together, and in which ways it is possible to hope for a future in this kind of solidarity.

These events gave us the opportunity to reflect on some expressions of solidarity in our present age, as it is marked by simultaneous waxing and waning: the hopeless loss of faith in traditional political solidarity currently coexisting with expressions of a new hopefulness in terms of Anthropocene solidarity. Overall, we ask: what does this double movement signify for organizational responses to the experience of the Anthropocene, this new geological time unit (Zalasiewicz et al., 2011)? What is the experience of the Anthropocene? In this context, how do we and how can we hope for a (liveable) future for both human and non-human beings? If we can hope, how is hope manifested? How are hope and solidarity connected? There are several ways to go to answer these questions. Below we present some points of departure we find relevant for the issue of public engagement for hope and solidarity in terms of dialogic organizing.

The recent grassroots movements and forms of activism (e.g. Vachhani, 2020) in different spaces of hope (as in Anderson & Fenton, 2008) indicate a strong desire to participate in and to care for shaping possible futures, and to repair what we are damaging in the Anthropocene (McLaren, 2018) — challenging the idea that we need to accept that we will die (out) in the Anthropocene (Scranton, 2015) and, instead, proposing alternative ideas of hope that are imagined in the anthropogenic challenges and complexities of our times. In particular, we will theorise the concept of affective solidarity as a cognitive relation of generative engagement with hopeful and solidary futures, as a means of apprehending current commitments to creating alternative conditions through forms of commonality and dialogical organizing of multi-species interconnections in the Anthropocene.

In order to grasp this experience, we choose to review systematically the concept of solidarity as employed in organization studies since 2000 (the year in which the word “Anthropocene” was coined), in particular in the literature of political practices of new social movements (e.g. Kokkinidis, 2015; Reedy et al., 2016; Sutherland, Land, & Böhm, 2013) as well as alternative solidarity initiatives (Daskalaki, Fotaki, & Sotiropoulou, 2018; Daskalaki & Kokkinidis, 2017). Then, using problematisation analysis (Gudmand-Høyer, 2013), we will explore how organization studies literature has approached the challenges related to the Anthropocene and its manifestations, deploying the analytical notion of conducting people’s conduct (Foucault 2004: 192). We will analyse the double movement of solidarity (waxing and waning) through the analytical framework built on Supiot (2015) and Malamoud (2015), who identifies five different senses of solidarity that we typically imply when we call upon the notion in meaningful way. These are: the affective sense of compassion, the sacrificial sense of abnegation, the synallagmatic sense of mutuality, the cooperative sense of collective action, and the objective sense of interdependence.

Waning refers to the literature of political solidarity, as dissociated from pre-constituted notions and groups and conceived as the shareable possibility of creating new collectives in response to one’s experience of being governed (Foucault, 1984). As we will discuss in the full paper, this comes from a desire to be governed differently, which unifies people, not with reference to any pre-given collective identity (Supiot 2005), but as an effect of what the present situation reveals to be lacking and of the promises this perception invokes.

The waxing concerns the Anthropocene experience and refers to the events that we are witnessing due to dramatic climatic, social and cultural changes, which are manifesting in extreme events across the globe, such as heatwaves, heavy precipitations, droughts, cyclones, or virulent presence, epitomized by the COVID-19 pandemic (Heyd, 2021). This is an experience of irrevocability and displacement: of changes so widespread and impactful that they are compromising the Earth System (Zalasiewicz et al., 2014, 2017, 2019), and of creation of new migratory fluxes. It is an experience of responsibility and encirclement: of changes caused by our model of development, our industrial modernity (Bonneuil & Fressoz, 2016), and by the financial and economic systems (Haff, 2019), to an extent that we can no longer find escape from ourselves in nature; human beings are a product of nature, but nature is equally a product of human being(s). However, the Anthropocene experience also concerns how environmental organizations, grassroots groups and advocacy groups demand politicians and businesses to take actions to reduce the impact of the economic systems on the Earth System.

Bringing together waxing and waning through Supiot (2015), a new form of solidarity based on hope for the future emerges in the Anthropocene: affective and responsive solidarity. This experience of

solidarity is not based purely on emotions and empathy (Hemmings, 2012), but is also cognitive and knowledge-driven, discovered, however, not such much in inter-personal as in intersubjective relations dialogically. In the full paper we will explain the implications of affective solidarity as dialogical organizing.

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**OSW-105: “All Cops Are Beautiful”: Unpacking the Dynamics of Resisting to Dialogic
Organizing in the Case of the Berlin Squatter Scene**

Introduction and Framing

Solidarity and resistance are central principles in an increasingly fragmented world, which is confronted with grand societal challenges such as the Covid-19 pandemic, climate change, or systemic racism. To tackle these complex issues, social actors organize and resist through solidary collectives such as grassroots organizations (Daskalaki & Kokkinidis, 2017) or social movements (Fotaki & Daskalaki, 2021; Vachhani & Pullen, 2019) to enter into a dialogue with politics and other institutions in order to address these systemic problems with collective efforts.

However, surprisingly, we still lack knowledge of the process of how and why initiatives continue to resist such political dialogue and may lose solidarity from external actors over time. This is a problem because it restrains our understanding of the dialogic dynamics of public engagement and solidarity (see Hjorth et al., 2021). So far, much of the literature on resistance has discussed, for example, how actors resist through compliance (Ybema & Horvers, 2017), difference (Gagnon & Collinson, 2017), various forms of organizational resistance (Mumby et al., 2017), or the co-emergence of resistance and resisters (Harding et al., 2017). Yet, much less is known about the dynamics of how solidarity is entangled with resistance and constructed dialogically.

The purpose of this paper is to address the dynamic process of resisting dialogic organizing. Building on practice-based theorizing (see e.g., Janssens & Steyaert, 2019), this paper aims to unpack the dynamic interplay of solidarity and resistance of social actors. Doing so, it explores the following question: *How do practices of resisting influence the politics of dialogic organizing?*

Methodology

I study the case of a Berlin squatters' project, which serves as a "space for hope" (Anderson & Fenton, 2008) in a capitalistic world for its residents. This project was established in 1990 and is a prominent example of squatting in Germany's capital. So far, there were more than 6000 squats since 1970 in Berlin, whereas over 200 were legalized in the meantime. Thus, squatter projects received plenty of solidarity from the population in the beginning. However, over time, the situation changed and escalated leading to ongoing violent conflicts with the police, city officials, and neighbors, which resulted in a loss of solidarity.

I conducted a case study and collected qualitative data since 2016. As I am one of the neighbors of this squatters' project, I decided to take an autoethnographic approach (Bourgoin et al., 2020; Lüscher & Lewis, 2008), wrote diary entries, collected pictures, videos, and electronic messages as well as secondary data (see Table 1).

Data	Quantity
Primary	
• <i>Autoethnographic diaries</i>	90
• <i>Pictures</i>	1258
• <i>Videos</i>	~80 hours
Secondary	
• <i>Newsletter articles</i>	75
• <i>Documentaries & video clips</i>	~60 hours
• <i>Social media entries</i>	~621 pages

Table 1: Sources of data

To analyze my collected data, I engaged in a strong process perspective (Fachin & Langley, 2017; Langley, 2021)—in particular a "witness" perspective (Shotter, 2006; Wegener et al., 2018)—, which helped me to address the dynamic interplay of this process together with actors in this field.

Findings

The emergent findings revolve around three themes: First, three practices of resisting to dialogic organizing—protesting (i.e., actively engaging in activities that display resistance against introduced measures), opposing (i.e., passively resisting to measures, which are implemented), and affiliating

(i.e., join forces with other actors who show support for the resistance) during three distinct phases. Second, three responses from external actors, which functioned as mechanisms of escalating this conflict continuously: countering resistance with alternative offers, ignoring resistance, and countering resistance with legal interventions. Finally, the findings highlight an emerging spiral of non-dialogic organizing as a result of an increase in resistance, resulting in a loss of solidarity from external actors. These findings are summarized in a dynamic process model (see Figure 1).

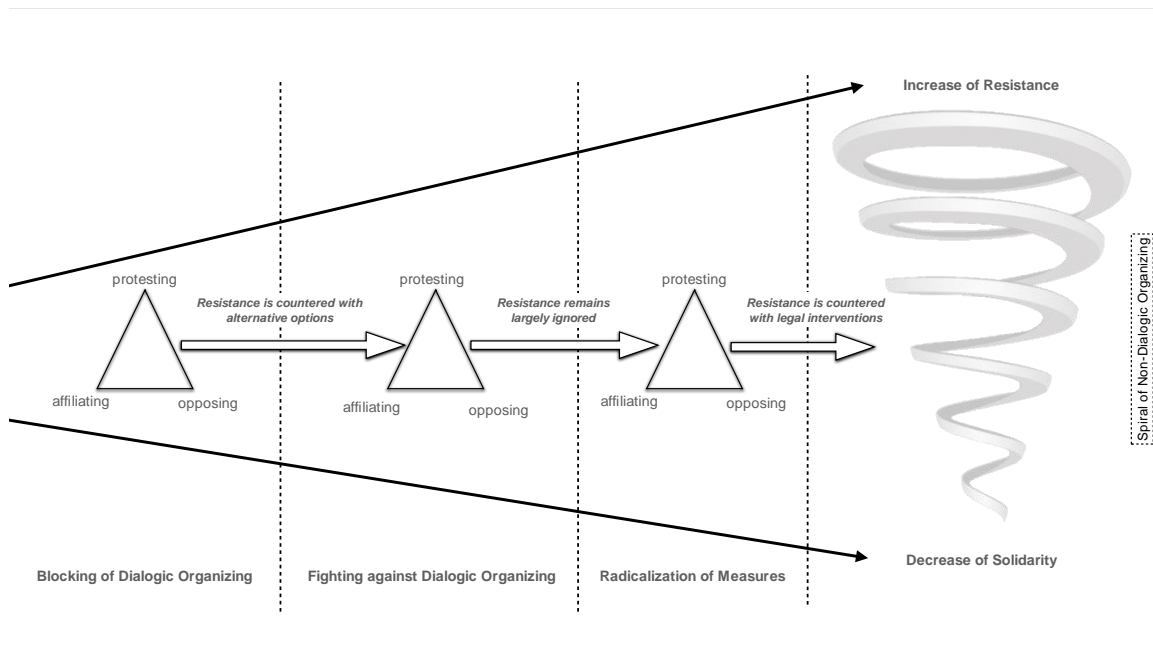


Figure 1: A Process Model of Resisting to Dialogic Organizing Resulting in a Loss of Solidarity

Discussion

Contribution to the literature on solidarity and resistance

This paper shows how solidarity and resistance are closely interlinked. Previous studies have not addressed a possible mismatch when they drift apart due to the continuous struggle of resistance. Therefore, this paper contributes a dynamic understanding and explanatory account of solidarity by unpacking mechanisms, which in turn lead to a negative impact. By building on the notion of solidarity as “a practice that provides concrete inspiration to people when everyday life is in crisis” (Courpasson et al., 2021, p. 18), this paper aims to investigate this practice from different

dialogical perspectives. Accordingly, if we aim to understand hopeful and solidarity futures (Hjorth et al., 2021), we need to understand cases in which solidarity was not enacted successfully.

Contribution to the literature on politics of dialogical organizing

While prior studies have stated that resistance is “a process of struggle, negotiation and constant transformation” (Daskalaki & Kokkinidis, 2017, p. 1320), this paper builds on this insight and shows how and why resistance can negatively impact the politics of dialogical organizing. This research reveals how a spiral of non-dialogic organizing becomes manifest over time and how measures against resistance lead to counter-reactions of the resisters. This paper theorizes the triggers of these turning points as important mechanisms in understanding the emergence of this spiral. While previous research has concentrated on the micro-politics of resistance (Thomas & Davies, 2005), in turn, this paper contributes to the understanding of the processual nature of such micro-practices to address how actors can align such forms of resistance with dialogic organizing.

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OSW-106: Coworking and solidarity. Managerial challenges in creating caring communities.

In the present research we aim to investigate the managerial challenges within the “*welfare coworking*” described by Ivaldi et. al (2018) adopting a work and organizational psychology perspective (WOP). According to the promoters of these initiatives, the goals of these collaborative workspaces (CWSs), also described as “*resilient*” (Gandini, 2021), consist in addressing cultural or social issues that affect society or local communities and that both the public and private sectors are unable to respond to (Ivaldi, 2018).

These CWSs are often co-owned and managed by networks including laic and religious citizens' associations, local enterprises, social cooperatives, labour and trade unions and private citizens. Their stated objectives can be summarized as: promoting social innovation, guaranteeing work access to fragile categories (precarious workers, working mothers, neets) and promoting a new work ethics. Coworking in this sense can serve as means through which re-energize territories, strengthen local communities and create new and original dialogues with stakeholders. Coworking also becomes the starting place for re-imagining work from a more inclusive and solidarity perspective.

These CWSs have the peculiarity of offering their desks for free or for an affordable fee to their users, that in some cases are fragile workers or unemployed young people, allowing them to join communities with whom sharing knowledge and expertise. In some cases the CWSs communities are committed in working on social projects involving the local territories and the public or private local stakeholders. Public administrations and political actors are also important partners of these spaces, offering material and immaterial support to those initiatives, mainly un-utilized spaces and formal recognition. In return, public administrations can claim part of the responsibility for these workspaces achievements.

As WOP researchers we consider the management of welfare CWSs as an intriguing research angle for two main reasons. The first is the plurality of actors (managers with different affiliations, network of stakeholders and coworkers) engaging in processes of co-creation of meaning, value and social innovation; and the second is the role of solidarity and ethics of care (Gilligan, 1983; Tronto, 1993; Gabriel, 2015; Islam, 2013) in informing managerial practice and public policies to cope labour market challenges in a post pandemic scenario.

Our research aims are the following: A) understanding meanings and representations associated with solidarity in welfare CWSs from the perspective of managers, coworkers and stakeholders of the CWSs identified; B) exploring management practices, analyzing routines, behaviors, organizational artifacts and identifying underlying values and logics; C) generating reflexivity and consensualise the emerging evidences with the actors involved to produce common indications and possible new hypotheses for the management of spaces from a solidarity perspective; D) critically comparing the case studies with each other and with the reference literature to reinforce or refute emerging hypotheses.

For this purposes we propose an interpretive, exploratory and qualitative multiple case study within 3 Italian welfare CWSs. In a first phase, a semi-structured interview has been used for three targets: managers, coworkers and stakeholders. In a second phase, a participatory ethnographic observation over a period of 10-15 days has been conducted in each CWS. A third phase will follow, in which the results of the surveys and observations will be discussed through a workshop with managers, industry experts and academic researchers. In the conference we will critically present the results in terms of good practices and indicators of managerial action for the development of caring communities. We'll discuss in particular: The role of management in welfare CWSs; How they navigate nuanced organizational contradictions. How is performed a critical and ethical management based on care and solidarity.

Keywords: solidarity; stakeholdership management; collaborative workspace; management; reflexivity; ethics of care

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OSW-107:

Dialogue through Food: the Ethics of Adab and Islamic Welfare Organization

Abstract

Research on faith-based organizations within civil society remains in its infancy. A large literature in political sociology stresses how FBOs are an important source of social capital. Here religious ideas are a source of shared values and norms, and FBOs rely upon various forms of support for their activities from existing religious communities—recruitment of staff, membership, donations, etc. FBOs both build upon and strengthen these religious-based social ties, but articulate and extend these within the wider civil society. Nonetheless, other research suggests that due to the strong truth claims associated with religious forms of organization may, at least in certain contexts, fuel or reinforce existing social divisions. For example, the religious Right in the United States has been associated with populist forms of politics and growing polarization of various societal discourses (e.g. social media, etc.).

As a contribution to research on FBOs, we adopt a Weberian perspective by taking the role of religious ideas seriously. Weber stressed how different religious world views and their associated values give rise to very different forms of economic ethics—while he famously noted the affinity between Protestantism and capitalism, his wider but incomplete comparative project involved understanding the ethics of different world religions (Schluchter, 1981). Weber is a good source of inspiration, since his work saw religious ideas as broad frames for actors to interpret the world and thereby channel their understanding of material and ideal interests, which are central to organizations. While work on FBOs does focus on religiosity or the expression of religiousness,

our interest in this paper is the link between (religiously inspired) ethics and the civil society engagement by FBOs.

This paper examines the case of an Islamic welfare organization: the Saylani Welfare Foundation. This FBO was founded in 1999 in Pakistan's largest city Karachi, by an entrepreneur turned religious reformist. Saylani operates like a social enterprise. Amongst its many projects, the most important scheme is its Dastarkhwan [food spread] project: a space for providing free food to people regardless of their socio-economic background. Saylani has adapted the Sufi practice of sharing food at local shrines, and established this very widely at new locations in the streets of the city.

In framing and legitimating its activities, Saylani deploys the discourse of 'Adab': a central code of behaviour within Sufism that stresses correct attitude and courtesy toward others. Sufism is an integral part of Islamic tradition manifest in shrine spaces, the charisma of saints, or collective rituals (Knysh, 2017). In Weberian terms, the ethics of Sufism combine in subtle and distinct ways a dual orientation: toward both world mastery and world acceptance, as well as the outer and inner world or the everyday and extraordinary (Huff and Schluchter, 1999). Within this tradition, Adab represents a virtue-based ethics of how to act according to a specific moral and cultural code.

Our case study examines how Saylani integrates Adab virtues into its organizational practices, particularly the sharing of food and eating together. This paper draws on ethnographic research of Saylani's food spreads across various urban spaces in the city of Karachi. In this urban space characterized by strong social divisions along various religious, class or ethnic lines, the virtues of Adab introduce a novel and an important focus upon ethical self-restraint. We show how Saylani's organizational practices draw upon Adab virtues and how these virtues embody civility in their engagement with civil society. We argue that self-restraint and civility are central to how Saylani create dialogue across existing cultural holes and thereby form bridges between disparate social groups. In sum, this paper contributes to the literature on FBOs by demonstrate how the sharing of and has become a way of creating dialogic engagement within civil society in the religious nationalist context of Pakistan.

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OSW-108: MENDING FOR THE APOCALYPSE

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Apocalypse in Venice is, nowadays, a common title in the newspapers to describe the latest events of “acqua alta”. Venice is dying, and we are morbidly watching the lagoon’s waters reclaiming this sinking city. Venice is dying, and tourists better hurry up and visit it before it is too late. This sense of quasi death is intrinsic in the narratives of the city planners, touristic agencies and tour operators, which are constructing a storytelling and imaginary for the “outsiders” to come to visit this opalescent territory. Meanwhile, Venetians are working to preserve Venice, to keep it barely alive in its decadence, so the masses of tourists can experience this almost exform architecture.

In this paper, we will reflect on how the imaginary of “*Apocalypse in Venice*” has become a narrative of particularization and glamourization of an Anthropocene state of a city in perpetual decline, anchored to its past, which, nevertheless, has learnt to survive for its future.

On the one hand, the narrative about decadence and apocalypse has been performative for Venice since the romanticism, reproduced and mobilised by various forms of art. These problematizations, constrains and products of artistic practices remain indifferent and untroubled by the encounter with the decadence, and they have been working to shape new futures and directions for the city.

On the other, Venice has innovatively and creatively learned how to live in a liminal state of innovation and change, with the constant menace of an imminent apocalypse, due to its particular position and its construction.

In this paper, we will explore the socio-material and the technologies that constitute the practices that have been used in Venice to re-imagine the possibilities of dialogically-affirmative organizing of the city. In particular, we are going to investigate how public engagement in Venice has developed a sense of solidarity towards the city, its citizen and the practices of mending to survive the apocalypses. Since the very early settlements in Venice, the city needed to be mended. Venice was constructed on a land that was unhospitable, as it had to be constructed on the lagoon. This could even represent one of the first forms of anthropogenic settlement, as the humans changed the composition of the lagoon, and they became part of the geology of the lagoon itself.

Throughout the years, Venice has learned to adopt materials, adapt to the changing conditions and work to repair itself, and the narrative of decadence has been performative to mobilise the communities and incentivise citizens to act. For example, Venice has always been living with the water that surrounds it, and with the erosion that it causes, especially on the shores. Under the city, there are piles of oak that are supporting the foundation; these piles are covered with a layer of thick planks and blocks of Istrian stone. This architecture on the one hand ensure that buildings can adapt to the movements of the ground; on the other, it requires constant care, attention, and mending. In fact, the piles are naturally degraded by the salty water. The community, which historically has faced fragmented diversities, generational, ethnical, languages, religious and sexual (e.g. the first transgender in history was from Venice), have been lived in a fragile, precarious and unequal conditions.

These conditions have become even more fragile with the advent of the Anthropocene. The Anthropocene has been defined as the time when humans have collectively become the main geological force behind the changes in the Earth system (Crutzen & Stoermer, 2000). We are living in the time of considerable climate crisis, biodiversity loss (Dalby, 2018), and severe multispecies pandemics (Aronsson & Holm, 2020), which are consequences of collective human (Kennel, 2020) and economic behaviours (Gasparin et al., 2020).

It is now widely accepted that actions and zero-carbon targets must be reached within the lifetime of the current global population (Clark & Szerszynski, 2021). However, there is no comprehensive global holistic response that might help identify the precise level of environmental danger and provide strategies to mitigate its impacts (Gasparin, Brown, et al., 2020). Much has written about the relevance for management and organization studies of understanding the shift to a new geological time, which has been focusing on the discussion of outputs, measuring and capturing the performance of the organizations in 'green' terms. What is often left out of the discussion is the confrontation with organizing for mending the environment that has been left, in order to prevent, as much as possible, the apocalypse.

Prevent is a matter of concern for us. It is an aesthetic operation because it is sublime: it morbidly attracts the glaze of the curious, and, at the same time, it creates fear that the city will succumb to the atmospheric agents

Paradoxically, in Venice there is a perverse dimension and relation to the sublime (it attracts and it is fearful). Using Leopardi's decadent notion of the sublime as theoretical framework, we will investigate the construction of the apocalypse in Venice. We will show how it creates a sin (sexual attractiveness, environmental dominance), and at the same time it is a pleasure to dominate the place, tingling the reality through illusion, creating a devastating feeling between the dichotomies that have never made us modern (Latour, 1993)man/universe, man/nature, finite/infinite.

Thus, mending in Venice is performative for the configuration of the conspicuous consumption of the city, and at the same time, it needs to be preserved and reproduced to be consumed. This constant repairing creates the state of sublime

In our paper, we make three main contributions. First, building on the Science and Technology Studies, we will discuss how technologies of mending can become active actors (Latour and Porter 1996) transforming organisations for a better future, rather than being simple tools or resources, as they are autonomous with ontological dignity, shaping and designing organisations and society.

Second, we will discuss what constitutes the practices of mending, through which we explore new speculative possibilities of organizing the city, creating assemblages and artistic practices to involve the local communities to participate in these changes.

Finally, we will reflexively discuss how to shape for epistemic spaces of mending, what kind of knowledge and practices will be necessary to mobilise communities, City planners and non-human actors living, existing and working in the city.

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OSW-109: Dialogical organizing on Twitter in Lebanon's October revolution

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"A revolution on a world scale will take a very long time. But it is also possible to recognize that it is already starting to happen. The easiest way to get our minds around it is to stop thinking about revolution as a thing — "the" revolution, the great cataclysmic break—and instead ask "what is revolutionary action?" We could then suggest: revolutionary action is any collective action which rejects, and therefore confronts, some form of power or domination and in doing so, reconstitutes social relations—even within the collectivity—in that light....And history shows us that the continual accumulation of such acts can change (almost) everything."
— David Graeber, *Fragments of an Anarchist Anthropology*

Short Abstract

Protests and social movements are an historical norm, and yet we witness them today with greater frequency than ever before (Melucci; 1996; Snow, Soule & Kriesi, 2004). A distinctive feature of contemporary movements is the increasingly prevalent role of social media: whether a tool for organizing street protests or communicating collective grievances, social media-driven activism merges the social and the technical, with platform "fetishizing" by activists who are afforded instant visibility for self-expression and political action (Gerbaudo, 2012; Milan, 2015). Such platforms offer disruptive forms of symbolic value to contemporary social movements through a "politics of visibility" grounded in human/digital interactivity (Milan, 2015) and greater "social transparency", with new (Leonardi & Vaast, 2017). Twitter in particular has become the platform of choice for activists, journalists, and the general population, with several movements dubbed as 'Twitter Revolutions' (Bruns et al., 2013; Gerbaudo, 2012) engaged in 'hashtag politics' (Davis, 2013). The interest of Twitter lies in its capacity to provide a space for "small stories" (Georgakopoulou, 2016; 2017) characterized by their transportable, 'circulatable', multi-authored nature and an ability to "...address simultaneously different, potentially big and unforeseeable audiences" (Georgakopoulou (2016: p. 270).

One powerful aspect of digitally-mediated “small stories” lies in their ability to mobilize and integrate disparate and far-flung actors into the social movement’s fabric, and such mobilizing-integrating activities are dialogical at their core. Platforms like Twitter can enlist multiple online voices in the movement’s cause while engaging them in dialogues that perpetually generate new dialogues. Such dialogues, recorded in the Twittersphere, inter-penetrate and coalesce in a multitude of voices that critic Mikhail Bakhtin characterized as ‘polyphonic’ dialogism. Language for Bakhtin is always pluralistic and intersubjective, containing remnants or fragments of unfinished or ongoing dialogues among actors. The “...dialogic orientation of discourse is a phenomenon that is, of course a property of any discourse. It is the natural orientation of any living discourse” (Bakhtin, 275). In this way digitally-mediated discourse in the context of a social movement is *always-already* bound up in responses, reactions, silences, and observations of interlocutor dynamics. The unfinished business of history may be (re)kindled and invigorated in such dialogues. New possibilities of imagining the self and distinct others engaged in direct revolutionary action can emerge from the interplay of heterogeneous, competing voices on digital platforms like Twitter. Tweets can in this sense be conceptualized as inherently dialogical artefacts of the contemporary social movement, each contributing to the polyphonic concert of struggle, inextricably bound up in a dialogue with divergent yet interdependent fellow activists.

Polyphonic dialogues are ever-present in organizational discursive spaces in general, where multiple heterogeneous voices struggle for greater audibility and power (Belova, King, Sliwa, 2008). In *contentious* social movements (Bennett & Segerberg, 2012) dialogism emerges as a key organizing principle whereby heterogenous actors are rallied through colliding stories, narratives, and histories. Recent studies have highlighted the dialogical potential of Twitter in managing public image and public engagement, including e.g. Kundla and Parnaby, 2018, on the Toronto Police, Paliwoda-Matiolanska et. al., 2020, on corporate image and social responsibility in the energy sector, or Kondrashova, 2016 on the semiotics of political tweets during elections. We build on this emergent body of literature to examine the dialogical potential of Twitter in social movement organizing practices. Our research question is therefore:

How do social media artefacts (i.e. tweets) serve as polyphonic catalysts in the dialogical organization and dissemination of social movements?

To answer this question, we take the case of Lebanon’s 2019 popular *October Revolution*, an anti-government and anti-corruption movement that involved massive street demonstrations lasting several months across the country. We performed an inductive qualitative narrative

analysis on data extracted from Twitter between October 17, 2019 (the first day of the revolution) until 30 days later, November 17, 2019. This represents the two early stages of the Lebanese revolution, what Blumer refers to as the movement's "emergence" or *social ferment* stage, and its *coalescence*, when disparate members become aware of shared grievances across the population, identify collectively the culprits, to then coordinate mass action (Blumer, 1969). Our epistemological foundations rest on a qualitative, social constructivist approach in which we view tweets through their capacity to induce dialogue for a more inclusive relational dynamic (Janssens & Steyaert, 2019), particularly when encompassing a highly diverse, historically antagonistic collective of activists. Our dataset was collected via *Tweetbinder*, a Twitter analytics company. Based on specific sample selection criteria and after iterative data cleansing, the final dataset came to a total of 14,697 tweets. The tweets were uploaded into the qualitative data analysis software Atlas.ti for open coding and category development.

Our preliminary analysis highlights four key findings. First, through an exploration of dialogical practices grounded in the data, we show how dominant constituencies in a polyphonic, heterogeneous social movement, specifically women actors in the Lebanese revolution, enable the emergence of minority sub-groups (such as LGBTQ rights groups or Feminist activists) and give them voice by inter-connecting the chief demands of the social movement (anti-corruption) and the demands of the minority sub-group (e.g. equal rights) to the main root cause; e.g. in Lebanon, the dominant patriarchal-capitalist-sectarian paradigm.

Second, we demonstrate how the different sub-groups engage with each other across identity divisions in different types of dialogical exchanges through differential pronoun usage: "we" to emphasize a collective sense of unity and sense of agency, "them" either to elevate other sub-groups (e.g. when talking about the role of women in the movement) or to indict the culprits (e.g. when talking about the corrupt warlords), and "you" to interpolate other actors and encourage dialogue, or to call them to action.

Third, we show how the dialogical encounters on Twitter reflect the temporal reality of organizing at two levels: the practical and the symbolic. In terms of the past, tweets enable the practical sharing, documenting, and analyzing events of previous days, and on the symbolic level they enable storytelling about the common values that unite the Lebanese people across all identity and diasporic geographical boundaries. When it comes to the

present, at the practical level, this includes live tweeting about what is happening on the streets and giving practical live tips (avoiding tear gas, obtaining free food) and for the future, it includes calling for action, sharing details of upcoming events and venues, or communicating immediately with a transnational, polyphonic collective of fellow activists. At the symbolic level, these dialogues represent in real-time the constant negotiation and re-negotiation of the movement's narratives in terms of inclusion and exclusion boundaries, and serve to co-construct a common imaginary of a desired future.

Fourthly and finally, we hope to highlight the co-existence of ambivalent feelings throughout dialogical analysis, e.g. hope and despair, pride and shame, happiness and depression, which resonates with the affective oscillation (Resch & Steyaert, 2020) and psychological ambivalence generated by politically-determined encounters with others (De Certeau, 1986).

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Embodied solidarity as care: lessons from the refugee crisis in Greece

The refugee crisis, which among other global burning issues such as famine, climate change, war conflict, income and gender inequality, is listed as one of UN's main sustainable development goals for humanity (UN, 2015), has gained significant attention in history, immigration and sociology studies, lately also gaining momentum in organizational studies (e.g., Fotaki, 2021; Mandalaki & Fotaki, 2020). Some scholars discuss challenges faced by displaced and host populations in the context of mass mobilizations (Cholewinski & Taran, 2009; Sassen, 2013; Tsavdaroglou, 2018) or the conditions affecting host populations' solidarity responses in the context of immigration movements (Cholewinski & Taran, 2009). Even though organizing solidarity is crucial for addressing such humanitarian crises (Bauman, 2016) through collective action fueled by identification with a shared concern around gendered and social struggles (Cornwall, 2007), solidarity initiatives often appear to be rooted in individualism and personal interests, further marginalizing under-represented others, under neoliberalism (Rottenberg, 2017; Phipps, 2016). This disregards the crucial role of inter-corporeal connections in shaping the relational conditions of social and ethical life (Butler, 2015; Diprose, 2002), limiting possibilities for reimagining solidarity initiatives fueled by situated embodied, inter-corporeal and affective experiences (Hemmings, 2012; Fotaki, 2021; Vacchani & Pullen, 2019; Mandalaki & Fotaki, 2020).

In an era where the capitalistic narrative augments social inequalities on the basis of gender, race, ethnicity and/or sexuality, among other identifiers of difference, efforts to understand the possibilities and impossibilities of organizing inclusive solidarity responses that resist capitalistic individualism, emphasizing rather relationality and collective responsibility, are gaining organizational researchers' increasing attention (e.g., Daskalaki et al., 2018; Fotaki, 2021; Vacchani & Pullen, 2019; Wickstrom et al., 2021). For instance, recent critical organizational debates on the social organizing of solidarity draw on women's experiences with sexism and the 'MeToo movement' (Mendes et al., 2018) to discuss solidarity as affective infra-politics based on empathy and embodied experience (Vacchani & Pullen, 2019). Others investigate solidarity initiatives in crisis-stricken contexts to discuss how value-driven community collaboration can act as a catalyst for relationality and sustainable living (e.g., Daskalaki et al., 2018; Fotaki & Daskalaki, 2020; Fotaki, 2021; Mandalaki & Fotaki, 2020). In the refugee context, in particular, Fotaki (2021) recently discussed collective solidarity initiatives organized to deal with precarity, in refugee structures in Greece, to develop the potential of collective embodied efforts to act as a political resource for countering all forms of

precarity that threaten life with extinction. Mandalaki and Fotaki (2020) discussed refugees' efforts to claim common spaces in Athens to propose the political potential of inter-corporeal connections to fuel sustainable forms of commoning grounded on relationality and reciprocity.

Overall, a burgeoning body of literature, in organization studies, draws on feminist ethics of care and feminist theories on embodiment to call for the need to rethink organizational experience and ethics as inter-corporeal, relational processes (e.g., Pullen & Rhodes, 2015; Kenny & Fotaki, 2015), whereby vulnerable bodies are put into an affective dialogue with one another (Bell & Vachhani, 2019; Mandalaki, 2019; Mandalaki & Perezts, 2020). This view emphasizes care as a basic precondition for ethics, proposing an ethical alternative to normative understandings of morality traditionally promoting universalizing moral principles, rights and rules, thus excluding different others (Enomoto, 1997; Gilligan, 1982). They emphasize the capacity of inter-corporeal sharing to enable ethical attitudes not only *for* and *about* others (Tronto, 1993) but also *with* others, in a process of mutual becomingness and connection with them (Diprose, 2002; Butler, 2015). Such an approach, I suggest, is crucial, since it allows embracing the democratic dialogical processes that lead individuals to open up and accept the different views of different, unknown others (Banting & Kymlicka, 2017) to develop inclusive solutions attentive to embodied differences. As Butler reminds us “the critique of individualism has been an important element of both feminist and Marxist thought and it now becomes urgent as we seek to understand ourselves as living creatures bound to ... entire systems and networks of life” (in Yancy, 2019).

Participating in this line of thought, in this study, I adopt a feminist embodied methodology (Thanem & Knights, 2019) to discuss documentary footage and some of my own experiences as a volunteer in a refugee camp in Lesbos, in the light of and feminist embodied ethics perspectives (Diprose, 2002, Butler, 2015). In so doing, I propose a feminist relational perspective to the organizing of solidarity. Specifically, I draw on Diprose's ideas on inter-corporeal generosity and Butler's understanding of recognition of shared vulnerability, as an ethical resource, to offer an embodied interpretation of the solidarity responses that evolved in the public spaces of Greek islands in the early days of the refugee crisis. I complement this discussion with an embodied imprint, presented in form of poetry, of some of my own experiences as a volunteer in refugee camps in Lesbos to convey the process of solidarity organizing as experienced through my own body in relation to the bodies of the individuals I exchanged with, in the field. These methodological choices are informed by a feminist inspiration rooted in an understanding of research and writing as relational, embodied practices evolving in dialogue with the *other* (Mandalaki & Perezts, 2020). Engaging with feminist inspirations theoretically, methodologically and in a daily level provides a political resource, which accounts for the inter-corporeal encounters of bodies, affects and histories (Ahmed, 2010; 2016); this is crucial for resisting the oppressive tendencies of capitalistic individualism.

My theoretical proposition specifically stresses the potential of inter-corporeal, dialogical and affective processes exchanged through precarious bodies to contribute to rebuilding the ethico-political conditions of the society (Thanem & Knights, 2019). It emphasizes the need to depart from an understanding

of responsibility as an individual attitude intended to enhance the other's moral sense, towards a relational understanding of responsibility that emerges from localized inter-corporeal experiences that are inevitably shared and dialogical (Kenny & Fotaki, 2015; Mandalaki & Fotaki, 2020). This reframes solidarity as an embodied, relational and affective process of organizing (Hemmings, 2012), which promises to enable the democratic inclusion of embodied subjectivities and their differences (Vacchani & Pullen, 2019; Wickstrom et al., 2021); as a relational, political resource that requires bodies to reclaim public spaces (Steyaert & Hjorth, 2002) and to become active to collectively fuel the struggle towards a better social world for all. By bringing to the fore the vital dialogical processes, across different levels of analysis, that are necessary for shaping inclusive, democratic and solidary futures, such an approach promises, I suggest, to open space for meaningfully re-crafting multi-level architectures in the level of public policy. This is crucial for including the embodied experiences of individuals and social groups that remain traditionally marginalized.

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OSW-112: The power of breathing, and breathing bonds in organizations and organizing

As fleshly creatures, we bear about with us something of the dense, refractory nature of matter, only now as close to us as breathing. – Terry Eagleton

“I wanna breathe when you breathe” Rod Stewart

In his extended consideration of the contemporary situation, Berardi (2018) describes “breathlessness” as the “general sentiment of our time”. In this situation, the capital is algorithmically accelerated and weaponized against society, bringing political exhaustion. However, it is also a situation, he argues, politics, captured by and co-opted, must give rise to poetry, an excessive overflow that creates spaces for uncontrollable life.

The societal scandals and traumas of recent years have all been assaults on this space of life in one way or another. The pleas of Eric Garner of “I can’t breathe” under police suffocation prefigured the repetition of this same pattern with George Floyd, as he suffocated over almost nine minutes in police custody. Such repetitions mimetically establish equivalence under the aegis of the state’s monopoly of violence. The assaults on the gift of breathing are the opposite of poetry, whose principle is the creation of the new (*poesis*). Ironically and paradoxically, these words uttered at the moment of dying also breathed new energy into a social movement struggling to make itself heard amid a global pandemic. Coincidentally, this pandemic is also attacking the respiratory system. Placed in overcrowded hospitals filled with patients dying from the lack of ventilators, mothers were attempting to give birth in the neighbouring wards. At the same time, a compulsory face mask deprived them of a fundamental activity (breathing techniques) at their disposal for surviving their labor.

Breathing establishes the basis for physical metabolism, energy, and affect. But breathing is also a technique of the spirit, the reasoning mind, and the motor pulse that gives life to language.

Breathing is the basis for voice and various forms of self-expression, from our first cry, begging to be recognized and protected by our mothers and caregivers in all our primal vulnerability, to our dying breath when we finally expire. Breaths express our joy through laughter and song and our anger or sorrow through cries and mourning; they morph into speech, providing material and sensual substrate for reflection and discussion. Evermore canalized into institutions, the traces of breath live on in the cadences of the written word and the smoke of formal ritual. Even as we pretend to overcome bodily needs, we use the metaphor of 'inspiration' to imagine possible worlds, to live by the 'spirit', and our 'enthusiasm' denotes the idea of a divine wind breathing its power into us.

Although nothing is more proper to individuals' bodies than breathing, it is also a social act. The first spank of a newborn is a summons into social life, an act of interpellation to which the infant responds— with a breath (is it a cry for help? Or a breath of resistance?). The social significance of 'inhabiting' rather than 'having' our bodies highlighted in the phenomenological insights of Merleau-Ponty (2013) suggests that living beings connect with one another through an expressive, ambiguous space of 'intercorporeality' — a space that exists among and between breathing bodies. It is through manifold articulations of a 'lived body' we create bonds with others in a complex social world. The very same body through which we touch, feel, and move enables and generates the conditions for the existence of other bodies.

Butler (2021) extends the metaphor for breathing and into an affirmation of mutual dependency that gives life to modern conceptions of autonomy. In such a conception, the self is political but non-sovereign, bound up with others in weaving a social fabric upon which each of us depends. As Kelz (2016) elaborates, this non-sovereignty assures that morality and politics, separated by the affirmation of individual autonomy and a minimalist conception of the political, remain nevertheless bound up because we simply cannot live without each other. If the air we breathe, and thus the condition of life, depends on our collective action, then we breathe for each other in a very real sense. This echoes the approach of ecophenomenology that envisions social transformation through

the pursuit of the relationalities of worldly engagement, both human and those of other creatures (Brown and Toadvine, 2003). Thus breathing, an elemental effort of a lived body that remained immune to evolutionary forces and modernization, locks us into a primordial reality of "the animate earth", "the breathing biosphere" or "the more-than-human natural world" (Abram, 1996:65).

Beyond a condition of life produced by social coordination, breathing is also the medium of and platform for that coordination. When transferred into language, breath supports the word as a central vehicle of social life while retaining a certain autonomy from the Word. As Ong (2002, p. 79) notes, literate, written culture impinges on the oral and spoken, but the oral retains a privileged and sacred primacy, always being the last word. Paraphrasing the book of Corinthians, he notes, "The letter kills, the spirit (breath, on which rides the spoken word) gives life" (Ong, 2002, p. 79). Ong observes that although religious texts are ultimately written, the initial revelation is oral and embodied. From this, the ongoing social struggle between the instability of the breathed word and its technological control through techniques of inscriptions and institutions.

Because of this foundational role of breathing, the politics of breathlessness are particularly unacceptable. Whether through the violence of suffocation carried out by state agents in Minneapolis or Guantanamo, or that of drowning alongside fellow refugees and migrants in the stormy Mediterranean or the Rio Bravo/Grande, the organizations we create shape whose breath will be protected, cherished, and grieved, and whose will not. A process where we become air-and-breathing-bodies, 'attending to the politics inscribed in air and articulating the politics implied in the air's material-discursive intra-action with human-more-than-human bodies (...) bodies and air cannot fall out into discrete distinguishable entities but are fused through embodied breath' (Allen, 2020: 87-88, drawing on Irigaray's feminist re-organization of life as relationally unfolding, cf., Fotaki et al. 2014).

Breathing, with its life-defining rhythms of taking and giving, binds us to the world we inhabit and share with others. Therefore, it is at the core of the most fundamental questions of organizing for liveable societies. It thus speaks to scholarship that has been attentive to the politics of life and death (e.g. Banerjee, 2008; Bauman, 2014; Candrian, 2014; Fleming, 2014; Mbembe, 2019; Punch, 2020). It does so by rooting it within the living, breathing bodies as triggered by the social upheaval of recent times (e.g. Beech and Hubbard, 2020; Burgen 2020; Quental and Shymko, 2020; Fotaki 2019a; Fotaki and Kenny, 2020; Harari, 2020; Plotnikov et al. 2020; Rodrigues Silva, 2021).

Consequently, by introducing breathing as a metaphor and material reality, we understand breathing as a political practice, which implies fostering the forms of organizing that embrace the importance of adopting an 'attentiveness and wonder' towards the world (Nixon, 2020). Rather than getting caught up in the nonstop chatter of the mind, the notion of being present in the here and now offers organizational scholarship a natural way to 'live and breathe' the social reality.

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