



The Open
University

50
YEARS

11th International Critical Management Studies Conference

“Precarious Presents, Open Futures”

27 – 29 June 2019

The Open University, Milton Keynes, UK



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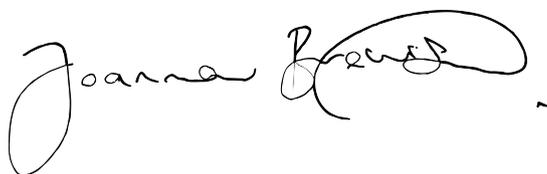
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Welcome to the 11th International Critical Management Studies Conference

Dear delegates

Since 1999, the International Critical Management Studies Conference has come together every other year as a community of friends and colleagues, old and new, to discuss, exchange and nurture ideas and practices. In Liverpool in 2017 - the centenary year of the “year of crisis” - we were invited to consider the question Time for Another Revolution? This theme brought to light the many and varied challenges facing us as citizens and workers alike in the twenty-first century. Two years later, the significant global upheaval and rapid, political, cultural, social, economic and ecological changes which we were discussing then have continued - indeed they have intensified. On that basis we have invited you all to think through not just Precarious Presents but also Open Futures. The second theme in particular is neatly echoed in the very nature of the city and institution in which you now find yourself.

This year we aim to continue the important work of the ICMS conference by providing space for responding to and developing ideas in our field. We are especially keen to support a new generation of scholars, those who will continue to make critique a cornerstone of management teaching and research. Since 1969 The Open University has provided opportunities for people regardless of their background. This has made the OU a contentious and, for some, a thorny and problematic institution. Importantly, it has also ensured that The Open University has never been far from the political, is always mindful of the marginal and has long defined itself by what is radical. In our 50th year, it is with that spirit that we extend a very warm welcome to Milton Keynes, to The Open University and to the International Critical Management Studies Conference 2019.



Jo Brewis (on behalf of the organising committee)

Organsing Committe

Charles Barthold
Emma Bell
Peter Bloom
Joanna Brewis
Alexandra Bristow
Steven Brown
Tim Butcher
Caroline Clarke
Cinzia Priola
Owain Smolović Jones

Sponsors, exhibitors

Sponsors

We gratefully acknowledge the sponsorship of the Unconference by [Bristol University Press](#) and [Management Learning](#) for the Thursday evening drinks reception and the band who will entertain us that evening, as well as the award for the Best PhD Paper in Management Learning and Education. We would also like to thank the International Board of CMS for generously sponsoring bursaries for the conference.

Exhibitors

We are delighted that we have five exhibitors' stands at this year's conference. The stands will be in the Library atrium on the ground floor. Our exhibitors are: Policy Press, Routledge and Sage who will be exhibiting for the duration of the conference. The Case Centre will be here for Thursday only. The Feminist Library will have a stand on Thursday and Friday as well as a van parked outside Walton Hall. In addition material will be available from Pluto Press, Harvard University Press and Rowman & Littlefield.

***Organizations and Activism* book series launch**

Bristol University Press presents the *Organizations and Activism* book series, edited by Martin Parker and Daniel King.

Launching at CMS, this multidisciplinary series will publish work that explores how politics happens within and because of organizations, and it will offer critical examinations of organizations as sites of or targets for activism.

The event will take place as part of the "Organizations and Activism: From Precarious Presents to Open Futures" stream. There will be a brief introduction by series editor Daniel King, and there will be an opportunity afterwards to ask questions. Tea, coffee and biscuits will be provided.

If you'd like to find out more about the publishing process or discuss proposal ideas, come join us on Thursday, 27th June at 15:00, in Library seminar room 4.

Keynote speaker

Priyamvada Gopal

Reader in Anglophone and Related Literatures at the University of Cambridge and Fellow, Churchill College. Author of *Literary Radicalism in India: Gender, Nation and the Transition to Independence* (2005) and *The Indian English Novel: Nation, History and Narration* (2009). Co-editor with Neil Lazarus of *After Iraq: Reframing Postcolonial Studies* (2006). *Insurgent Empire: Anticolonial Resistance and British Dissent* is out this month.



Abstract: Decolonization: the moment and afterlives of an idea.

This paper offers some reflections on the question of what it means to ‘decolonize’ scholarship by examining the relationship of the ‘decolonial’ and the ‘postcolonial’ approaches to anticolonial thought as it emerged in the mid twentieth-century. Questions raised by thinkers and campaigners in that moment still remain to be addressed. How do we undo the legacies and afterlife of the European colonial project without, paradoxically, reinscribing the centrality of Europe itself and diminishing the agency of colonial and postcolonial subjects? How might we identify and undo the ways in which knowledge—and the capacity for it—has been skewed, undermined, obscured, marginalized or dismissed without eliding the possibility of shared understanding or historical truth altogether? What can we do with the idea of ‘overlapping and intertwined’ cultures and histories in the wake of colonialism and where does the question of modernity fit in here? Revisiting key works by Aimé Césaire, Edward Said, Frantz Fanon, Jamaica Kincaid, and Michel-Rolph Trouillot, this talk will seek to map the origins of decolonization as an idea in anticolonial thought and ask what resonances it has in the present for institutions and ideas.

Streams

1. An uncertain future for health and social care
2. Between subjugation and emancipation: Recognizing the power of recognition
3. Critical accounting studies
4. Big data
5. When critical management scholars become managers
6. Reproductive life stages and intersections with work organizations
7. Beyond neo-liberal practices as a response to the crisis: Positive lessons and examples in the light of an alternative welfare model in terms of employment and HRM
8. The craft of belonging at work: Rethinking openings, closings, precarity and security
9. Critical organizational history
10. Inventing the future of work in health and social care
11. Flexible working arrangements – boundary work or boundless work
12. Practices and strategies of ignorance
13. Contending materialities and affective relations in work and organisation – Exploring the ethics and politics of new materialist thinking
14. The intimacy of disorganization and mismanagement - Exploring relations of order and disorder in critical organization and management studies
15. Critical entrepreneurship studies: Destabilizing and transgressing mainstream entrepreneurship
- 16/36. Creaturely ethics, poetics and critical animal studies
17. Problematizing the recolonization of decolonial scholar-activism: Whiteness, neoliberalization and the threat of co-optation within the new spirit of liberal openness
18. Inclusions and exclusions in the digital world: meanings, challenges, opportunities
19. Dispossessed presents, open futures: Deconstructing narratives of developmentalism and modernization
20. Give us a break! fitness, precarity and the ‘open’ future in corporate performance cultures
21. The public health effects of precarity in and around knowledge-based organisations
22. Feminist frontiers
23. Organizations and activism: from precarious presents to open futures
24. The making of an ECR: What does it take to be an ECR today?
25. Mapping gender conformities, challenges and changes in sport and sport management: Policies, contexts, practices, actors, and interactions
26. Opening futures: people organized to struggle against oppression
27. Doctoral students and early career researchers’ stream
28. Political parties: organising for change?
29. Public services and the end of knowledge?
30. Queering the future of queer in business, management and organization studies
31. Being open to care, being open about care working motherhood under neoliberalism
32. ‘Academic failure’: Challenging how academic career success is understood, and imagining alternatives

33. Undermining the fortresses of socioeconomic disparities through critical accounting and management research
34. Disabling presents, enabling futures? Ableism and the idea of 'normality' in the context of organizational and technological transformations
35. Critical perspectives on transparency, accountability, governance and corruption control
- 36/16 See stream 16
37. 37. Opening up the gender continuum

Programme

Thursday 27th June

09.00-17.00	Registration desk open	Library Atrium
09.00-10.30	Refreshments	Berrill Café / Hub Juniper & Medlar
10.30-12.30	Welcome: Jo Brewis <i>Faculty of Business and Law, The Open University</i> Devendra Kodwani <i>Executive Dean, Faculty of Business and Law, The Open University</i>	Berrill Lecture Theatre / Hub Theatre
10.45-12.30	Keynote Priyamvada Gopal <i>University of Cambridge</i>	Berrill Lecture Theatre / Hub Theatre
12.30-13.30	Lunch	Library Atrium & Park / Hub Juniper & Medlar / Hub Theatre
13.30-15.00	Session 1	<i>Refer to detailed session timetable</i>
13.30-15.00	Workshop (part 1) ‘The pervasive problem of sexual harassment: Naming and sharing latest research and institutional action’ (requires pre-registration)	Venables S0049
15.00-15.30	Refreshments	Library Atrium & Park / Hub Juniper & Medlar / Hub Theatre / MYB
15.00-15.30	<i>Organizations and Activism</i> book series launch	Library SRM4
15.30-17.00	Session 2	<i>Refer to detailed session timetable</i>
15.30-17.00	Workshop (part 2) ‘The pervasive problem of sexual harassment: Naming and sharing latest research and institutional action’ (requires pre-registration)	Venables S0049

17.10-18.00	Drinks reception with live music by The Miacats Sponsored by Management Learning 	Hub Juniper & Medlar / Mulberry Lawn
18.00–20.00	Evening meal with music	Hub / Mulberry Lawn
19.00–21.30 <i>(short break at 19:30 for prize paper award)</i>	Live music by The Miacats Sponsored by Management Learning 	Mulberry Lawn
19:30-19:50	Thank you from Jo Brewis, <i>The Open University</i> About the sponsor: Emma Bell, <i>Management Learning</i> Prize paper presentation: Emma Bell, <i>Management Learning</i>	Mulberry Lawn
Shuttles running from 19:00-22:00	Coaches back to hotels (<i>please check the timings and where you are going to avoid missing the transport</i>)	Walton Hall

Friday 28th June

08.30-17.00	Registration desk open	Library Atrium
08.30-10.00	Refreshments	Library Atrium & Park / Hub Juniper & Medlar / Hub Theatre / MYB
09.00-10.30	Session 3	<i>Refer to detailed session timetable</i>
09.00-10.30	Professional Development Workshop (part 1) <i>'The issues, perils, and opportunities of publishing critical work in mainstream national and international newspapers: learning how to speak the language'</i> <i>(requires pre-registration)</i>	Venables S0049
10.30-11.00	Refreshments	Library Atrium & Park / Hub Juniper & Medlar / Hub Theatre / MYB
11.00-12.30	Session 4	<i>Refer to detailed session timetable</i>
11.00-12.30	Professional Development Workshop (part 2) <i>'The issues, perils, and opportunities of publishing critical work in mainstream national and international newspapers: learning how to speak the language'</i> <i>(requires pre-registration)</i>	Venables S0049
12.30-13.30	Lunch	Library Atrium & Park / Hub Juniper & Medlar / Hub Theatre

Outline programme

13.30-15.00	Session 5	<i>Refer to detailed session timetable</i>
13.30-15.00	Professional Development Workshop (part 3) <i>'The issues, perils, and opportunities of publishing critical work in mainstream national and international newspapers: learning how to speak the language'</i> <i>(requires pre-registration)</i>	Venables S0049
13.30-17.00	<i>Film screening of Educating Rita and debate</i>	Berrill Lecture Theatre
15.00-15.30	Refreshments	Library Atrium & Park // Juniper & Medlar / Hub Theatre / MYB / Berrill Café (for film only)
15.30-17.00	Session 6	<i>Refer to detailed session timetable</i>
18.30-19.00	Coaches from hotels to Doubletree	
19.00-20.00	Drinks reception	Doubletree by Hilton
20.00–23.00	Conference dinner	Doubletree by Hilton
22.30-23.00	Coaches from Doubletree to hotels	

Saturday 29th June

09.00-14.00	Registration desk open	Library Atrium
09.00-10.00	Refreshments	Library Atrium /Hub Juniper & Medlar / MYB
09.30-11.00	Session 7	<i>Refer to detailed session timetable</i>
09.30-11.00	Unconference Sponsored by Bristol University Press  Home of  Policy Press	CMR01
11.00-11.30	Refreshments	Library Atrium / Hub Juniper & Medlar / MYB
11.30-13.00	Session 8	<i>Refer to detailed session timetable</i>
11.30-13.00	Unconference Sponsored by Bristol University Press  Home of  Policy Press	CMR01
13.00-14.00	Lunch and end of conference	Hub Origins

Abstracts

Stream 1: An uncertain future for health and social care?

Stream convenors: Sanna Laulainen (University of Eastern Finland, Finland), Will Thomas (University of Suffolk, UK), Tamara Mulherin (University of Edinburgh, UK) and Anneli Hujala (University of Eastern Finland, Finland)

Session 3: Reflecting on relationships: equality, diversity and inclusion

Chairperson: Sanna Laulainen (University of Eastern Finland, Finland)

Learning from Lived Experience: A complexity perspective on leading improvements in equality, diversity and inclusion in the NHS

Richard Bolden (University of the West of England, UK), Addy Adelaine (University of the West of England, UK), Hazel Conley (University of the West of England, UK), Anita Gulati (University of the West of England, UK) and Stella Warren (University of the West of England, UK)

Recent years have seen increasing calls for collective, compassionate and inclusive leadership in the National Health Service (West et al., 2017). In a context of uncertainty, ambiguity and change, staff at all levels are expected to work collaboratively with colleagues, patients and stakeholders from a wide range of personal, cultural and professional backgrounds to tackle ‘wicked problems’ (Head and Alford, 2015). Wicked problems are characterised by complexity both in their framing and response. In UK public services reductionist policies, combined with social fragmentation and alienation, create a ‘perfect storm’ where a series of adverse circumstances produce a problem where every solution is a poor one and politicians, organisations and citizens struggle to intervene in a way that brings integration rather than further fragmentation.

The NHS is a prime example of an organisation trapped in such a situation: where factors such as cost savings in core and related services increase the burden on NHS providers to respond to crises; an ageing population, increasing obesity and mental health challenges give rise to the need to provide long-term care for people with chronic health conditions; and political sensitivity around immigration leads to difficulties in recruiting and retaining skilled labour (Bach, 2015; Simpson, 2018). Amidst this, NHS leaders and managers sit atop a hierarchical, bureaucratic and fragmented structure shaped by successive neo-liberal policy agendas (Benbow, 2018; Sturgeon, 2014) and remain unrepresentative of employees and service users (Kline, 2014). In short, current approaches to addressing inequality are simply not working (Hannah, 2014; Public Health England, 2017).

This paper explores the various ways in which the concepts of ‘equality’, ‘diversity’ and ‘inclusion’ are framed and used within the NHS and the implications of this for understanding the complex nature of these issues. In particular we draw on Stacey’s (2000, 2010) ‘complex responsive processes of relating’ (CRPR) to highlight the ways in which discrimination and inequality are perpetuated through patterns of interaction and communication. Our analysis suggests that, in practice, a framing around ‘equality’ draws attention to *regulative* forces for change, whilst a ‘diversity’ perspective takes a *normative* approach (often associated with the ‘business case’ argument) (Theodorakopoulos and Budhwar, 2015). Whilst both approaches have an important part to play in protecting the rights of NHS patients and employees, and monitoring progress against targets, they are unlikely to trigger a step-change in the representation and engagement of marginalised groups. ‘Inclusion’, on the other hand, whilst a more abstract concept, highlights the *cultural-cognitive* (ibid) dimensions of change and the need to develop a sense of connection and alignment across diverse interest groups.

Drawing on insights from policy, theory and practice, we suggest that a more explicit framing around ‘inclusion’ has the potential to complement mainstream approaches by opening up spaces for different conversations and learning from lived experience. In so doing, it offers the potential to address systemic causes, rather than surface-

level symptoms, and to support the complex, messy, emotional and politicised work of mobilising large-scale culture change.

This paper contributes to the existing literature by illustrating the complex nature of ED&I and the challenges of mobilising collective action in an organisation such as the NHS. With a focus on CRPR we highlight in particular the significance of lived experience and leadership, and outline implications for policy and practice on equality, diversity and inclusion in complex organisations.

Governing through neutrality: Critiquing discourses of 'patience centred care' and 'integrated care' in the English NHS

Ewan Mackenzie (Newcastle University, UK), R. Wilson (Northumbria University, UK), J. Go Jefferies (Newcastle University, UK), R. Casey (Newcastle University, UK) and M. Martin (Northumbria University, UK)

The 2012 Health and Social Care Act (HSCA) moved to 'liberalize' (i.e. deregulate) care provision in the English National Health Service (NHS) by introducing the 'any qualified provider' (AQP) principle; be it private, public or third sector organizations. Professional groups from within and outside the medical profession argued that these changes were ideologically driven and detrimental for the improvement of care, working conditions and cost-efficiencies in the English NHS (Unison, 2010; Tallis, 2013). Devolved budgetary authority was granted to General Practitioner (GP) led Clinical Commissioning Groups (CCGs), as brokers in a new 'liberalized' and corporatized internal market. The role of government thus became one of the financier of care, rather than the provider of it (Pollock and Price, 2011).

Against this political and organizational background, this paper investigates a NHS new care model (NCM) pilot programme that took place in England in 2017. The programme was designed to integrate health and social care and develop a patient centred approach to align with the strategic objectives of the NHS Five Year Forward View (NHS England, 2014). Drawing from Foucauldian concepts of governmentality (Miller and Rose, 2008; Ferlie *et al.*, 2013), the paper conducts documentary analysis of programme materials on the one hand, and examines 33 in-depth interviews with managers and providers of care involved in the programme's enactment, on the other. In doing so the paper examines not only the programme's strategic rationalities and discourses, but also their reception among health and social care workers 'on the ground', and with respect to 'what matters to them'.

Our findings outline the manner in which prevailing discourses of 'patient centred care' and 'integrated care' are received, appropriated, and reproduced by participants involved in the pilot programme's enactment. In particular, our findings illustrate the various and often mundane ways in which these discourses act to naturalize conditions of formal equality and apparent neutrality. We argue that such governmental frameworks exercise a form of power that subtly facilitates a process of 'liberalization' in line with the AQP principle, thus side-lining any serious contestation of the politics of health and social care. The paper concludes by highlighting the need for a more radical critique of 'integrated care' and 'patient centred care' as governmental discourses, those that can act to embed and sustain structural inequalities and the corporatization of the English NHS.

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Relational ethics and the migrant worker - Reconsidering the impact of Brexit

Will Thomas (University of Suffolk, UK)

This paper draws on an ethical framework founded on a relational ontology to highlight moral risk and harm caused by a reliance on migrant workers in the delivery of carework. It starts with the claim that “human beings [exist] in complex groups and ‘webs’ of relationships which are thick with responsibilities” (Robinson). From this position it is argued that if our actions fail to recognise the needs, rights and interests of those with whom we share these relationships we do moral harm.

This approach informs a discussion concerning the way in which already uncertain, precarious, work in the UK’s health and social care sector has been exacerbated by the policy and rhetoric of Brexit. Even without this policy, the sector is reliant on the contributions made by migrant workers; in Hochschild’s (2009) words, the “global heart transplant”. The paper considers two themes that emerge from the political narrative that has driven the desire to leave the EU and the government’s approach to the consequent negotiations.

The vociferous claim that Brexit is in the economic interests of the UK, taken as an article of faith by many ‘leavers’, exemplifies the power of the economic trump-card in decision-making (rather than one driven by social justice, responsibility, care, attentiveness or other motivations) that has led to increasingly “commodified carework” (Kittay, 2009, 55). Carers are treated like other basic commodities - as fungible goods, tradable from places of greater supply (typically the global south) to places of greater demand (typically the global north). Results of this move include the perpetuation of global inequalities (Robinson, 2006) and the creation of temporary and ersatz ‘relationships’ rather than those that are more fulfilling and caring (Kittay, 2009, 64) and which value and promote the responsibilities derived from our relational nature.

The second theme to be considered concerns the increasing uncertainty that many migrant workers have in relation to their continued presence in the UK following Brexit. Rather than acknowledging the (mutual) benefits of their presence and employment in the UK, increasing numbers report feeling unwelcome, unwanted and uncertain of their rights following withdrawal. The narrative that ‘migration is bad’ not only fails to acknowledge the contribution made by migrant workers and the responsibilities owed to them, but serves to make many people who have lived and worked in the UK uncomfortable. Difficulties in applying for settled status, and the conflation of skills and pay in the minds of policymakers serves to increase the precarious nature of this work.

This paper will present analysis which emphasises the failure to adequately support careworkers not just in the period in the run up to Brexit, but over many years. It will consider the marginalisation of these workers and the increasing uncertain future for them, and for the sector in which they make such a significant contribution.

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Session 4: The role of values in decision-making

Chairperson: Tamara Mulherin (University of Edinburgh, UK)

Marketing health and social care: The importance of a societal-level discussion of ethical issues prior to managers’ decision-making

Sue Vaux Halliday (Kirby Laing Institute for Christian Ethics, UK) and John Wyatt (Kirby Laing Institute for Christian Ethics, UK)

This paper aims to enrich ethical marketing theory in health and social care by adding an important new element of investigation of ethical understanding of issues prior to making decisions. The previous conceptualisation of a decision-making resource with one set of interconnected contents (c.f. Hunt and Vitell 2006), where ethical decision-making does not have space for deciding that an issue was actually ethical, is reconceptualised as a dynamic evolving two-stage resource for drawing ethical conclusions about marketing practice. It is also owned directly that recognising ethical issues is a contested site where social power is required, competed for and exercised.

Such competing interests require an interdisciplinary critique of the relevant literature connecting ethical issues and concerns with using emerging technologies in marketing, we analyse a range of sources from marketing, and from medical ethics and triangulate with the key current frameworks for ethics in marketing. This provides a valuable worked example of how to develop further theory in the area of marketing ethics, distinguishing the issues demanding societal contestation and some agreed notion of societal consensus before the next stage: implications of use. We demonstrate that, since ethical perceptions and technologies are both malleable and in contestation, a prior consideration of foundational issues for considering the ethical implications of emerging technologies in marketing is needed. Utilizing an interdisciplinary enquiry, we propose how issues might most fruitfully be categorised. We found that values that only apply to ethical decision-making can in fact lead to a mis-stating of the ethics of using emerging technology in health and social care. In the face of current critiques of marketing in health and social care, we develop the importance of a societal-level discussion of ethical issues prior to ethical decision making by marketing managers in the newly developed theoretical framework derived from our interaction with interdisciplinary literatures relevant to these concerns. Since technological impacts on marketing are neither static nor atemporal, this focus on the actual issues prior to their implications being considered, a reverse of the usual order previously assumed in the literature, facilitates a simplified, systematic approach for marketing managers to review and renew their ethical decision-making.

The overarching contribution of this paper is that ethical issues need to be addressed within wider societal concerns about emerging technologies in health and social care. The basis for understandings of the consumer as a person is built, before then considering how artificial intelligence impacts on understanding the consumer – this has never before been discussed in marketing theory. This addresses some of the critiques recently made of new technologies' relevance in health and social care. The second original contribution is the original research design that models interdisciplinary scholarship, enabling a technological and marketing look at the vexed question of the impact of AI and other emerging technologies on marketing into the 21st century.

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Values-based practice in radiography– Pie in the sky or practically possible?

Ruth Strudwick (University of Suffolk, UK)

The aim of the paper is to discuss the practicalities of Values-based practice (VBP) in Radiography.

Values-Based Practice (VBP) is the consideration of a patient's values in decision-making. It is an approach that compliments evidence-based radiography to ensure a holistic service. VBP takes into account and highlights what matters to the patient. By patient values we mean the unique preferences, concerns and expectations each patient brings to a practice encounter and must be integrated into clinical decisions to serve the patient. VBP is an approach that compliments evidence-based radiography to ensure a holistic service. In essence VBP takes into account and highlights what matters to the patient.

Diagnostic and therapeutic radiographers spend a very short time with their patient. It could therefore be argued that there is no time to find out what is important to the patient. There is a culture of speed and efficiency within radiography whereby it is perceived that to be efficient patients need to be seen and imaged or treated as quickly as possible. This is at odds with being a caring professional.

Raising the awareness of values is essential to enable contemporary person-centred care. Sustainable implementation, however, depends on a whole-systems approach where patients are put at the centre of service delivery.

The result is the beginning of VBP conversations in radiography; when embedded, VBP can provide assurance that we put the patient as the centre of everything we do.

This paper will provide a debate about the practicalities of such an approach within contemporary radiography practice.

Future scenarios of living when old – Comparative views from Finland and USA

Ulla-Maija Koivula (Tampere University of Applied Sciences, Finland) and Amanda Toler Woodward (Michigan State University, USA)

Population ageing is often presented as a challenge to the economic sustainability of social and health services and is one of the megatrends shaping the future world. Care services for the elderly are in constant public discussion often with some hint of “ageism” (Applewhite 2016). But what do the present day 60-year-olds think about what their future will be like when they are 80 years old? And what do present day elder care workers think about services in the future? This is asked in this ongoing project based on a futures research approach.

The data are collected via an empathy-based role play method from two countries representing different welfare regimes, Finland and the US. In empathy-based role play method respondents are given a story frame describing a situation in the future based on which they write their own narratives. In this project two story frames were used, one positive and one negative. To date, stories have been collected from 54 Finnish persons and about 90 persons from the State of Michigan in the USA. Data will be collected from care workers later in 2019 followed by focus groups of care workers and people of early retirement age to be held in 2020. The theoretical background of the research is based on critical futures research (Inayatullah 2003; 2008) and critical gerontology (Baars et al. 2006).

The research questions are: 1) What elements are present (and what are missing) in the positive or negative future visions of life in old age? 2) What are the differences and similarities between respondents in the two countries? and 3) What is their relation to the cultural norms or social welfare structures in each country?

Preliminary results suggest that the important key elements of a positive old age are related to self-directiveness, meaningfulness, security, continuity, social relations and nature in both countries. In the Finnish texts there is an implicit acceptance that services will be available when needed. This represents the trust that this generation has in the Finnish welfare society, so far. In the United States, there is more variation across respondents depending on their ability to save for retirement. Elements of a negative future expressed in both countries are that of loss, loneliness, illness and worries about the economy. Based on the data, future scenarios of elderly care will be formed using a futures table method and causal layered analysis (CLA) to inform the development of future services. In the futures table method the key elements of positive and negative stories are grouped morphologically. The CLA (Inayatullah 2004) method is used in a heuristic way to find out underlying metaphors and myths in the future visions of old age.

The article to be presented in the conference describes initial results from Finland and the US more in detail.

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Session 5: Collaboration, power and innovation

Chairperson: Will Thomas (University of Suffolk, UK)

Legitimising power and conflict: Escaping the undiscussable norms that keep health and social care locked into impossible binds

Mark Cole (NHS London Leadership Academy, UK) and John Higgins (Independent Researcher and Author)

The delivery of health and social care has always relied on an appreciation of the systemic social and cultural connectivities that lie beneath the structural shape of organisations, as described in organograms and authorised protocols pathways.

One thing that confounds the rich development of that connectivity is the failure to engage in any meaningful and candid conversations around power in this context. To an extent, this is because – from a Foucauldian perspective – the discourse that prevails around management and leadership actively effaces the very idea of power, with activities therein being promoted as technocratic responses existing outside of their economic and cultural milieu. The language of ‘evidence-based management’ is an example of how management as an expression of social power is effaced by the deliberate borrowing of language from the natural sciences.

Considering this, whistleblowing and candid speech in the NHS will always be an aberrant act, one that runs counter to a normalcy wherein subjects do not explicitly challenge, or name, the undiscussable/disappeared patterns of power, whether this is viewed traditionally as a positional resource or as power/knowledge within the Foucauldian schema. The violence of what happens to most whistleblowers in the NHS is evidence of how fiercely this disappearance is policed.

Importantly, the absence generated by the displacement of power from organisational discussion is experienced equally by those who are seeking to deliver front line, patient services and those in managerial positions, up to and including senior leaders. All are absorbed in a discursive web where the very idea of “speaking up” is problematised – and where practices such as “organisation development” are features of a *dispositif* that creates liberal democratic illusions about the subject in the workplace and their capacity for autonomous action outside of the disappeared patterns of power-relating. By de-socialising the act of speaking, locating it as an independent individual action, speaking-up itself is disappeared from the social context which gives the act of speaking its meaning. What, after all, is the meaning of speaking if there is nobody to hear?

Building on research undertaken by John on speaking truth to power in the NHS and Mark’s current work in critiquing OD from a Foucauldian perspective, this paper will explore several intersecting socio-economic themes that continue to conspire to minimise debate as to how best health and care might be delivered. The disappeared patterns of truth and power staying undisturbed.

Specifically, the paper will articulate several deep myths that undergird the discourse that prevails, regarding the expectations of leaders in these circumstances, namely that everything is fixable, that perfection in this sense is to be expected, and that there is always one right way of doing things. The assimilation of these myths means that power and conflict in the workplace – vital productive qualities in respect to creating the energy for social change – remain quashed and unavailable, resulting in inertia and an addiction to the simulacrum of change.

The partner state approach: Re-imagining health & social care with commons and P2P alternatives
Thomas Allan (Centre for Welfare Reform, UK)

What do we share in common? How are questions of value, ownership, markets, production (self-provisioning or co-production), governance, culture and personal interests related to health and social welfare? A number of public events and studies now trace the ravaging human and environmental cost of corporate globalization. In what remains of the post war welfare state settlement, social and psychological harm move in parallel with private and ‘third sector’ models of service provision underpinned by an overbalanced reliance on calculations of ‘efficiency’, the culture and conventions of business and the pathological, state sponsored pursuit of debt-fuelled

consumption and economic growth. What has been termed free market fundamentalism – the logic of the market – ‘permeates our thoughts, feelings and emotions like a gossamer web’, feeding an almost theological belief in self-made individualism and market forces and the structural exclusion of vulnerable individuals and groups in society. In response, this paper advances the more humane and sustainable notion of the ‘commons’ – shared resources co-governed by its user community – and social processes of ‘commoning’: a multitude of peer negotiation, support, communication and experimentation. It illuminates the ways in which the interlocking of neoliberal state, market and ‘third sector’ agencies can inhibit, threaten or damage the collective empathy and mutuality of care that constitutes the ‘psyCommons’. Supported by a radically re-imagined Partner State, commons-based and peer-to-peer (P2P) alternatives are presented that are empowering social-value creation by civil society, and reclaiming subjectivity from the prescriptions of archaic, centrally planned systems and competitive markets.

Management across boundaries: Collaboration between managers in social and health care

Anneli Hujala (University of Eastern Finland, Finland)

The extensive reform of the Finnish health and social care system (expected to enter into force in 2021) will transform the ways in which care professionals work together – and also challenge managers to rethink their orientation on collaboration. There is a lot of international research on collaboration of care professionals in general but less discussion on how managers themselves implement the principles of doing things together. It seems obvious that cross-boundary collaboration between health and social managers as well as novel ways for improving it are needed in future.

The Finnish research project presented in this paper is focused on middle and front-line managers whose work is related to clients needing services from several care providers. The specific research tasks are

- to develop managers’ collaboration across the traditional boundaries of their areas of responsibility
- to enhance shared resource management by decreasing sub-optimizing (productivity)
- to improve managers’ well-being by identifying the challenges and pressures caused by the forthcoming reform and by looking for ways to support them.

The study design is based on an innovative framework connecting four meta-theoretical perspectives Arts-based research methods are used to help the study participants to reflect and develop their own roles and ways of working regarding cross-boundary collaboration. The study is funded by the Finnish Work Environment Fund (Työsuojelurahasto, TSR).

The managers participating the study are challenged to call into question the conventional role of individual manager and to rethink the taken-for-granted power based on professional expertise. Preliminary findings of the research project will be presented in the CMS conference.

Session 6: Precarious professional boundaries: inside and outside the organisation

Chairperson: Anneli Hujala (University of Eastern Finland, Finland)

Professional insecurities: Precarity, moral agency and patient safety

Kelly Thomson (York University, Canada)

There is a growing consensus that “the last mile” in improving patient safety is understanding why professionals say they have the skills and competences to provide safe care, but continue find it difficult to actually implement these skills in day-to-day practice. Studies suggest that in order to make further progress we need a greater appreciation of the situated experiences of interprofessional practice and how inequalities amongst professionals impede communication and coordination.

Theorization of the link between a professional’s sense of security in their identity and professional conduct has treated professionals as interchangeable (universalism) and failed to “situate” actors, focusing on how macro

forces affecting a profession may impact all professionals. In this paper we theorize how inequalities amongst professionals affect the subjectivities and sense of moral agency that is necessary for the provision of safer care to patients. We begin by reviewing how the mainstream ethics literature implicitly conflates personal and professional identities and reifies identity resulting in what we argue is the unfounded assumption that all actors have the same capacity to exercise moral agency (Thomson and Jones, 2017) in the provision of patient care. Drawing on poststructuralist, feminist and postcolonial theories we conceptualize identities as processes of claiming and recognition (Goffman, 1959) suggesting that identity and moral agency are recursively inter-twined, contingent on recognition and therefore, fragile (Islam, 2012).

We theorize precarity in healthcare as derived from three distinct sources.

Apprenticeship Model

We begin with a review of studies that focus on the entrenched hierarchy in the medical profession derived from the apprenticeship model. The findings of these studies suggest that the power differentials embedded in the medical hierarchy impede the capacity of medical trainees at various levels to exercise moral agency.

Entrenched Economic Inequality and Increasing Reliance on Precarious Workers

We theorize how the entrenched disparities in pay that mirror the medical hierarchy and increasing reliance on precarious work (i.e. short term and temporary contract work) in health care in countries around the world (Armstrong and Laxer, 2006) creates economic inequalities that undermine the capacity of some professionals to exercise moral agency in their interactions with those who enjoy more wealth (and therefore, economic options) and stable, long term employment.

Embodying the Hierarchy in Healthcare

By embodying the professionals engaged in provision of patient care, we highlight how those at the “top” are overwhelming from groups identified as “privileged”, i.e. wealthy, white male citizen physicians while those lower in the hierarchy of health care are primarily from marginalized groups, i.e. women, racialized, immigrants.

A variety of feminist and postcolonial theorists have highlighted how experiences of “othering” can create alienation and undermine actors’ agency. We outline how social marginalization can “damage identities” (Nelson 2001) and “infiltrate the consciousness” (Nandy, 1983) of those who are constructed as “others”.

We theorize how the apprenticeship model, material (economic precarity) and social (“othering”) inequality combine to create dependence of marginalized actors on the endorsement and support of privileged actors, making them less able to exercise their moral agency in ensuring patient safety.

Queering Work in Medical Profession in Pakistan

Ayesha Masood (Lahore University of Management Sciences, Pakistan) and Muhammad A. Nisar (Lahore University of Management Sciences, Pakistan)

This article seeks to queer the notion of work in medical profession by analyzing the informal clinical practices of women doctors of Pakistan. Unlike other occupational settings, where the boundary between work and non-work is often fuzzy, fluid and constantly negotiated, the boundary of medical work is fixed and policed rigorously by the medical profession. Only the work of healing (diagnosing, treating, advising), done by a medical professional authorized by the state and recognized by the medical profession at a place regulated by health codes is recognized as legal medical work/practice. This monopolization of medicine, which creates a certain ideal of professional work—emphasizing technical labor, productivity and standardization—has multiple political consequences. In clinical settings, it creates gendered hierarchies of work and status between medical work of doctors, and emotional and care work of nurses. Similarly, it also creates systemic areas of invisibility where contribution of caregivers and volunteers to healthcare are unrecognized and overlooked. More importantly, the complex continuum of care and work across various clinical and non-clinical roles, and in different locations remains unrecognized.

To problematize the concept of “working” in medical care, and to understand the politics of in/visibility it creates, in this article, we present the concept of queer work. By queer work, we mean the practices of work that are precarious and fluid, and which exist in constant tension with, even in defiance of regulatory boundaries of work

in medical profession. To that end, we analyze the informal practice of medicine by unemployed women doctors in Pakistan. Their queer practice of medicine which is unpaid, outside the boundaries of clinic and unsanctioned by medical profession, problematizes the spatiotemporal and behavioral boundaries of work in medical profession. Our findings suggest that this queering stems from an alternative intersubjective construction of medical work in women doctors as well as their patients. Women doctors in their narratives construe their profession a life-long sense of service and duty (*kidmat*) and as an ethics of being (*zindagi*), rather than a professional work. Their work—unlike “normal” medical practice—is necessarily unpaid, because even though the exchange between doctors and patients is considered a proper consultation by both of them, there is no expectation of payment. Instead of being firmly located in a workplace, their work is fluid in its location as medical advice is given and sought at multiple locations, and any room or place can transform into a clinic. It also blurs the boundary of work and non-work as such practices often overlap with domestic and care labor. Because their practice is out-of-bounds and unregulated, women doctors are able to provide medical care when its prohibited legally or culturally, particularly in the context of contraception, abortion, sexual and reproductive health.

Our research has multiple important consequences for organization of work in healthcare as well as politics of in/visibility in labor markets. Queer work, as our analysis indicates, has a potential to challenge the monopoly of medical profession on medical work and to extend it beyond the clinical spaces. Locating and theorizing such out-of-bounds practices of medical work enables us to understand the complex continuum of care between doctors, nurses, enhanced practitioners and at-home care-givers. Theorizing such practices also allows us to understand how an alternative, more democratic imaginary of healthcare can emerge. Furthermore, focusing on these alternative practices is particularly important because of the existing discourses which discount women doctor’s contribution to society by suggesting that they choose medical profession only to improve their position in marriage market and lack the motivation to continue their profession. As our analysis indicates, women doctors’ queer work not only empowers them as doctors, but also provides necessary healthcare to their communities and potentially destabilizes the biomedical control of women’s bodies. Recognizing queer medical practices and re-negotiating the boundaries of medical work can provide a better way for not only making the invisible medical work more visible but also lead to a more egalitarian health care provision system.

Citizenship fatigue challenges active change-oriented organizational citizenship - Health and social care workers under pressure of wind of change

Sanna Laulainen (University of Eastern Finland, Finland), Joakim Zitting (University of Eastern Finland, Finland), Laura Hietapakka (National Institute for Health and Welfare, Finland), Timo Sinervo (National Institute for Health and Welfare, Finland) and Vuokko Niiranen (University of Eastern Finland, Finland)

The aim of the study is to explore how change-oriented organizational citizenship is enabled or restrained in the context of health and social care reforms and changes. The special purpose of the presentation is to reveal how citizenship fatigue as a negative outcome of engaging in OCB (see Bolino et al. 2014), and in change-oriented organizational citizenship in particular, is emerging in the discussions of health and social care reforms and changes. This critical perspective is needed to understand the significant, and paradoxical, role of workers in changing the field.

The concept of change-oriented organizational citizenship (OCB) refers to the construction of good workers and good members of a work organization. It embodies active critical voice and out-of-the-box thinking, and taking charge (see Van Dyne & Le Pine 1998; Vigoda-Gadot & Beerli 2012). In addition, there are features of worker’s activity, involvement, self-development, cheerleading, responsibility and initiative (see Laulainen 2010). The concept of citizenship fatigue is defined instead as a state in which workers feel worn out, tired, or on edge attributed to engaging in OCB. Citizenship fatigue refers to feeling frustrated or underappreciated. (Bolino et al. 2014.)

The study is conducted as a part of the Finnish joint project entitled ‘Competent workforce for the future’ (COPE, 2016–2019) financed by Strategic Research Council at the Academy of Finland. The data was gathered jointly through group and individual semi-structural interviews (n=100) among health and social care professionals and managers from three large health and social care organizations that are implementing significant national

Abstracts: Stream 1

reforms. The data was analysed by applying content analysis. The results and interpretations of how citizenship fatigue is emerging in the data will be exposed to critical discussion in the conference.

Stream 2: Between subjugation and emancipation: Recognizing the power of recognition

Stream convenors: Gabriele Fassauer (Dresden University of Technology, Germany), Ronald Hartz (University of Leicester, UK) and Gazi Islam (Grenoble École de Management, France)

Session 1: Power and Recognition 1

Chairperson: Gabriele Fassauer (Dresden University of Technology, Germany)

Recognition as pathology: Towards a recognition-based critique of organisational recognition

Philip Hancock (The University of Essex, UK) and Melissa Tyler (The University of Essex, UK)

Despite undergoing periods of criticism and revaluation, celebrating employee recognition remains a prominent managerial practice. Indeed, the offer of such recognition underpins a host of interventions into the lives of organisational members promising, as it does, an albeit asymmetric reconciliation of the desire for subjectivity through acts of labour. At the same time, however, recognition has also emerged as a concept integral to a revised critical theory of society; one responsive to what it identifies as pathologies within the contemporary socio-political and economic landscape.

This paper reflects on recognition as both an organisational practice and as a critical intellectual project. It has three inter-related aims: (i) to draw together insights from critical theory and feminist writing on recognition in order to evaluate its status as a critical resource; (ii) to consider how it is understood and enacted through management practices of organisational recognition, and (iii) to explore the possibility of a critical re-evaluation of recognition given, on the one hand, its positioning as an organisational 'good', and on the other, the risks attached to its instrumental co-optation. Each of these aims underpins the theoretical and empirical discussion in the paper, specifically its attempt to develop a recognition-based critique of organisational recognition as itself a potentially pathological form of managerial activity.

As Sennett (2006: 51) observes, when we strip away the 'fluff' of organisational rhetoric a solid need for some semblance of stability and security remains; when faced with ill-defined, uncertain circumstances, our desire for recognition becomes all the more acute, but elusive. At the same time, as Honneth (2012: 75) has observed, the desire for recognition remains notably susceptible to the machinations of ideology whereby 'publicly displayed recognition often bears the marks of mere rhetoric [and] whose unspoken function consists in inserting individuals or social groups into existing structures of domination by encouraging a positive self-image'.

Considering this problematic with reference to examples of organisational recognition - such as Deloitte's industry award-winning 'Respect and Inclusion' programme - we ask: What forms can recognition take within contemporary organisational life? What conditions are attached to it? And what are the implications of its disavowal for those who cannot or will not embody such conditions?

With these questions in mind and drawing on insights from critical social theory and feminist writing on recognition (Benjamin, 1988; Fraser, 1995, 2000; Fraser and Honneth, 2003; Honneth, 1996, 2007, 2008, 2012), we reflect on the idea that when recognition constitutes an organisational 'property', it potentially becomes embedded within relationships of reification in three interrelated ways. First, the underlying, antecedent relationality on which recognition depends is 'forgotten' (Honneth, 2008; Islam, 2012) as recognition becomes individually and instrumentally orientated. Second, the 'moral grammar' (Honneth, 1996) of recognition shifts, so that the dialectical relationship between recognition as an inter-subjective process and a normative ideal is obscured; the reificatory effect then being a largely aesthetic or symbolic preoccupation with recognition as an object to be simply possessed and displayed. Third, the forms of recognition bestowed, and the conditions attached to them, become rhetorical, espoused and explicated as mechanisms of persuasion rather than meaningfully situated within relationality and redistribution.

On the basis of this critique, we consider the extent to which recognition has any remaining emancipatory capacity given its ubiquitous managerial presence, while exploring what form a more critical, reflexive recognition

might potentially take. If 'one of the crucial challenges that we face today, both theoretically and politically, is to think and put forward a politics that addresses, questions and unsettles ... mechanisms of recognition' (Butler, 2013: 83), this is a challenge that involves moving beyond critically evaluating the forms that recognition currently takes within organisational life and postulating what alternatives might be possible beyond reification and its pathological consequences. Yet doing so involves remaining vigilant to recognition's 'cunning' ability to assume emancipatory guises.

Focusing on this issue in particular, this paper develops: (i) an empirical analysis of organisational forms of recognition, developing a critique of their rhetorical, reificatory and, ultimately, pathological qualities, and (ii) a critical exploration of what other forms of recognition might be possible within organisational life, (iii) a reflexive critique of the perpetual risks attached to recognition. On this basis, the paper seeks to contribute a recognition-based critique of recognition as itself an organisational pathology.

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Legitimately Recognising working subjects

Laura Mitchell (Independent Scholar)

Honneth's work on recognition has given promise to critical management studies of the possibility of a framework on which to build a more humane and less alienating work relationship. Rather than viewing the human element of the workplace as a strategic 'resource' to be mined, a more caring approach to human resource management would remember and recognize the human person as interdependent (Islam 2013).

An idealised trend away from a reification of the employee towards treatment which acknowledges individual complexity, intersectionality, the psychology of need fulfilment and individual difference appears wholly positive and self-evident. However, it remains challenged by the diverse underlying commitments of differing sociological paradigms which are not wholly overcome by commitment to an analyses based on interdependence. This remains clearly evident within the Honneth-Fraser debate (2003) over recognition versus redistribution. Yet it is worth noting that this argument occurs at the intersection of political philosophy and sociology. In application of this work to critical management studies, it is of significant importance that its context and limitations must be understood. And the primary contextual dimension of Honneth's work has been the public sphere.

For Honneth (and others such as Sayer), recognition is understood as 'intersubjective acknowledgement' in the public sphere, and this has been applied in the context of the work environment to frame discussions of

exploitative pay and conditions, dirty work, the illegitimate use of bargaining or legal power to promote worker insecurity and a broader range of concerns over dignity in work. Positive possibilities of dignified work are also identified in the context of the meaning and purpose of work, both for individual self-actualisation and as a culturally valued route to social and self-improvement.

However, these applications predominantly rely upon a conception of work and organisational space as analogous with a universal public sphere, a space which is rational, egalitarian and inclusive. Roundly challenged in political theory, it is equally foolish to assume these characteristics describe contemporary organisational spaces, or even their ideals. Furthermore, Honneth's theorising resists commitment to specific substantive values which, as Cooke (2009) argues, overlooks the significance of specific group cultures and substantive commitments.

This paper will focus explicitly on the example of dignity and dirty work to illustrate the nuanced challenges evident in application of Honneth's notion of recognition to specific contemporary workplaces. The example of dirty work, work that is physically, socially or morally stigmatised (Ashforth & Kreiner 1999) highlights the important role of occupational (sub-)cultures in developing resistant identities capable of re-framing, recalibrating or refocusing on elements worthy of acknowledgement. This suggests a need to consider not only the interdependence of subjects, but their capability for organisation. Honneth's own commentary on recognition as ideology has acknowledged the ways in which public recognition is often subject to processes of producing compliant subjects. The consequent question, and one which ought to be of concern to attempts to explore the potential of recognition in the field of CMS, is how do we identify recognition as legitimate, and subsequently, how does it transform the capabilities of the recognised?

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Unconscious Revolutionaries? Mimicry, carnal intra-action and the performative role of "others" bodies in iterative social change

Kelly Thomson (York University, Canada)

Studies demonstrate how some individuals categorized as belonging to marginalized groups have succeeded in navigating barriers to assume positions in organizations and professions from which they have traditionally been excluded. These studies; however, also highlight that we still do not have a cogent way of theorizing if and/or how "micro" emancipatory efforts translate into more substantive and sustained macro social change. I draw on poststructuralist postcolonial insights to theorize how actors working from marginal positions within colonial relations use mimicry to "make possible" their invasion of spaces from which they were previously excluded, and how their entry at the same time "makes trouble"- "exposing the ambivalence and contingency of colonial authority and assumptions of cultural supremacy" (Kapoor, 2003: 567).

While postcolonial theorists have postulated that mimicry and hybridity have the potential to precipitate macro social change by "subverting representational codes" (Kapoor, 2003: 577) that interrupt the unreflexive reproduction of discourses that sustain inequality; how they do so has yet to be theorized. In this paper I suggest

that new materialisms, specifically agential realism (Barad, 2007), offer new ways of theorizing the bodies of “others” as actors that “presence” (Shotter, 2003) “tilted” transnational relations (Doyle, 2009) in carnal intra-actions among actors situated differently in historical colonial relations. I theorize how in the duree of these intra-actions this presencing simultaneously affects the intra-subjectivities of co-participants, creating the potential for mutual recognition and a re-negotiation rather than unreflexive reproduction of these unequal relations. In other words, these carnal intra-actions create, as Bhabha (1994) has argued, a moment for “revisions”.

To date, theories have emphasized cognitive processes, specifically, the need for consciousness as a pre-requisite for social change. How the materiality of bodies is implicated in social change has yet to be given adequate attention in extant theories. As Doyle argued, how “... the historicity of persons [in transnational context], particularly the person’s simultaneously determining and determined bodily immersion in events-in-time-and-place-together-with-and-in-struggle-with-others” may effect changes to relations of inequality has yet to be examined.

Doyle argues that there is “still a dearth of theory about the radical, involuntary interconnectedness of subjects who live in history and together ... talk of agency often overindividualizes the person and oversimplifies the convergence of forces that constitutes each person and event. As a result, we risk implicitly and fundamentally deactivating the dialectic of history in our social theories”. Consistent with new materialist perspectives, I conceptualize actors as “intersubjects”, i.e. “as subjects who act together within a material horizon” (Doyle, 2009; Calas and Smircich, 2011) and intercorporeality, as Doyle has argued, that functions as a dialectical axis of transnationalism to outline how the bodies of “others” may precipitate change to regimes of inequality. I theorize not only how the “dual presence” of mimicry by marginalized actors may generate reflexivity for both marginalized and privileged actors but also how the visibility of moves of recognition in these carnal intra-actions may have effects that extend beyond the space/time of the intra-action; in some cases reinforcing but in others de-stabilizing regimes of inequality.

Session 2: Power and Recognition 2

Chairperson: Gazi Islam (Grenoble École de Management, France)

Transformative and Affirmative Organizations: Redressing Alternative Organizations in the Light of the Struggles for Redistribution, Recognition and Political Representation

Erik Persson (King's College London, UK)

Organizations can be seen as sites of existence of both socioeconomic, cultural and political injustice, where economic differentiation, misrecognition and misrepresentation take place. Within productive organizations, in particular, labor relations are fundamentally heteronomous, as they are based on domination, submission, hierarchy and absence of genuine autonomy of individuals. While organizations and management are dynamic and contradictory constructions in which formal and subjective, explicit and hidden, concrete and imaginary structures coexist (Faria, 2007), they appear to be intrinsically connected to practices and discourses related to domination and control of some over others (Currie & Learmonth, 2010). As Parker (2002:3) points out, ‘management is also a way for human beings to be controlled’. This is because *heteromanagement*, or hegemonic ways of organizing and managing, rests on heteronomy (hetero = others), that is, the state or condition of being ruled, governed or regulated by another (Castoriadis, 1975). In this sense, one might say that *heteromanagement* and underlying asymmetrical power relations and misrepresentation constitute a form of social injustice that undermines the human essence. As a kind of resistance and counter-hegemonic movement, however, the notion of ‘alternative organizations’ has become increasingly popular within the field of organization studies, attracting special attention from those scholars aligned with the Critical Management Studies (CMS) (Cheney, 2014).

In this paper, we propose to reinforce the truly critical and emancipatory nature of the ‘alternative organizing’ conception. To do so, we assume a critical-reflective position on the notion of ‘alternative’, not taking it as somewhat or somehow new, pure or uncontroversial. As Parker et al. (2014:624) point out, ‘being critical of other economic ideas and institutions must turn into a strategy of providing suggestions, resources and models, but

these themselves must be criticized'. Starting from such a perspective, **we then redress the questions of emancipation and microemancipation and articulate them with contemporary debates around the struggles for redistribution, recognition and political representation, aiming at providing a reference point for further discussions** (Alvesson & Willmott, 1992; Fraser, 1995, 1996, 2000; Honneth, 1996; Fraser & Honneth, 2003; Van der Linde, 2016).

As long as alternative organizations presumably arise to confront capitalist economic maldistribution, moral and social disrespect, and managerialist forms of organizing. In view of this, the objective of this paper is to suggest a theoretical framework for the analysis of how and the extent to which alternative organizational typologies promote social justice, in the light of the struggles for redistribution, recognition and political representation. This three-dimensional framework is based mainly on social and political analyses by Nancy Fraser and Axel Honneth. It can be fruitfully used to approach the questions of social injustice and *heteromanagement* in alternative organizational typologies. We shall argue that these economic, cultural and political constructs may provide us with a better comprehension of the ways in which alternative organizations promote emancipation and the ways in which these organizations are committed to affirmative or transformative remedies for social injustice. We then propose a **heuristic differentiation between transformative and affirmative forms of organization and management**. As Fraser (2008: 13) states, 'for heuristic purposes, analytical distinctions are indispensable. Only by abstracting from the complexities of the real world can we devise a conceptual schema that can illuminate it'. Thus, such a heuristic distinction should be seen as a starting point for redressing the nature and scope of alternative organizational practices and discourses and for a more adequate reconceptualization of emancipatory projects within CMS.

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The "dark side" of belonging: Erasing (valued) differences

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This paper discusses the “dark side” of belonging at work, noting the impact of erasing differences valued by those deemed to “belong”. In particular, this paper examines how management, with the power to name a group, to determine “same” or “different” identity, may erase differences members of a particular group hold dear, and how members re-establish their distinct and preferred identity. Bourdieu’s critical social theory with its associated “logic of practice” (1990) is used as a framework (vs. Weick’s sensemaking framework (1995) and amendments to accommodate a critical viewpoint (Helms Mills, Thurlow & Mills, 2010)) to understand the sensemaking discourse of a new tool. From a Bourdesian perspective (Bourdieu, 1990; 1989) social position, or identity, provides the logic of sensemaking: i.e. what is logical or plausible (Bourdieu, 1990). Sensemaking accounts are constructed so as to maintain or enhance identity (Brown, Stacey & Nandhakumar, 2008), where identity is understood to be “who people think they are in their context” (Lockett, Currie, Finn, Martin, & Waring, 2014). A “deep-rooted desire for recognition” prompts a “reduction [in] distinctions from...more valued identities” (Samuel, 2013, p. 409) while maximizing distinctions from lower-valued identities (Hogg & Terry, 2000; Raey, Goodrick, Waldorff, & Casebeer, 2017). Change incongruent with an identity (and the value construed therein) risks failure, including information technology (“IT”) implementations (Doolin, 2004; Heracleous & Barrett, 2001) since identity is explicitly tied into tools (Miettinen & Virkunen, 2005).

The change to a new information systems (“IT”) tool was studied through the accounts of a group of users unified in their identity as “auditors”, distinct from others. The external context revealed an esteemed auditor identity, recognized as “best in class”. This contrasted with the “one office” identity postulated by the president, which blurred distinction between groups, failing to recognize the unique identity of auditor. This blurred distinction imposed an “obligation to be” (Bourdieu, 1991), and made it difficult to claim the “esteemed” auditor identity. Interviews indicated that users saw the new tool as a “housekeeping” responsibility, incompatible with the identity of “esteemed auditor”. Moreover, the design of the new tool was inconsistent with the logic of practice of “auditor”: it did not have the clarity of processes and procedures or inherent controls consistent with their audit practices that had led them to be “best in class”. The resulting challenge to the auditor’s logic, or common sense, reinforced to auditors that their distinct identity, with its esteemed value, was being challenged. In response, auditors used strategies at their disposal to re-assert their unique identity, challenging the logic of practice of the new tool through: mis-use; lack of use; minimizing the importance of using the tool in comparison to completing their own priorities; and minimizing the value of the tool to the organization. In this sense, the auditors did not participate in the logic of “one office” but maintained their distinct, preferred identity. They chose not to “belong”.

Session 3: Power and Recognition 3

Chairperson: Ronald Hartz (University of Leicester, UK)

Manoeuvring within and between visibility regimes: Ultra-orthodox women in-between subjugation and agency

Varda Wasserman (The Open University of Israel, Israel) and Michal Frenkel (The Hebrew University, Israel)

The changing demography of the developed world in recent decades has led to the entrance of ultra-religious employees into the modern workplace (Chan-Serafin et al., 2013; Essers and Benschop, 2009). Unlike Protestant Christianity, religions such as Islam and Judaism, in their ultra-conservative versions, pose demands on their members’ behaviour in the public sphere that are at odds with the typical modern organisational environment (Banton, 2011; Tracey, 2012). Members of these faiths often explicitly define their identities as anti-modern and prioritize religious authorities and values over managerial or modern values such as democracy and equal opportunity (Mirza, 2012). In an organisational context, that parallel authority structure challenges the common authoritative organisational control systems. The integration of women from these groups into organisations is even more complicated, because their communities subject them to surveillance and subjugation mechanisms designed to ensure obedience to strict chastity rules and avoid working in mixed-gender environments (Erogul et al., 2016). Yet, in the workplace they are subjected to other surveillance mechanisms aimed at ensuring their compliance with the modern ideal of a devoted employee who is socially integrated with her peers and embodies the organisation’s values (Acker, 1990; Alvesson and Willmott, 2002; Burrell, 1998; Kunda, 1992).

Building on a case-study of ultra-religious (Haredi) Jewish women in Israeli high-tech organisations, our article demonstrates how the intersectionality of gender and religiosity exposed them to a matrix of contradicting visibility regimes—managerial, peers, and religious community. By displaying their compliance with each visibility regime, they were constructed as hyper-subjugated employees, but simultaneously were able to use (in)visibility as a resource. Specifically, manoeuvring between the various gazes and playing one visibility regime against the other allowed them to challenge some of the organisational and religious norms that serve to marginalize them, yet be considered worthy members of both institutions.

Although the literature on control and disciplining in organisations has begun to explore women's subjection to multiple organisational mechanisms of surveillance (Lewis and Simpson, 2010), the theoretical understanding of the matrix of domination and how it shapes the experience and agentic power of employees from marginalized minorities is still in its infancy (Essers and Benschop, 2009). In our paper, we draw upon the literature on surveillance and resistance (e.g. Ball, 2010; Fleming and Sewell, 2002; Sewell, 1998) and on gender and organisational literature (for a review see Calás et al., 2014) to develop a comprehensive framework for understanding multiple surveilling gazes as matrix of visibility regimes enforced on women from marginalized groups.

Our contributions to the CSM are fourfold: (1) we coin the term *matrix of visibility regimes* to account for the co-existence in a single organisation of multiple gazes and surveillance mechanisms that do not necessarily reinforce each other to enhance productivity and compliance with an ideal-type employee, but are contradictory and competing; (2) we advance the understanding of the dialectics between surveillance and agency by moving beyond the claim that a multiplicity of gazes will generate 'hyper-subjugated' subjects, and show how, by manoeuvring between the visibility regimes and playing one against the other, women can *use surveillance as a resource* and reclaim their right to be seen and noticed as worthy members of both institutions (Ashcraft, 2005); (3) following calls by surveillance scholars (e.g. Ball, 2011; Sewell and Barker, 2006) to expose the cultural embeddedness of surveillance and the various interpretations given it by those gazed at, our study not only reveals the interpretations of surveillance given by women in a very different cultural context, but also demonstrates the cultural embeddedness of the gazing mechanism itself; (4) we add to the growing literature on gender-intersectionality in the workplace, by indicating the importance of intersecting surveillance systems as a reflection of the extra-organisational matrix of domination that infiltrates the organisational life of social minorities and subjects them to a more extensive surveilling system.

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Learning to project employability: a critique of 'testing and helping' technologies in graduate recruitment processes

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To be recognised as employable – to become an eligible candidate in a recruitment process – is a goal for many final-year university students hoping to join graduate work schemes. For the hopeful, these schemes offer a promise of career development, status, security and a graduate wage. However, demonstrating one's eligibility is a complex and digitally-mediated process. Reaching the final hurdle of a face-to-face interview or assessment centre often requires successful prior completion of online tests and tasks, building on preparatory work with 'helping' technologies such as online hints-and-tips or practice exercises with model answers. This preliminary work to establish oneself as an eligible candidate typically occurs through employers' graduate websites or the growing body of commercial intermediaries such as psychometric testers, talent-matcher apps and game-based profilers, many of which provide advice on test-preparation.

This paper investigates the perspective of final-year students on what it means to be eligible for graduate jobs, and how they navigate the recruitment process and its implicit employability discourse. Specifically, the paper builds on the author's critical discourse analysis of organisations' graduate careers websites (Handley, 2018), to explore how students 'read' these employer websites and associated psychometric tests, how they interpret the meaning of employability, and how they navigate the technologies which shape their conceptualisation of the ideal employable graduate. The study draws on methods used in critical media studies and sociology.

Conceptually, our position on recognition/response acknowledges that these recruitment communications may shape students' subjectivity – including their self-evaluation against an idealisation of graduate employability. This changing sense of self is fundamental to critical theories of socialisation, and to processes whereby newcomers learn and consent to (or resist) normalised assumptions about the role and behaviour of a graduate employee. Our theoretical perspective draws on ideas of subjectivity and governmentality from Michel Foucault (1978), Nikolas Rose (1992 and 1999), and Butler (1997). The student, as subject, can be theorised as '*bound to seek recognition of its own existence in categories, terms, and names that are not of its own making ... seek[ing] the sign of its own existence outside itself*' (Butler, 2007: 20). This does not position graduates as necessarily docile, but acknowledges the difficulty of recognising oneself *outside* of employability discourse.

At the time of writing, 16 interviews and 2 focus groups have been conducted with students from faculties across a UK university, and data collection will continue into Spring 2019.

The objective of our CMS paper will be to present this empirical study of final-year students' conceptualisations of employability in relation to graduate scheme jobs, how they navigate the recruitment process, and what they feel is needed to present themselves as employable. One of the themes we will present is students' contradictory relationship with gamification and psychometric apps. Students alternatively deride the superficiality of some of

the guidance and testing formats, yet also crave and become dependent on the promise of the 'answer' to the question of who they should become.

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Recognition, dignity and the striving self: international student workers in Australia

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The core argument of this paper contains two propositions. Firstly, the paper seeks to broaden the conception of 'recognition' by inductively exploring the complex and fluid processes where individuals construct their perceptions of self-worth and social hierarchies, and how such perceptions could be reproduced as 'conformism' in the workplace. Secondly, the paper offers an empirical case of international student workers in Australia, reflecting the changing patterns of 'recognition' and 'misrecognition' in the context of an increasingly globalised labour market.

A growing body of research has shown the precarious work conditions of international student workers in Australia and in contrast, their 'silence' towards the widespread 'wage theft' and other exploitative labour practices (Berg & Farbenblum, 2017; Clibborn, 2015). The high-profile wage scandal of 7-Eleven, for example, has drawn many outsiders' attention to the systematic exploitation of international student workforce; the number of overseas students reporting issues, however, is found 'disproportionally low'. Our understanding of the power relations, however, has been limited by a 'reification' assumption underpinning much of extant literature, attributing the issue to 'the system of differentiations' (Foucault, 1982; Islam, 2012; Owen, 2008), namely international students' restricted work entitlements, underdeveloped skills, linguistic or cultural barriers, their unfavourable position in the labour market and so forth.

To counter this limitation, this paper attends to 'bringing the workers back in', particularly looking into how the dual identity of international student workers, 'transnational migrant workers' and 'student workers', plays in workplace recognition dynamics. The study adopts theoretical lenses provided by Honneth (1996), 'the struggle for recognition', and Lamont (2009), 'the dignity of working men'. They both acknowledge that human dignity is built intersubjectively through participation in social life; while individuals seek personal autonomy and self-realisation, they are vulnerable social beings who are inevitably dependent on others from within a community of civic relations (Islam, 2012; Sayer, 2007). Honneth (1996) argues that recognition involves both individuals' conformity to expectations from 'others' and dynamic conflicts with a diverse range of relationships. Lamont (2009) further develops such notion by raising individuals to maintain their sense of dignity by constituting 'moral standards' in their social life and eventually building an identity community of 'people like me'.

Constructing upon the qualitative inquires, this study originally attempts to explore how international student workers are organised through fieldwork research in a Sydney-based restaurant coded 'Crown', around 80% of whose workforce are international students. My biography informed my decision to focus on international student workers who are Chinese nationals, allowing me to leverage the shared reflexivity and conversational engagement with the workers who share my identification. After a relationship was built within the restaurant, 22 interviews were conducted. The interviews predominantly took place unofficially in a semi-structured manner, each starting with the discourse of daily life in and out of workplace.

The study finds how international student workers construct their perceptions of self-worth, the 'striving self', is embedded in their social relations to their families, peers and further reproduced in the workplace:

Firstly, participants are found relatively young, well-educated and mostly from a middle or upper class family background; they interpret the meaning of work in a family and social-centric narrative. Participants' strong sense of 'guilt' for their economic dependence on their families constitutes their daily expressions; they frame themselves in an ongoing individualisation process which imbue them to strive to be independent, hardworking and internalise inequalities.

Secondly, participants' dignity as workers are maintained through establishing a series of 'moral standards' and forming an identity community of 'strivers'. Participants suggest that 'international students' in both the home and host country has become a pejorative epithet where popular media interrogate the socially privileged group and class solidification. The dear cost for studying overseas in particular contributes to outsiders' imagination; international students are portrayed as the 'extravagant, dissipated and shiftless' offspring who enjoys an affluent upbringing owing to their parents. Participants express their strong urge to set an explicit 'identity boundary' against such socially constructed stigma by entering the labour market.

In the workplace, international student workers' attempt to realise individual achievement is utilised by the local employers. Employers actively promote competition among the workers to secure the surplus value and stimulate their work enthusiasm. Due to the fixed number of work shifts, 'seniority-based' hierarchical wage system and differentiated workload among the shifts, participants suggest that they have to 'compete for shifts'. The management is the only party that sets weekly shift schedule; despite international student workers are paid significantly less than the federally regulated minimum wage, they tend to unquestioningly conform to the unlawful labour practices.

The paper concludes by arguing for a broader and more profound reconsideration of the dichotomy 'recognition' and 'misrecognition' under a globalisation context. The increasing worldwide mobility of human capital calls critical management scholars to look into 'subjects at work' through a more comprehensive lens. In the case of international student workers, it is found that existing social norms and expectations from multiple sources could restrict and 'misrecognise' the workers. An identity group is accordingly constituted and through further struggles for recognition in the workplace could eventually be maintained. Future research could focus more on the transnational individualisation process of the workers themselves; it is this line of inquiry that could further illuminate the ways in which recognition is socially formed and furthermore, its reflection of the globalised society of flexibility, precariousness and modernity.

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Stream 3: Critical accounting studies

Stream convenors: Jill Atkins (The University of Sheffield, UK), Jim Haslam (The University of Sheffield, UK), Prem Sikka (The University of Sheffield, UK), Fernanda Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil), Silvia Pereira de Castro Casa Nova (Universidade de São Paulo, Brazil) and Mary Vera-Colina (Universidad Nacional de Colombia, Colombia)

Session 1: Gender, power struggles, and ethnic inequalities

Chairperson: Jill Atkins (The University of Sheffield, UK)

Accounting for Transgenders: Khwajasira Community in Pakistan

Muhammad Junaid Ashraf (Lahore University of Management Sciences, Pakistan), Daniela Pianezzi (The University of Essex, UK) and Aqeel Awan (Lahore University of Management Sciences, Pakistan)

Drawing from the aporetic notion of dispossession as formulated by Butler and Athanasiou (2013), this paper investigates the role of calculative practices in the context of *khwajasiras*, a special community of transgenders in contemporary Pakistan. The research draws on secondary research and in-depth interviews with 16 khwajasiras.

Khwajasira communities have been dispossessed of social legitimation, sources of income and property and other basic rights since the British colonial times. Situating them at the margins of society, this privative dispossession creates tendencies to repossess but also lays the foundation of a relational ethics of the community. Abandoned by families, khwajasiras are emotionally dispossessed and are left with an unmet need to be recognized and loved by others. Starting their life as dispossessed, khawajasiras articulate their existence as a performance consisting of series of 'acts', meant at initiating, maintaining, negotiating and repairing relations. These financial actions and calculative practices include *chitai*, *pesh*, shares in a performance, gifts to gurus, gifts to/from lovers, sex work, begging and financial assistance to biological families. Triggered by and perpetuating primordial dispossession, these financial and calculative performances form the identity of the khwajasiras in what they aptly describe as a "play".

The analysis shows how these calculative practices reflect and sustain the two forms of dispossession i.e. privative and relational, the latter refers to a complex system of debts, obligations and expectations that regulate the human economy of the community. In this relational space, calculative practices assume meanings which do not belong to the realm of 'owning' (Said, 1994) or 'accumulation' (Harvey, 2003; Jayasinghe and Wickramasinghe, 2007; Jacobs and Walker, 2004; Munro and Mouritsen, 1996) but are driven by the force of sentiments such as gratitude, love (*chahat*), reciprocity and respect. Calculative practices thus reflect an embodied and relational ethics (Butler, 2015; Tyler, 2019) based on distinct traditions and values.

It is by *doing* and *undoing* their gender that khawajasiras gain recognition and identify ways to create a communal relationship with old parents and gurus, outside the capitalistic and neoliberal ideology of possession, thus articulating humanness in a different way. Not possessive individualism, but dispossession in its relational and existential form allows some khwajasiras to create a collective 'us' against coercive and privative forms of dispossession. At the same time, the community is vulnerable to the generation of privative dispossession within the community i.e. the dispossessed further dispossessing the fellow dispossessed (Butler and Athanasiou, 2013). The overall effect of different forms of dispossession was thus an attitude of compassion and love coexisting with competition and exploitation causing new forms of facilitations and precarity for the members of the community.

By showing how calculative practices reflect and reinforce different forms of dispossession within a specific transgender community, this study extends the few existing studies on "the gendered nature of accounting" (Cooper, 2001; Rumens, 2016, and Burrell, 1987) and breaks new grounds for future studies on accounting and sexuality.

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Gender as a category of study in accounting academic research

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Gender as a research topic is growing in relevance and number of papers in many areas, specially in engendered ones as accounting (Haynes, 2017). In accounting literature it is possible to find papers exploring the relationship between gender and different factors and contexts, most of them published in English, with limited references to non-English written papers. This can be seen as a barrier to non-English speaking authors and a way of marginalizing their contribution to the advancement of knowledge (Altbach, 2007).

On the other hand, most of accounting research consider gender as a variable in quantitative models, analyzing the relationship between gender policies and financial performance, following the mainstream that promotes quantitative methods (Merchant, 2010). Our argument is that considering gender only as a variable undermines its importance. Considering that context, analyzing the non-English written accounting gender research is still a gap and a possibility of decolonizing accounting knowledge (Sauerbronn, Ayres & Lourenço, 2017). To fill this gap, our goal is to study accounting research written in English, Portuguese and Spanish, which studied gender as a category of analysis (Scott, 1986). We conducted a qualitative research, with an exploratory and descriptive approach, in order to review papers published between 2000 and 2019. As search criteria we use *gender*, *feminist*, *women*, *accounting*, *accountant* as keywords (in English, Portuguese and Spanish) on academic databases (Redalyc, Spell, Scielo, Web of Science, EBSCO and Science Direct), finding 417 papers. Five percent were excluded for not including gender. Almost 40 percent of the papers referred to gender but not as main topic or only as a variable in quantitative models; 54 percent considered gender as a category of analysis related to accounting topics. Based in this final selection, we built an integrative literature review to identify trends, insights, and reflections.

As preliminary results, the most recurrent topics were diversity, performance, profession, and accountants. Other minor topics were success, career, entrepreneurs, experiences and perspective. The country most represented was United Kingdom, followed by United States, New Zeland and Australia. Among Latin American countries, only México, Colombia, and Brazil were represented. We emphasize that the presence of México, Brazil, and Colombia is a result of our decision to include Spanish- and Portuguese-language databases as Scielo, Speel and Redalyc,

once wrongly described as "publication favela" (Beall, 2015). Therefore, one contribution of our analysis is to purposively include databases from other regions, beyond the Global North or the Anglo-Saxon tradition.

Other important outcome from our study is to identify research gaps about gender in accounting, proposing a future agenda, as in Haynes (2017). Some gaps suggest the need for a deeper discussion related to other presences and resistances in the analysis of gender in accounting. Komori (2015) describes processes that impose the "homogenization of research approaches" in disregard of our own countries research traditions as a result of the hegemony of the Anglo-Saxon traditions in terms of language, concepts and methodological focus. So, a counter-movement is needed to assure cultural diversity on accounting research about diversity.

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Women in accounting academy: from marginalization to affective solidarity through networking

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Various studies have dealt with the entrance, permanence, and social and professional ascension of women in Accounting, but almost never focusing on the academic environment (Haynes & Fearfull, 2008). Specifically in accounting academia, women face two large barriers: their underrepresentation, and the fact that it is a social space created for men, which makes socialization processes harder for women (Haynes & Fearfull, 2008; Nganga, Gouveia & Casa Nova, 2018). The underrepresentation can lead to a feeling of marginalization of such groups as women in male dominated areas (Hatmaker, 2013). We understand "marginalization" as the feeling of being excluded from social circles and of non belonging (Orta, Murguia & Cruz, 2019). Among the consequences of marginalization are the development of the feeling of displacement and problems in the construction of professional identity (Hatmaker, 2013; Silva, 2016). In order to overcome marginalization and feelings of displacement, marginalized groups may develop strategies, such as the creation of support networks. In this direction, Vachhani and Pullen (2019) propose the concept of affective solidarity as a way of resisting the sexism, involving two forms of feminist organizations. Vachhani and Pullen's argument that in this way we can move from individual experience to collective resistance, organizing networks of solidarity, experience, and empathy. Other important aspect is that gender research in the accounting academia is still guided by a Eurocentric ideal of the world and, therefore, some voices remain silent what raises the need to decolonize knowledge (Alcoff, 2016). In Colombian context, a law establishes academic career requirements and promotes networking and group research (Colciencias, 2018). Additionally, each university issues internal regulations related to their faculty career. Researches about the colombian context discuss the necessity of equal opportunities in higher education, regardless of gender (Dominguez, 1998; Molina y Martín, 2013). But, even so, the experience of women in accounting academia is a research gap in Colombia. Considering this, our study aims to understand how a group

of female accounting professors negotiate their professional identities and structure strategies as a form of finding strength and mutual resistance in markedly male environments. Oriented by an interpretivist approach, it is based on in-depth interviews with Colombian female faculty in varied stages of their trajectories. As a preliminary result, we can state that entrance into the career is tumultuous. The pressure and demand for publication piles up on top of the need for carrying out various roles in professional and personal life. When entering the academic career, they faced opposition to their presence and were marginalized by previously constituted groups. In order to obtain the acknowledgement they needed and be able to further their career, they found themselves searching for a strategy to turn the game. So, as a strategy of circumvention and resistance, and considering they are required to be part of a research group, these women founded the new women's club, their own research group, which adopted unprecedented practices in its context, such as public and open calls for new researchers with the inclusion of students in research projects. More than a research group they created a support network, based upon the concept of affective solidarity, to diverse people. We concluded that their trajectory was marked by the transition from marginalization to affective solidarity, overcoming the tendency for individual and exclusionary work which predominates in this environment, and emphasizing networking efforts.

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Session 2: Accounting Regulation and Hegemony

Chairperson: Fernanda Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil)

Autonomy, metrics and hegemony: impact of metricized management control

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One of the logics associated with professionalism is professional autonomy, embodied in the individual's control over work, free from managerial interference (Freidson, 1984). However, scholars have reported increasing infringements on autonomy through the application of new public management in the public sector professions (Clarke and Newman, 1997), and managerialism and financialization in professional services firms (PSFs) (Cooper *et al.*, 1996; Allan, Faulconbridge and Thomas, 2018). In particular 'accounting' has come under the spotlight as a disciplinary power within organizations that infringes autonomy (e.g. Miller and Power, 2013). This forms part of wider concern with the way financialization (Cushen and Thompson, 2016) transforms organizations, including PSFs (Alvehus and Spicer, 2012), as 'financial intermediaries, metrics, and practices are ever more ingrained in the economic geographies or our personal, working, and public lives' (Pike and Pollard, 2010, pp. 30–31). As Cushen (2013) notes, studies of the coordinating role of accounting in PSFs have revealed 'how accounting can endow top management with the material practices to render a financial narrative hegemonic', though she also accepts that 'hegemony is not automatic and competing narratives exist' (Cushen, 2013, p. 316). This tension – between hegemonic financial narratives in PSFs and associated metrics, and competing narratives of professional autonomy – is the focus of this paper. We present an empirical study of 'metricized management control' within a PSF – i.e., the way management exercises control over professionals through metrics, which measure financial 'contribution' in particular. The study is ethnographic in nature and draws on 13 months of data collection in a top 100 UK law firm. Our dataset is comprised of 244 hours of observation and 42 semi-structured interviews. Analysis of our data suggests that the possibilities of control, and the restriction of autonomy, have been overstated. As such, the logic of professional autonomy manages to reproduce itself despite assault from narratives of efficiency and profitability that now pervade the professions. Building on studies that have highlighted the limits to 'hierarchical panopticism' (Brivot and Gendron, 2011) and accountability (Messner, 2009) we outline the way 'metricized management control' affects the work of partners within the PSF and their professional autonomy. Our analysis demonstrates that it is unwise to make bald assumptions about the power of metrics and accounting to enact a strategic narrative, when other competing narrative possibilities are evident in an organizational context. Drawing on Laclau and Mouffe's conceptualization of hegemony, we argue that there are constantly unresolved tensions between 'financial contribution', as targeted in 'metricized management control' and 'professional contribution'. As a result, the meaning and impact of 'metricized management control' is continually renegotiated. This suggests that the Foucauldian view of the power of 'accounting' overstate the impacts on professionals. Rather, we contend, levels of autonomy may remain greater than some studies have suggested because of the indecidability (Derrida, 1978) of metrics – i.e. because of their constant rearticulation around the concept of 'professional contribution', with the discursive formation of what it means to be a 'contributing professional' challenging and leading to the ongoing reconfiguration of metrics.

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Accounting for the phases of hegemony: The World Bank, the IASB and IFRS for SMEs

Rebecca Warren (The University of Essex, UK), David Carter (University of Canberra, Australia) and Christopher Napier (Royal Holloway, University of London, UK)

Accounting literature demonstrates that the World Bank (WB) plays a role in supporting and spreading accounting technologies and basic accounting software (Neu *et al.*, 2006; Neu & Ocampo, 2007; Hopper *at al.*, 2017). However, the traditional focus of this literature is on how the WB uses accounting and the impact of the WB facilitating the use of accounting on organisations, stakeholders and communities. Our paper focuses uniquely on the WB's role in working with and alongside the International Accounting Standards Board (IASB) in the development of an accounting standard for small-to-medium-sized entities (*IFRS for SMEs*). In relation to the development of *IFRS for SMEs*, we identify four distinct phases in the WB's work with the technocratic IASB in developing a technically appropriate "solution" to the challenge of small business accounting. These phases commenced with the WB raising concerns about the extant accounting regulations for SME accounting suggesting that they were not fit for purpose. When the IASB initiated the *IFRS for SMEs* project, the WB assisted the IASB in standards development. Following promulgation, the WB and IASB undertook joint efforts to implement the adoption of *IFRS for SMEs*, promote the standard as best practice (exercising regulatory pressure that the IASB do not hold), and the WB worked with the IASB to educate emerging economies about *IFRS for SMEs*. These phases resulted in a memorandum of understanding which sees the WB and the IASB committed to future cooperation. We argue that the WB and the IASB undertook this work to enhance the spread of advanced financial capital. Our study empirically illustrates each of these phases before shifting to theorise this cooperation. Traditional studies in hegemony focus on identifying what hegemony is and how it is maintained but our study applies Howarth's (2010) two-aspect approach to hegemony to explore the politics of making hegemonic coalitions, as well as examining the ways that hegemony grips or holds subjects. As Howarth (2010, 310) articulates:

In fact, I shall stress two connected aspects of hegemony. On the one hand, hegemony is a kind of political practice that captures the making and breaking of political projects and discourse coalitions. But on the other hand it is also a form of rule or governance that speaks to the maintenance of the policies, practices and regimes that are formed by such forces. This second aspect of hegemony concerns the various ways in which regimes, policies, or practices grip or hold a subject fast, or fail to do so. It concerns the affective dimension of politics.

We characterise the four phases as providing evidence of the 'political practice of making political coalitions' (Howarth, 2010, 310). Furthermore, the memorandum, commitment and practices involved in committing to the spread of *IFRS for SMEs* is evidence of the affective dimension of hegemony, which involves examining how practices (such as *IFRS for SMEs*) grips subjects. Consequently, our paper makes two distinct contributions: a practice contribution, by examining how the WB worked with the IASB and a theoretical contribution to hegemony scholarship in accounting.

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Accounting for Real Utopias – reclaiming the conversation

Maureen McCulloch (Oxford Brookes University, UK)

*"I don't know what it is but it isn't capitalism"*ⁱ

This paper seeks to investigate not-for-profit accounting as a system for accounting for "real utopias", socially driven viable alternatives to the dominant institutions of capitalism (Wright, 2013).

Nicholls (2010) argues that the social economy is "pre-paradigmatic" – an arena where for-profit and not-for-profit paradigms are fighting it out. The not-for-profit paradigm is disadvantaged because it is defined negatively, in terms of the dominant paradigm (Gray et al, 2006). This paper argues that not-for-profit accounting should be understood in its own terms – as for purpose. It can then be seen as providing an independent alternative underpinning for our understanding of organisational impact.

This paper uses comparison of four sets of accounts to demonstrate how not-for-profit accounting differs from for-profit and goes beyond it using co-operative accounting as a bridge. Co-operatives fall between non-profits and investor oriented organisations (Defourney et al, 2016). Accounting and reporting designed for investor-oriented firms distort results for co-operatives. The main objective of co-operatives is not profit but meeting human needs (ICA, 2012). Financial viability is a necessary but insufficient condition for co-operative existence. Not-for-profit accounting deals with hybrid logics, recognising at least dual purposes within one organisation – the pursuit of non-financial objectives (the organisation's *raison d'être*) plus the need for financial sustainability – and often many non-financial objectives.

This paper compares the Financial Statements of four organisations - a multinational plc (BAE Systems plc) using the investor-oriented, for-profit format, a co-operative using the investor-oriented format plus stakeholder reporting (MidCounties), an employee owned public benefit co-operative using the UK Charity Statement of Recommended Practice (SORP) (Greenwich Leisure Ltd) charity (public benefit) accounting and a membership based charity (The National Trust) using the SORP more fully.

The discussion demonstrates that not for profit/Fund Accounting is concerned with the allocation of resources to particular activity streams in pursuit of potentially multiple non-financial objectives opening the possibility of pluralism, and with connecting the resources used in activities to non-financial achievements thereby demonstrating the subservience of finance to effective action (impact) in the wider world.

Nicholls (2009) argues that organisations in the social economy can be understood within a Habermasian framework – as using whatever means are at hand (from Social Return on Investment through to Social Audit) in pursuit of "rational communication" about their ultimate purposes. This paper argues that we can take this argument further if we understand not-for-profit accounting as accounting for negotiated purposes - as a way of accounting for the uses to which resources have been put, accounting for the allocation of resources to actions designed to create "worlds" agreed by rational actors in a Kantian "Kingdom of Ends" (Findlay, 1957, Koorsgard, 2009), thereby reclaiming the conversation from the narrow in-turned return on investment logic of for-profit accounting thereby placing accounting back within the wider conversation about the sort of "worlds" we create and share together.

ⁱ Quote from orchestra leader in Juno-Delgado et al, 2014.

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Session 3a: Accounting Round Table 1

Chairperson: Jill Atkins (The University of Sheffield, UK)

Accounting for responsible business practice: discourses of 'material importance' and their role in reshaping a CSR index

Jacqueline Kirk (University of Leicester, UK)

In a bid to account for their 'responsible behaviour', vast waves of corporations are now expanding measurement practices previously focused on financial return, into measurement of their responsible business practices. For many companies this takes the form of benchmarks and indices where 'responsible behaviour' is converted into statistics, which can be mapped and compared within and across businesses; an end process which bears a striking resemblance to traditional financial reporting practices. However, unlike financial indices, which often seek to record data which is by its very nature quantitative, indices of responsible business practice must convert often very qualitative behaviours into a quantifiable metrics of performance. Such quantification practices have been challenged by scholars keen to point out the pitfalls of over simplification of qualitative nuances through numerical metrics (Gray et al, 2015; Déjean et al, 2004). However, as Gray et al (2015) highlight: 'in the world of management, with its focus on hitting targets and achieving objectives, the illusion of control provided by [quantitative] measurement is almost too tempting to resist' (p.26).

By analysing the demands placed on Business in the Community's (BITC) Corporate Responsibility Index (CRI) to adapt what it measures to reflect that which is deemed to be of 'material importance' to a range of stakeholders, analysis here explores the extent to which the 'values and beliefs' of both institutions and individuals, affect not only how CSR is measured, but also the content of what is considered to be of 'material importance' in the

measurement process. This paper argues that different assemblages of values effect not only the structure of practice in responsible business measurement, but also the positions some people take when defining what is 'materially important' in measurement. The paper suggests that in drawing on these divergent values and beliefs, the concept of 'materiality' has evolved into a boundary object (BO), which 'is plastic enough to adapt to local needs and the constraints of the several parties employing them [reflecting divergent values and beliefs], yet robust enough to maintain a common identity across sites [represented by collective participation in the CRI]' (Star & Griesemer, 2015, p.176-177).

It is suggested that the use of 'materiality' as a BO has been beneficial in facilitating participatory 'collaboration between social worlds constituted by separate social actors' (Annisette & Richardson, 2011, p.235). What's more, the author argues that the BO's malleability has enabled the permeation of alternative notions of 'materiality' across social actor groups, with both framings of the term now existing within the organisation of BiTC itself, and within its membership companies to varying degrees. However, it is surmised, that although the use of 'materiality' as a BO has enabled collaboration in accounting for responsible business for a time, as the concept remains 'plastic' to divergent constructs, ultimately this has contributed to greater polarisation, and the eventual destabilisation of the CRI's central assemblage of worth.

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Conflicts of accounting against the environmental theme

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In recent years it has become more evident the environmental crisis that is going through the planet, the consequences that this brings with it and the problems that this trigger in different sectors. Without a doubt the companies in their eagerness to grow and accumulate wealth, devastate with all the natural resources that nature provides, which in most cases are transformed for later sale, all this without mercy or consideration to the environment that provides all these resources to survive. Undoubtedly, the prevailing model of industrialization has generated, in some aspects, a beneficial economic development, but, apparently, unfortunate from the environmental point of view (Ablan and Méndez, 2004).

For this reason, studies on environmental issues have recently increased and measures have been taken to counteract these acts that go against nature. Starting by the companies that are the main culprits of all this barbarism, consequently the environmental accounting, plays an important role as a fundamental axis of the companies and the growth of these.

Starting with the proposals that are made in the environmental issue, the internal policies of companies in favor of nature, the programs of environmental compensation, the environmental recovery programs, the accounting begins to generate analytical and useful information for making decisions that are beneficial for both parts, in this case company and nature.

But this is where accounting begins to have problems. "Accounting nowadays is immersed in the logic of accumulation and profit and must make the theoretical-epistemic efforts for the transition to the rationality of a genuine sustainable development, which is done by the processes adopted in the company" (Ariza, 1999 , p.184)

Thus, venture into new fields where nature and accounting will be incorporated to work together and help the development of sectors that are looking for expansion.

To the problems that have environmental accounting, it adds the lack of importance, that is being given by some actors of these issues and not only interested parties, also consumers, on whom also falls the responsibility and obligation to establish patterns that help nature and not aggravate the problem.

Accountants, lawyers, environmentalists, the State, consumers, engineers, businessmen, among others, they need to solve the problems that have environmental accounting, it is everyone's duty!

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Influence of Tax Dodging on Tax Justice in Developing Countries: Some Theory and Evidence from Sub-Saharan Africa

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Purpose – This study shares the perception that the tax arrangements of states and the transnational corporations (TNC) of developed states have a critical effect on tax justice and the development prospects of the less powerful states in developing countries. This paper locates the role of TNC tax practice within the broader dynamics of globalisation and the pursuit of profits, to argue that the drive of TNCs for higher profits can enrich our understanding of why some TNCs engage in tax dodging.

Design/methodology/approach – Drawing on a variety of documentary sources, this paper explores episodes of tax dodging practices among TNCs operating in developing countries particularly Sub-Saharan Africa. The episodes are located within a framework which is used to illustrate how each one contributes to the field.

Findings – The evidence shows that tax havens and offshore financial centres, shaped by globalisation, are major structures facilitating the anti-social tax practices of TNCs which undermines tax justice in both emerging and developing economies. The paper further shows that the corrosive effect of low- tax jurisdictions ('tax havens') continues to represent a major obstacle to a regulation of global economic relations which is required for maintaining tax justice and sustainable social and economic development of poorer states.

Research limitation/implications – This paper makes important contribution to the academic literature by adding to the limited body of research on the dark side of tax havens and the harmful effects of tax dodging on development of developing countries. It offers possible strategies for addressing these problems.

Originality/value – The paper provides a range of examples on some aspects of tax dodging practices by transnational corporations and their affiliates and subsidiaries and set agenda for future research.

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Consolidation of Accounting Professional Bodies and the Changing Face of the 'Public Interest'

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Central to the conception of 'profession' are five distinct characteristics – a systemic body of theory, professional authority, sanction of the community, regulative code of ethics, and a professional culture (Greenwood, 1957). Embedded in these characteristics is the notion that the profession derives its existence from the performance of services not in its own interest but rather for the public good (Abercrombie et al., 1994; Dellaportas and Davenport, 2008). Indeed, it is in recognition of this subordination of self-interest to the 'public interest' that the state legitimises the institutions of the profession i.e. professional bodies, and grants them monopoly powers and privileges of gatekeeping entry into the profession (Sikka et al., 1989). This privileging of professional bodies as guardians of knowledge and of the 'public interest' is usually achieved through the grant of a Charter.

The accountancy profession came into being in the third quarter of the nineteenth century (Matthews et al., 1997) with the first accounting society receiving a Royal Charter in 1854 in the UK. Since then, there has been a proliferation of accounting professional bodies all around the world with some countries boasting of several such bodies within their boundaries. However, the last decade has seen an evolution of these professional bodies through mergers, joint ventures and strategic alliances, usually within national boundaries but more recently across national boundaries. It is in this context that we ask two questions. First, *How is the evolution of accounting professional bodies impacting on their conception of the 'public interest'?* Following on from the first question, we also ask, *How is the evolution of accounting professional bodies impacting on their service of the public interest?*

We focus on three cases: i) merger of three accounting professional bodies in Canada to form the Chartered Professional Accountants Canada (CPA Canada) ii) merger of the Institute of Chartered Accountants Australia (ICAA) and the New Zealand Institute of Chartered Accountants (NZICA) to form the Chartered Accountants Australia and New Zealand (CA ANZ) and its subsequent strategic alliance with the Association of Chartered Certified Accountants (ACCA) iii) joint venture between the Chartered Institute of Management Accountants (CIMA) and American Institute of Certified Public Accountants (AICPA).

We show that the nature of the accounting professional body's relationship with the state as well as its commitment to a particular local / national community influences the way it conceives of the public which it serves. The stronger the ties with the state the more likely it is to conceive of its public as national or local as opposed to global. This relationship with the state and commitment to the locale also influences the way in which interests are conceived of i.e. broadly or narrowly. We also show that accounting professional bodies are emphasising their role as advocates in the public interest. However, their ability to be effective in this role is predicated on size of membership with the resultant effect of the 'global public interest' being defined by the largest professional bodies. They are also emphasising their role in creating 'value'. The definition of 'value' varies but is influenced by the professional bodies' relationship with the state.

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Session 3b: Accounting Round Table 2

Chairperson: Maria Vera-Colina (Universidad Nacional de Colombia, Colombia)

Corruption Scandals in Latin America: practices, actors and factors

José Obdulio Curvelo Hassán (Universidad Cooperativa de Colombia, Colombia) and Elizabeth Oviedo (Universidad Cooperativa de Colombia, Colombia)

This article is included in the order of no experimental descriptive studies. The method of research is analytic that allows describing the phenomenon from its manifestations. The objective is to analyze the accounting practices of Latin America Organizations involved in scandals of corruption in the last ten years aiming to evaluate its incidence.

The corruption scandals that have linked the accounting profession have been analyzed from different views. Some of them put in evidence that there are diverse actors or interests that have severely tarnished the image of public accountancy. Some firms of accounting services and assessment have been signaled of participating in corruption scandals due to their practices and lack of control.

However, the auditors benefit themselves of the existence of a market that on practical sense it does not should exist if the governments did not decide that the audit was perceptive; by change, the auditors should understand that, enter in this mechanism, assume engagement with legitimation that only it can acquire with diligence and independence. There is a lot of audit professionals that live of it thinking about the importance of its role in the system and they act with absolute honesty.

It is important to recognize that the audit firms have practices that are applied in the same way for all context, they use oversight about accounts selectively, and its control is subsequent of the accounting cycle among others. Although these characteristics themselves allow that the controls do not be effective to avoid acts of corruption.

The auditing is a good public and it is mandatory; if this were not the case, the voluntary demand would not exist. Considering that auditing is a control mechanism clearly necessary, it is precisely to correct this inefficiency; So, is not surprising that the State became a regulator not only for mandatory provision, but its right provision too. The evidence has shown that -as in every order of the life- the big collectives are often heterogeneous and the big

problems finish spreading to others. For it, the bigger problem that the governments have that resolve is establishing a regulatory framework that it does not finish with the incentives so that the good auditors continuing to exist.

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Understanding Gender Issues from Critical Accounting Perspectives

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Critical Perspectives of Accounting from its multiparadigmatic character propose –among others- questions that challenge the concepts of objectivity and neutrality of the accounting discipline and that motive the deepening in

the accounting research about equality, plurality and diversity issues that support the role that the accounting has in the society to permeated through the structures and social devices that had become ingrained the context driving to build precarious environment that threaten the continuity of the human race in consequence.

In a wider aspect, from the critical perspective of accounting, the gender studies are linked with other explored aspects from the accounting as the labor exploitation, commercialization of all the goods, the transference or lack of wealth conditions and the need of obtaining regulative protection among others. These issues show an imposition of financial capital above collective rights and they that keep the unequal struggle of social classes. In the analysis of these unequal conditions, it can identify power devices that in a different context are ankylosed to the social representations generating facts that move themselves to the productive and economic environment and they marginalize or relegate to race, ethnic, plural, gender and diversity groups.

The relationship between gender studies and accounting no is random. It is the result for reflection and rapprochement among the different knowledge areas experienced through a critical stance that not only can identify differences and similarities in the different social groups, but besides they fix the relationship that arises in vertical and horizontal sense too inside the organizations where the accounting is settled mainly but also where this does not reach to reflect the reality as long as it belongs the device of legitimization of dominant system that contains it.

Studies that linked the accounting with gender issues can group together under perspectives that aim to solve problems related with the measure and valuation of women work due from inclusion of variables about participation and equal remuneration, identification of gendered spaces from occupational conditions that increase the gaps and the recognition of costs that have kept invisible the women's work but that represent economic unbalances.

The purpose of this paper is to contribute to these fields of knowledge from academic spaces where students have the opportunity to develop critical perspectives. Empirical evidence was collected for three years about the perceptions of 28 students that worked as research assistants at Faculty of Public Accountancy. Their work was related to collect information about women entrepreneurs and organizations. From discourse analysis, it found that they had imaginaries that show an absolute separation between gender and accounting and that it is difficult to conjugate them. Then, when the study ended, they manifested that exists a strong relationship between them. It concludes that from academic spaces exist big challenges to involucrate gender issues under critical perspective in the curriculums.

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Modelo Contable para una Gestión Transparente (Accounting Model for Transparent Management)

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There are different information systems for specific purposes in an organization; traditional accounting is a particular information system of great importance because of its disclosing of information close to reality. Companies use accounting for two basic purposes: to report financial results to shareholders and other stakeholders, and for management decision making, being transparency an essential requirement. Accounting transparency means offering a clear, concise and balanced view of the company financial situation to the information users.

A variable that undermines accounting information transparency is related to the monetary unit. Financial accounting systems use legal currency as a unit of measurement; it is known that no currency is completely stable over time, it is affected by inflation and deflation phenomena.

In recent decades, the doctrine has warned about the distortive effects caused by the non-recognition of inflation effects in financial statements, mainly about the payment of taxes on fictitious profits as well as the distortions caused by the accumulations of: a) contributions and withdrawals of owners, b) accounting assets that have been expressed at cost or on their bases, c) the income and expenses of a period, d) the gains for valuations and the losses for devaluations of assets, evidenced by the application of current values or by comparisons between the primary measurements and their corresponding recoverable values. However,

international financial reporting standards (IFRS) only circumscribe the consideration of this problem to financial statements issued in hyperinflationary contexts in which variables are defined in an arbitrary way.

This paper shows the construction of financial statements in an economic low inflation context and change in the relative value of goods based on two alternative models: one using the nominal unit of measure, and the other with a homogeneous unit of measurement, taking for both cases fair value as measurement criterion and financial capital maintenance as the model defined variables. The analysis carried out considers the UK, Germany, France, Japan, USA and member countries of the BRICS inflation data for the decade 2009/2018.

The authors observe that financial statements prepared in nominal currency may lead to distribution of fictitious results that jeopardize the future projection of the company (its financial and operational capacity), mainly considering the cumulative distortion effect through time. Therefore, the authors present a proposal of a homogeneous currency accounting model for the issuance of financial statements as an ideal instrument for greater transparency in business results.

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*Revisión de la regulación para Pymes en Colombia, una mirada desde la perspectiva crítica
(A review of accounting regulation for SMEs in Colombia, a critical perspective)*

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Small and Medium Enterprises (SMEs) have great importance in the economies since they are 95% of the companies worldwide. Regarding to accounting regulation, Colombian companies have had to assume different challenges in the harmonization processes given by Law 1314 of 2009, which initiated the internationalization of accounting in Colombia and gave the function of recommending the corresponding guidelines to the Technical Council of the Public Accounting Office (CTCP).

In order to take the decision to adopt the IFRS regulatory framework, the CTCPC presented the arguments that SMEs would have greater access to capital and growth prospects. However, this decision was not based on investigations about the Colombian case. The CTCPC mentions that the IASB carried out research and discussion meetings about the advisability of applying IFRS for SMEs internationally, and that they consider that this is valid for the context of Colombia.

This decision has been questioned by the aforementioned and for other reasons, such as the fact that when the CTCPC granted the option to submit observations about the convergence process in Colombia, within the scope of due process, several comments were received from the public that prevented the negative impacts on companies, especially SMEs, which questions the legitimacy since the studies carried out were not taken into account. In contrast, the due process applied for the approval of full IFRS for large companies was important to include some exceptions. Moreover, adopting IFRS for SMEs implies a significant administrative burden for the required disclosures, superior to the former local regulation model.

Some research points out positive and negative aspects when deciding to adopt international frameworks in SME companies. One of the negative aspects is the reduction of costs and the easiness for the local regulation bodies, since they do not need to issue a local normative framework for these entities. The adoption of the IFRS for SMEs is caused by the lobbying of accounting firms, which indicates economic interests immersed in the process. Not all aspects are negative, certain favorable aspects are recognized, such as: the extension of recognition criteria for the elements, definition and explanation of measurement principles.

After the companies have gone through the process of adoption of SMEs have shown additional disadvantages in different environments, for example the European. If in a context such as the European one, there is no certainty of the convenience of applying these standards, it is in question even more in developing countries such as Latin American countries.

Therefore, the objective of the work is to critically analyze the alternative accounting policies taken by other Latin American countries, based on a documentary review

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Experiencias de investigadoras contables en Latinoamérica
(*Experiences of female accounting researchers in Latin America*)

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At present, research about gender has developed proposals and discussions around the participation of women in the academic and professional field, evidencing numerous concerns, issues and approaches, among which we can highlight: equity, internal barriers, sorority, among many others. In the accounting academic and professional field, one of the most developed situations has to do with the low representation of *them* in management positions, due to what has been called "invisible barriers" or "glass ceilings" in specialized literature, as well as the erroneous perception of their capabilities in the academic and professional setting. Throughout history, those characteristics have been marked as a stigma related to female repression.

In order to advance on this discussion and to contribute to future research, we developed some reflections based on a literature review and data collected from Latin American women. In this sense, the research was carried out in two phases: first, a literature review was made to identify the trends and problems that have aroused since the 70s; second, we focused on the analysis of the survey carried out to a group of Latin American female accountant researchers regarding to their perceptions about the different roles that they exercise as: women, professional and accounting researcher, within the context in which they operate, to evidence some characteristics of these women.

The methodology is qualitative, interpretive. It is carried out through a survey applied to accounting academics from Mexico, Colombia, Chile and Argentina, about personal and academic conditions, identifying some difficulties regarding to professional promotion, as well as success factors to reach a social positioning.

Future research should focus on studying the factors that impact on those difficulties and also in finding alternatives solution to them.

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Evaluation of the Transparency in Latin America: Is it legislation enough?

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Abstract.

The concept of transparency is understood, by one side, as an instrument that promote evidence-based governance, access to public information and the reactivation of citizenship on public management (Pawson, 2006; Alvarez, 2007; Ackerman, 2008; OGP, 2015; Santamaría & Matallana, 2017). On the other hand, transparency efforts are conceived as effective anticorruption barriers to the public sector, as a critical factor in the nation's development and prosperity (Jhonston, 2015). In view of that, the transparency regulation efforts in Latin America reveal an important growth, while corruption scandals are scaling in the region (OAS, 2013; Shambaugh & Shen, 2017).

The question that drives this research is if is there any relationship between the development and the execution of the transparency laws and the corruption perception index in Latin America? Our goal focus on a comparative analysis of the evolution of transparency laws in the least corrupted countries of Latin America, according to the corruption perception index (CPI) of International Transparency organization. To reach that aim, we conducted a qualitative research with an interpretative approach and interdisciplinary strategies, combining law research technics and the social accounting analysis of qualitative measures such as those gathered in the corruption perception index for selected countries, comparing their transparency efforts in the period 2012-2017 (Valles 2000; Mielles, 2012; CPI, 2017; Díaz, 2018). The use of CPI allows assessing the perception of citizen, experts and businessmen on corruption issues. The selected countries for this study are members of the Organization of the American States (OAS) and they are reported as the least corrupted countries in Latin America according to the International Transparency Ranking: Argentina, Brazil, Chile, Colombia, Costa Rica, Mexico, Peru and Uruguay.

The results of this juristic praxis research reveal a gradual increase of the approval of transparency laws. However, the perception of the corruption phenomenon index analyzed during 2012-2017 in Latin America does not relate neither to the promulgation procedures nor to the legislative reforms of transparency. In conclusion, the observed legislative efforts on anticorruption are insufficient, spite of being mainly oriented to reach a cultural shifting for transparency, accountability and responsiveness. According to our findings, the pioneer Latin American countries in transparency laws are not the least corrupted ones. This study contributes to the critical research about transparency adding some recent evidence on the lack of incidence of transparency laws on the corruption perception index in Latin America. We cannot confirm that the transparency law efforts are directed towards the betterment of human dignity (Cairney & Weible, 2018). We interpret that these legislative decisions are not contributing with effective solutions to the weak politic institutionalism of the region. As future actions for these countries and future research, we could suggest to think beyond normative legislation and to try alternative strategies based on qualitative methods as *evidence based policy and practice* [EBPP] and critical accounting proposals to promote transparency reforms (Urteaga, 2017; OGP, 2011; OECD, 2012; Flores-Crespo, 2013; ODS, 2015; Villoria, 2017; Lee & Cassell, 2017; Johnston, 2015; Everett et al, 2007).

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Session 4: Extinction Accounting & Sustainability

Chairperson: Fernanda Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil)

Odyssey from Sustainability to 'ESG Risk and Value Reporting System'

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The risk society theory presumes that the risks facing the society are uncertain in nature, which suggests that the report itself is expected to be dynamic, partly explaining the seemingly continuous changes in the requirements of the content and form of the SR since the GRI framework was introduced in 2002, thereby eliciting calls for more imaginative ESG reporting system (See Gray 2002, 2006; Adam, 2004). Based on observations at Investors' Relations (IR) meetings in the UK from 2014 to 2017, evidences gathered indicates growing interest in Value Reporting from the investment community, and many continue to express anxieties about the preparedness of the directors to cope with likely future changes which the business can only adapt to, especially regarding the environment, thereby strengthening the case for a narrative reporting system, in agreement with Caldecott and Kruitwagen (2016) and Lev and Gu, 2016.

Some of the recent developments, like the TCFD initiative has put forward some recommendations for improving climate related disclosures in sustainability reports, similar in concept to the '*what if*' model developed by Petro *et al.* (2016) in reporting climate change risks. These two reports are also in tandem with Integrated Reporting <IR> which views capital from an accountability rather than a stewardship point of view. However, <IR> do not adequately connect financial reporting and environmental risks (Atkins *et al.*, 2015; Carels *et al.*, 2014; Solomon and Maroun, 2012) as there are no incentives for the monetisation of environmental costs. Meanwhile, the accounting profession and the financial reporting regulators continues to show sluggishness in making narrative reporting or <IR> compulsory, thereby frustrating any gains made through the TCFD initiative.

Various reporting gaps were also identified in agreement with views (Adam, 2004; Gray, 2006) stressing the need for an overhaul of the existing reporting system with new innovative and imaginative ideas where ESG reporting can serve as a proxy for risk management. For instance, biodiversity reporting is a relatively new development, calls are being made to include material biodiversity costs in the annual reports of companies (see Rimmel and Jonall, 2013; Atkins *et al.*, 2015).

Through data gathered from IR meetings, four main problems that these investors want their ideal Value Reporting System to address, i.e. VRS framework, *ESG financialisation*, real time information, and assurance, were critically analysed through content and qualitative thematic analysis.

A Reflection upon the Ex-post Performance Evaluation of Public Private Partnerships: Insights drawn from PPPs in Scotland

Xia Shu (The University of Sheffield, UK), Stewart Smyth (The University of Sheffield, UK) and Jim Haslam (The University of Sheffield, UK)

PPP as financing model has become a key aspect of an international policy agenda for infrastructure delivery and governance. It appears, however, that there is little in the way of assessing what has actually happened once the projects financed through PPP schemes start to deliver required public services. To move towards informative ex-post performance evaluation of PPPs, this study explores the initial criteria by which particular PPPs were established by collecting and analysing 43 project documents including Full Business Cases, Outlined Business Cases and Contracts that cover 41 PPP projects in Scotland. The main findings suggest that any useful information concerning ex-post performance evaluation in these early project documents is extremely inadequate and unregulated. The findings indicate the absence of comprehensive ex-post evaluation systems that might help

people justify or assess whether the initial objectives of undertaking the PPP projects have been met. This study reports problems in these contractual documents and suggests future research and ways forward.

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Assessing the implementation of the Equator Principles and other sustainability initiatives by banks and financial institutions

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Considering the social and environmental aspects of business activities is now recognised as a significant factor contributing to effective corporate performance (Coulson, 2009; Solomon, 2013). Business organisations have started to incorporate social and environmental projects into their core business activities as a source of profit generation. Further, various sustainability initiatives (such as the Equator Principles and The United Nations Environmental Programme Finance Initiatives) have been developed as international guidelines to organize social and environmental considerations for business organisations. These initiatives were originally designed on a voluntary basis to manage these considerations in a more effective and transparent way. They aim to explore how business organisations could use accounting tools and practices to manage the main imperatives of sustainable development (SD hereafter) in their main business activities. These imperatives involve a set of different dimensions to ensure fair and equal allocation of resources and opportunities between current and future generations/ stakeholders (Gray & Milne, 2002). The effective management of these dimensions may require sensible considerations of some business imperatives e.g. fairness, accountability and ethical responsibilities (Grubnic, et al., 2015). Moreover, these imperatives involve incorporating climate change; ecological biodiversity, carbon emissions; human rights issues; global water shortage problems, and income and gender equality into core business activities. The determination of the needs of future stakeholders (generations) may involve some measurement challenges and difficulties to predict these future needs and expectations (McElroy & Engelen, 2012). These developments are occurring across all sectors including the financial industry, with initiatives such as the Equator Principles being implemented by banks and other financial institutions.

In this paper we explore the extent to which the Equator Principles and other social and environmental initiatives are being applied and implemented by financial institutions by interviewing senior representatives from an

extensive sample of UK banks and other finance organisations. We also analyse the publicly available documents from a large sample of banks and financial institutions to discover what they disclose in relation to their management of social and environmental considerations. It provides some suggestions and propositions on how the sustainability agenda is integrated in developing the core business activities in these sustainable business models (banks). Consequently, this paper provides a brief explanation of cases, narratives and reflections on this process.

This paper explores how some UK banks use these sustainability initiatives to manage their social and environmental business operations. The analysis of this empirical data indicates that there were institutional attempts to use some guidelines from these sustainability initiatives and accounting tools to manage these of imperatives of SD. However, the extent to which these accounting tools and guidelines have had a positive direct impact on the environment and society remain unclear and require more empirical investigation with wider stakeholders (e.g. bank customers, local communities, interest groups, governmental agencies, suppliers, politicians and policy makersetc.).

Finally, this paper proposes some suggestions to close the gap between the conventional capitalism of banking institutions and the future of sustainable banking as a core business model.

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Session 5: Accountability and Counter Accounting

Chairperson: Maria Vera-Colina (Universidad Nacional de Colombia, Colombia)

Accountability and Counter Accounting in Rio Olympic Games

Thauan Felipe Medeiros de Carvalho (Universidade Federal do Rio de Janeiro, Brazil) and Fernanda Filgueiras Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil)

This paper presupposes the central role of accounting in the advancement of neoliberal colonialism in the 21st century that suppresses different voices and interests in countries of the Global South. The advancement of neoliberalism become even more relevant considering the imposition of Euro-American mega projects involving the Olympic Games to emerging countries in the margins of capitalism. Although centered on the notion of democracy, accounting and accountability research remain linked mainly to the notion of transparency and information access, mostly based on accounting data. Therefore, traditional accountability models have been limited to deal with democracy and participation, and also to recognize forms of neocolonial domination and to promote any delinking in the margins. To overcome subalternity associated with traditional forms of reporting and transparency, the authors present Counter Accounting as a frame of analysis focused on the actions of

different local actors and dissonant voices aiming to expand the possibilities of contribution aligned to an option for decolonial epistemology. Therefore, the authors seek to explore how a network of NGOs, in the sociopolitical arena of Rio de Janeiro, promoted several forms of decolonial resistance in the Rio Olympic Games held in 2016. The methodology explores several sources of evidence, including web-based reports and narrative interviews within the NGOs' network using a snowball sampling technique; also the authors adopted a critical interpretative analysis to clarify the field experience positioning all data and evidences in along the process of resistance. Therefore, counter accounting produced by NGOs indicated gaps in accountability including, manipulated data and weakness report to present the Olympic games budget and projects. The counter account was victorious in the demonstration of the violation of human rights involving a local community in Rio by a removal plan elaborated by local government that exposed ideological inclinations of state institutions to favor economic interests over the social and cultural ones. The interviews with NGOs representatives uncover the emancipatory potential of web-based counter accounting, those initiatives made visible problematic issues to the international press causing fewer damages in poor and fringe areas of the city. Additionally, NGO activism undertook some local alternatives regarding the generation of decolonial knowledge through community engagement to solved colonial problems like *Urban Entrepreneurialism*. However, the civil society's opposition was triumphing until a certain point. Public-private partnerships were the basic implementation strategy of the Olympic Game and it was sustained by the power of financial capitalism and entrepreneurialism to undermine any sort of resistance. For instance, only four percent of families living in "Vila Autodromo" community resisted the removal plan after months of disputes and conflicts. It means that the lawsuit counter account was helpful until the local government and contractors paid indiscriminate indemnities, weakening the civil society mobilization and different voices remained unheard. In conclusion, the findings reveal that: the louder the level of democracy and accountability through counter accounting, the lower the violations of human rights will be.

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Achieving emancipatory accounting using the praxis of historical materialism

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In recent years there has been a growth in the ideas associated with "emancipatory accounting". Much of the work developing the current version of this concept has been carried out by Gallhofer and Haslam. In our view, their work over a three-decade period is of such significance for the overall critical accounting project that it requires a serious engagement. In this paper, we seek to carry out such an engagement with the aim of further enhancing the conception of emancipatory accounting.

To achieve this, we explore Gallhofer and Haslam's most recent paper on emancipatory accounting engaging with their adoption of post-Marxist perspectives including a new pragmatism. These perspectives lead to a rejection of the working class as the universal change agent and a rejection of a monochromatic view of social change as only taking the form of a revolution.

Instead, Gallhofer and Haslam develop emancipatory accounting using continuum thinking, with regards progressive-regressive societal actions and goals, and a vision of emancipation as the process of betterment for legitimate identities or interests.

We explore and critique the adoption of this post-Marxist perspective, highlighting a number of limitations. Further, we illustrate these criticisms by exploring the manner in which emancipatory accounting has informed the development of extinction accounting, with the latter's emphasis on corporations as the agents for social and environmental change.

In the second half of this paper we expound an alternative to the new pragmatist and post-Marxist perspectives, arguing that a classical Marxist inspired historical materialism is perfectly capable of withstanding the criticism levelled at it, by those advocating a post-Marxist perspective. This includes a dialectical understanding of the social world, which sees society as an internally contradictory totality, in a constant process of change. The conclusion of which is that continuum thinking is insufficient with the recognition of the need to transcend the existing (capitalist) social relations.

Furthermore, we argue that historical materialism provides a more robust and appropriate basis on which to develop the praxis of emancipatory accounting. We illustrate the strength of historical materialism by addressing the fundamental relationship between humanity and nature, as an alternative basis on which to develop the praxis of extinction accounting, and emancipatory accounting more broadly.

In this way we aim to stimulate a debate in the critical accounting literature about the goals of the critical accounting project as well as the strategies and praxis to be employed by critical accounting academics to reach those goals.

Regulatory capture, conflicts, counter accounts and accountability

Mercy Denedo (Durham University, UK) and Ian Thomson (University of Birmingham, UK)

This study explores the use of counter accounts to problematize, communicate and resist regulatory capture in relation to corporate unsustainable environmental and human rights practices in the Niger Delta. The Niger Delta is reputed to have the world worst petroleum damaged ecosystems. This has been attributed to the unsustainable activities of oil corporations, corruption, third party interference, and the absence of accurate accounts in conjunction with ineffective regulatory agencies. This study explored empirical evidence from several documents, account-preparers and account-receivers' perspectives which included international and local advocacy NGOs, developmental NGOs, an oil corporation, community stakeholders and regulatory agencies to explicitly expose regulatory capture in the Niger Delta. Our analysis revealed that counter accounts and activists' symbolic practices are often conflictual and dialogic to confront the ineffectiveness of regulatory agencies and corporate powers. Counter accounts were used to reform problematic, collaborative governance regimes and practices in order to stimulate regulatory reforms and inclusive accountability to give voices to marginalized groups or protect the public interest in the Delta. Regulatory capture and unsustainable corporate practices enabled the marginalized and the advocacy NGOs the right to speak truth to power through counter accounts. We find that to facilitate intragenerational and intergenerational equity, and sustainable environment, the government must deliberately choose to protect the public interest they are constituted to protect by equipping the regulatory agencies with an independent mandate and resources to regulate the corporations. The establishment of independent and adequately resourced regulatory agencies devoid of being captured by the corporations will ensure that protecting the public interest and promoting sustainable environment are central and fundamental to the actualization of the sustainable development agenda. Empowering regulatory agencies will enhance societal expectations and their ability to demand accounts of conducts from the corporations and the government.

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Session 6: Neoliberalism, Accounting, and power struggles

Chairperson: Fernanda Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil)

Neoliberalism and tenant empowerment in the social housing sector in the UK: An Empty Talk?

Sarah Lauwo (Goldsmiths, University of London, UK)

Recent research viewed the proliferation of neoliberal reforms in the social housing sector in the UK as a manifestation of the commodification and financialization of the sector with the government succumbing to the logic of the market. These reforms have arguably led to a shift in the governance of the social housing sector as its delivery has been largely removed from local authorities and disaggregated into a multiplicity of non-profit housing associations, known as registered providers (RPs). However, the governance of the social housing sector under the neoliberal political economy raises serious questions on the way the RPs engage and interact with the tenants. The literature stressed, that ‘. . . the more structures, relationships, and decision making process are removed from the ‘public’ arena and placed on a commercial footing, the more difficult for individual citizen to intervene and *demand responsibility and accountability from management*.

Recent years have seen calls for improving accountability and transparency in the management of social housing, particularly how individual registered providers engage with and address the concerns and expectations of tenants (see the NHF discussion paper, 2018). We argue that the government’s calls for accountability and transparency are displays of the same neoliberal rationality that extends the logic of the market, particularly competition of all spheres of human existence. Specifically, this could arguably be a way for legitimising the neoliberal policies in the social housing sector in the midst of the housing crisis. Undeniably, the logics of competition requires constant political intervention to ensure its existence and functioning. As Foucault (2010) maintains, in the neoliberal order, ‘one must govern for the market, rather than because of the market’ (p.121). Our paper also argues that while it is easy for the UK government to call for more transparency and accountability in the social housing sector, proper mechanisms are required to be in place to ensure tenant engagement and participation in decision making. This mechanism however may be arguably difficult to find in practice. We therefore seek to explore the way registered providers operate with tenants at the heart of their decision-making under the contemporary neoliberal political economy. Our findings show that the notion of tenant involvement and empowerment has shifted as registered providers struggle to demonstrate how they are leading and driving improvements in transparency standards and being accountable to tenants. They manage their repertoire in the way they frame tenant involvement in order to shape/reshape a common understanding of a disjointed tenant responsibility.

Office Design Processes, Strategizing and Time Intermingling: shaping spaces and minds within public accounting firms

Claire-France Picard (Université Laval, Canada), Sylvain Durocher (University of Ottawa, Canada) and Yves Gendron (Université Laval, Canada)

Major office design projects have been undertaken within accounting firms in recent years. These projects have important consequences in the workplace. This paper focuses on performative processes surrounding strategic office (re)design projects, where representations of the future are enrolled and enacted to develop a course of action, thereby creating conditions of possibility for this future to come into existence. Our analysis is informed by a triangular template made up of strategy, space, and time –operationalized through Whittington’s (2006) integrated framework that takes into consideration the people involved, the nature of practices, and the praxis surrounding office design processes. We argue accounting firm office (re)design projects are illustrative of spatial objects that define and create present organizational time, in a way that embeds a particular vision of the future. Interviews with public accountants and in-house office designers bring to light four strategy practices through which the future is actualized, namely imagining, testing, stabilizing, and reifying (Comi and Whyte, 2018). Office design processes involve not only the physical transformation of office space, they also promote new ways of thinking and doing which, in the long run, may shape accountants’ minds. These processes are thus not only a way to save costs and stay competitive, they are complex socialization processes under which well-known

socializers such as public accountants are themselves socialized. Futurist office space as enacted in the present establishes the boundaries within which the socialization of public accountants takes place.

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Multinational Companies' Corporate Structures and Tax Avoidance Practices in Developing Countries: The Case of Nigeria

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This paper explores the use of opaque corporate structures in shifting taxable income by multinational companies (MNC's). This paper locates the role of MNC tax practice within the political economy framing of globalisation to enrich our understanding of why some MNCs use combination of tax avoidance practices to shift taxable income to other subsidiaries where it would be taxed at lower rates. Stimulated by intense competition and pressure to increase earnings, MNC's constantly seek new ways of boosting their earnings by developing complex corporate structures and novel ways of exploiting ambiguities in the taxation law of one state against that of another. The paper adopts multiple case studies using available documentary evidence in the public domain to develop episodes of tax avoidance practices by MNC's through design of tripartite agreement to reduce the tax payable. The evidence shows that mobility of capital and corporate pursuit of profits shaped by globalisation facilitates MNC's aggressive global strategic tax planning which often result in 'abusive tax avoidance'. The findings further suggest that MNC's used combination of tax avoidance practices to shift taxable income through their subsidiaries and affiliates in other tax jurisdiction where tax rates are low or taxes are not paid at all (tax havens countries). This paper therefore argues that tax reforms are needed to reduce the problems created by MNCs (non-resident company) and their affiliates operating in Nigeria.

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Session 7: Emancipatory, and Alternative Accounting

Chairperson: Jill Atkins (The University of Sheffield, UK)

Alternative Accounts and Stories of Debt

Alvise Favotto (The University of Glasgow, UK) and Sonja Gallhofer (The University of Glasgow, UK)

The 2007 financial crisis made apparent the centrality of debt in contemporary dynamics of financial accumulation. Since then, scholars have witnessed a renewed rise of personal indebtedness by way of mortgages, student loans and credit cards: An ineluctable, ‘mass’ phenomenon, which is deemed to spread widely across the global north (Adkins 2017).

Amongst those who attempted to explain the pervasiveness of debt in contemporary society, Maurizio Lazzarato (2012) asserts that debt is capable of producing a particular type of subjectivity: a ‘*homo debtor*’ at once accountable for and guilty of debt (Lazzarato, 2012: 127). The indebted subject is invested with a specific morality: A morality of promise associated to repaying one’s debt and guilt for being in such condition. The perpetual interplay of promise and guilt silences the debtor’s voice who is fated to an existence of abstention and dilation, resembling a modern form of asceticism (Stimilli, 2017). The critical accounting literature has helped disentangling the role debt plays in rising income and wealth inequalities in times of austerity (e.g. Sikka, 2015; Bracci et al. 2015); yet the life accounts of those in debt have remained substantially unheard.

In this study we aim to explore the role of alternative accounts in the context of a concern with personal debt and in view of gaining insights into the empowering and emancipatory potential such accounts can have when the ‘*homo debtor*’ breaks the self-imposed silence.

For this purpose, we focus on the project ‘*99 Stories of Debt Across America*’ by the visual artist Brittany Powell (2016). In her work Powell combines photography, video-recording and handwritten text to illuminate the life under household debt. Media included in the project were assembled in collaboration with sixty-one participants from across the USA, who volunteered to share their stories of debt on the Internet.

The alternative accounts of personal debt were presented in an exhibition and on a website. The emancipatory potential of these alternative accounts is significant in that they can affect both those giving the account and those receiving the account (Gallhofer and Haslam, 2003). Through narrating their individual stories of debt the silenced voices of the *homo debtors* are transformed creating the possibility for empowering and emancipatory

action for those who are fated to an existence of silent abstention and dilation. Depending on their own individual circumstances, those hearing the voices of the *homo debtors* are encouraged to make their own voice heard and thus overcome their own abstention and dilation. The voices of the *homo debtors* represented in the alternative accounts also powerfully make visible the impact of being accountable for and guilty of debt to listeners who are currently not in debt. These newly created visibilities of the negative psychological impact of debt have the potential to encourage engagement in transformative political action aimed at addressing issues of personal debt. The alternative accounts through transforming silence and making visible and audible thus create the possibility of escaping the paralysis depicted in Lazzarato (2012).

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Extinction accounting and environmental impact of Belo Monte hydroelectric power plant in Brazil

Wagner Belchior Dias (Universidade Federal do Rio de Janeiro, Brazil), Jazmin Figari(Universidade Federal do Rio de Janeiro, Brazil) and Fernanda Filgueiras Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil)

Biodiversity accounting has received little attention from the academic and business community, especially when it comes to accounting for and responsibility for specific species at risk of extinction (Atkins & Maroun, 2018). Despite advances in the subject, such as the study on the extinction of rhinoceroses of (Atkins, Maroun, Atkins, & Barone, 2018) and bees decline related to the accounting and financial issues (Atkins, Atkins, Thomson, & Maroun, 2015), attempts to consider accounting for specific species are still limited in the literature, and almost inexistent in Brazil. In Brazil, the existence of laws that govern the environmental protection policy aims to guarantee the viability of economic activities of high environmental impact (Conde, 2012). It obliges economic actors to submit previously the Environmental Impact Assessment, composed of the Environmental Impact Assessment (EIA) and the Report Environmental Impact Assessment (RIMA), both prepared by independent consultants. Nevertheless, social, environmental and political controversy surrounded large-scale infrastructure projects, as the construction of the Belo Monte Hydroelectric Power Plant (BMPP) (Fleury & Almeida, 2013; Hernández & Magalhães, 2011; Souza & Guerra, 2017) with an estimated wetland area of 516 km² (including the riverbed). Located in the Amazon region, that concentrates much of the planet's biodiversity, the project was surrounded by tensions and debates about its consequences for the extinction of species and affect nearby indigenous territories. In this sense, the present research analyzes the reports EIA and RIMA related to the construction of the BMPP, in the Xingu River, considered by the Brazilian federal government to be of high priority in the Growth Acceleration Program (PAC). Researchers used content analysis from the emancipatory perspective of accounting to undertake a critical, analytical and social appreciation of accounting and encourage companies and governments to move from a purely financial understanding of the environment to a more balanced perspective that incorporates elements of ecology. Based on the assumption that extinction accounting is a natural evolution of biodiversity accounting, the results point to its potential in highlighting the urgency to understand the engagement of several actors in this process. Through the analysis of mandatory reports, it was possible to highlight the impact of the economic activities of the Belo Monte on nature and to point out the need for a different trajectory that could result in a more emancipatory form of corporate reporting that points to forms to suppress extinction in economic growth projects. The analysis also includes some socio-political episodes involved in the approval of Belo Monte along 40 years of recent Brazilian history. Thus, theorizing the connections

between accounting and emancipation goes a step beyond a dichotomous perspective of accounting, in which it is considered an instance of absolute repression or full emancipation, that posed economic actors, governments and NGOs as thugs or as good guys disregarding nature. Instead, as a communicative social practice, accounting can be adequately viewed as having emancipatory and severe effects at any instant in time. In this sense, the study also explores and discusses an agenda for accounting for extinction in Brazil.

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Financial scandals in developing countries: The Interbolsa case

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In the post-Enron era, even after developing renewed control instruments to increase transparency, to recover credibility in annual reports and to prevent fraud, scandals continue in companies in the public securities market. Such scandals have appeared in developing countries in Latin America. The best known include the BANINTER Intercontinental Bank in the Dominican Republic (2003), INVERLINK in Chile (2003), HSBC in Mexico (2012), Banco Union in Bolivia (2017) and, since 2015, the largest foreign bribery case in history, from the Brazilian company ODEBRECHT, in at least 10 Latin American countries. In Colombia, there have been major pre-Enron scandals such as FONCOLPUERTOS (1991-1996) and other post-Enron as DMG (2008), "Carousel of recruitment" (2010), SALUDCOOP (2011). The most recent case is the main brokerage firm of the Colombian Stock Exchange: INTERBOLSA (2012). Apparently, regulation and control instruments have proved ineffective in preventing different fraud types and in punishing locally well-known executives. This clearly violates the ethic limits.

The persistence of this phenomenon could be partially explained by deficiencies in accounting education: the society demands and the profession sometimes conflict (Diamond, 2005; Cooper, Everett, & Neu, 2005). A survey realized to students found that, they perceive ethical education as important, although most believe that it has a moderate influence on ethical behavior (Low, Davey, & Hooper, 2008). Efforts have been made in adequate teaching methods that place accounting techniques in a broader organizational and social context, with empirical work (Becker & Messner, 2005).

The financial scandals look different seen from the perspective of the political and regulatory process than from the perspective of the market. Fraud detection system in the US has worked very well in detecting, but not in preventing problems, Even Sarbanes Oxley law could be seen as an overreaction (Ball, 2009). Sarbanes Oxley solutions have proven to be deficient in establishing controls to the professional space, and reducing the tension

between the auditor and the administration (McMillan, 2004). This renews the debate between principles and rules (Ravenscroft & Williams, 2005). It is evident that increasing regulation is only part of the response to prevent corporate fraud and facilitate the integrity of financial reports (O'Connell, Webb, & Schwarzbach, 2005). The latter authors highlight that some systemic problems in capital markets and government systems, as well as short-term thinking of managers and executive remuneration practices, have not yet been addressed with adequate depth.

Colombia faces a local context of corruption and *easy money*, which has historical roots and has been fueled by drug trafficking and state contracting, which have invaded some local business elites. Corruption has invaded a large part of the social fabric, including the local capital market through INTERBOLSA, which also operated in other Latin American and New York Stock Exchanges. The 2012 scandal generated penalties for the accountant, the fiscal reviewer and the external audit firm, but these were circumvented by the transgressors of local regulations. This document presents the contextual factors that allowed the development of these behaviors, into the public stock market, the lack of expertise in local regulators to face this type of speculation and the corrupt technical skill and manipulation of a small group of executives of the firm that managed to circumvent the controls. A central methodological reference was the case of Imarbak bank, of Turkey (Omurgonulsen & Omurgonulsen, 2009).

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Session 8: Finance, Accounting Regulation, and Transparency

Chairperson: Silvia Pereira de Castro Casa Nova (Universidade de São Paulo, Brazil) and Mary Vera Colina (Universidad Nacional de Colombia, Colombia)

The Neoliberal Aspects of Accounting Principles in Brazil, a Colonial Issue?

David Mendes (Universidade Federal do Rio de Janeiro, Brazil), Ana Carolina Pimentel Duarte Fonseca (Universidade Federal do Rio de Janeiro, Brazil) and Fernanda Filgueiras Sauerbronn (Universidade Federal do Rio de Janeiro, Brazil)

This paper aims to identify aspects of neoliberal ideology in the chapters dealing with accounting principles in the book *Accounting Introductory* by Faculty of Economics, Administration and Accounting, University of São Paulo, and in CPC 00 (R1) - Conceptual Framework for Elaboration and Disclosure of Accounting-Financial Report. To achieve the goal, the analysis is made from Thompson's (2011) schema on the typical linguistic modes through which ideology operates. It is a critical/interpretative research that proposes to discuss accounting education in Brazil as a colonial problem. The results found are contrary to the dominant studies on the subject in Brazil, which is dominated by subordination to the interests of the accounting profession and by a non-critical reproduction of the discourses of the authors of international norms. In the analyzed texts, aspects related to the financialization of the economy were identified, and to the promotion of the freedom of the financial flow guaranteed by the "world without frontiers" of globalization, in agreement with neoliberal policies. The identified modes of ideology naturalize and universalize a neoliberal capitalist society and contribute to an image of accounting directed solely at the financial market. The strategies of dissimulation, reification, legitimation, and unification, eventually obscure, naturalize, universalize the ideological discourse. In looking at the findings of the analysis of the text from a postcolonial perspective, it is possible to interpret these linguistic standards as evidence of subalternity of accounting knowledge, that the relation of colonization is made present through neoliberal values. These values can be seen as elements of coloniality that help sustain an unequal capitalist order between countries of the global North and global South. However, it is not necessary to say that the accounting thought in Brazil did not start to be colonized only after the adoption of the IFRS, but rather, the coloniality gains new contours, since accounting in Brazil already comes from a historical process of Portuguese colonization, that is, accounting in Brazil is part of a colonial past and decurrently in a position of dependence, underdevelopment, in the international economic-financial system. Thus, Brazilian researchers could investigate in future studies the possibilities of enabling a liberatory accounting education that allows plural epistemologies and evidence epistemological domination in accounting and that gives credibility and preference to alternative ways of knowledge and thinking from the periphery of the colonial capitalist system.

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Stream 4: Big data

Stream convenors: Elisabeth Anna Guenther (Alpen-Adria-Universität Klagenfurt, Austria), Anne Laure Humbert (Oxford Brookes University, UK) and Mayra Ruiz Castro (University of Roehampton, UK)

Session 1: Theoretical approaches to digital interventions and equality

Chairperson: Mayra Ruiz Castro (University of Roehampton, UK)

Athena or Hydra? Examining potential promises and perils of data analytics in management with a Bourdieusian frame

Elisabeth Anna Guenther (Alpen-Adria-Universität Klagenfurt and Vienna University of Economics and Business, Austria) and Anne Laure Humbert (Oxford Brookes University, UK)

Data analytics is of increasing interest for both practitioners as well as researchers. Several scholars explore the potential use of data analytics for enriching management and overcoming technological obstacles (George, Haas & Pentland, 2014; George, Osinga, Lavie, et al., 2016; Tonidandel, King & Cortina, 2016). Some scholars go as far as labelling the utilization of big data as revolution for management practices in organisations (Mcafee & Brynjolfsson, 2012). What is certain is that our social life, our way of doing business and conducting research is undergoing profound changes and is increasingly datafied, i.e. relying on in time data analytics (Mayer-Schönberger & Ramge, 2018; Mayer-Schönberger & Cukier, 2013).

Datafication of social processes entails both promises but also perils. A major promise of data analytics is, it would allow to monitor real live behavior, process this behavior immediately and then deliver in time information which can be used for decision making. Moreover, this information is presented as objective and neutral, which makes data so valuable. Mayer-Schönberger and Ramge (2018), for instance, argue that data reduces the importance of money as money no longer needs to serve as proxy for quality or worth. Instead, the data available, such as reviews, meet this purpose. Implicitly this could signify a change in power dynamics as reviewing something is not necessarily related to economic wealth. At the same time, data analytics is hallmarked by power relations. Issues on who can define what is measured how, as well as who provides data or can protect their own privacy are power struggles.

In this paper, we apply Bourdieu's theoretical apparatus on the current state of data analytics in management. We conduct a systematic review on the state of data analytics in management and elaborate on the relational aspects and different types of capitals between those who manage and design data analytics and their imagined suppliers of data. We furthermore use examples of social welfare (Eubanks, 2018) and gender change policies to discuss potential benefits and perils of data analytics. The aim of the paper is to gain a better understanding under which conditions data analytics can be used as a tool of Athena, for creating wisdom and insights, or gets the toxicity of hydra and reifies existing inequalities.

An ethnography of an algorithm of care in the labour market

Tom Boland (Waterford Institute of Technology, Ireland) and Ray Griffin (Waterford Institute of Technology, Ireland)

Digital interventions are re-constituting the state administration of the labour market, a set of changes that have rendered the social safety-net ever more precarious; not just work, but welfare is becoming precariatized by new forms of governmentality. Discussions about the fourth industrial revolution, big data, AI, algorithmic knowledge, neural networks and robotics has captured public debate about the future of work; however, it is equally significant when democracies, the public realm and the state adopt these digital technologies in how they administer, govern and construct welfare processes.

Empirically we present an ethnography of the Probability of Exit (PEX) algorithm adopted by the Irish Social Welfare system in 2012 to ration supports and interventions for the over half a million people who have passed through the Irish labour activation processes each year. Our fieldwork explores how PEX datifies what was until now a human decision-making process, animated by phronesis, the practical wisdom of the public servants in social protection offices. There has been a turn towards ethnographies of algorithms and the virtual in recent times (Kavanagh, et al., 2015; Lustig & Nardi, 2015; Underberg & Zorn, 2013). In aiming to understand the social life of an algorithm, ethnography holds the potential to reveal the networks of influence that exist around PEX, exploring how society has moved from homo-faber to faber-homo and how mundane artefacts (Latour, 2005) such as the formula can take on tremendous agency. The types of criteria that we might apply to such an ethnography include; extension of bureaucratic logics to an algorithmic authority (Lustig & Nardi, 2015); echo of bias and prejudice (Steiner 2012; Stroud 2014); posthuman agency in actor networks (Woolgar, 1982); the logic and control relationships between policy and action (Kowalksi, 1979).

As we plunge ethnographically into the world of the algorithm, we necessarily encounter the moral and ethical foundations encoded into the objective, cold, and absurdist formula. Going further, we explore the telos of calculability (inspired by Callon, 1988) that digital knowledge produces in theological terms as a new iteration of purgatory. Buried in and around the objectivity of the formula is a deep cultural code of work as a vocation and capitalist enterprise - as the grace of god (Weber, 1958) and the hand of providence or the hand of the market (Agamben, 2011). Furthermore, poverty, unemployment and jobseeking can be interpreted as a purgatory on earth, an edifying punishment to purge sins (especially sloth & pride). This journey of unemployment, not unlike Dante's (1308-1320) in the Divine Comedy, begins with judgement, as penitents are directed along a path and must yield to the assistance of their guides in order to make them suitable to re-enter the labour market. In taking such a radical line, we aspire to expand the vista of ethnographic inquiry into imagined logics of the tecnotopias from which bureaucratic sorting algorithms emerge. In short, we argue algorithms have curious theologies.

Session 2: Digitalization in organizations: new practices and players

Chairperson: Elisabeth Anna Guenther (Alpen-Adria-Universität Klagenfurt, Austria)

Old data for contemporary problems: European Natural History Museums as digital data infrastructures **Henk Koerten (Vrije Universiteit Amsterdam, The Netherlands)**

Diminishing biodiversity is fueling local and global debates on its assessment, for which lots of data from multiple sources are needed to produce the right information. Attempts have been made to outline possible data infrastructures, but they hardly do take existing taxonomic practices into account. This paper attempts to identify these practices to connect them with the desire to assess global biodiversity, by looking into the establishment of a global platform meant to disclose biodiversity data, information and knowledge.

Assessing biodiversity requires knowledge of the past and present, for which a variety of actual and historical data sources have to be brought into a meaningful whole. In general, scientific publications are seen as an important and reliable, yet limited source; resembling a one way street, unfit for reuse. For making proper assessments, both historical and actual data has to be made available to researchers in order to trace changes in biodiversity. Thus, biodiversity data sources should be publicly available, it has even been suggested to publicize research data through dedicated journals.

Ever since natural history museums have been existing they were a reliable data source with vast, sometimes centuries-spanning, standardized specimen collections and species-data with a long-term orientation towards biodiversity research. Potentially forming an ideal infrastructure for global biodiversity assessment, their old-fashioned image created doubts about their role in biodiversity science. However, after the millennium, natural history museums started to grow self-esteem, they became increasingly seen as key to scientific research on biodiversity assessment.

Now natural history museums have picked up their role in biodiversity assessment by supporting collaboration and digitization initiatives that went beyond the scope of individual institutions. EU-funded programs like EDIT,

ViBRANT, Synthesys were meant to stimulate cooperation in Europe between individual researchers instead of institutions. Guided by developments like DNA sequencing, digitalization and virtualization; these programs have become triggers for change, in which traditional views of collaborating natural history museums are contested, making way for the idea of biodiversity research groups working independently from the management of individual museums.

Our starting point was a EU-funded project to establish a global, internet-based biodiversity collaboration platform called Scratchpads, intended to stimulate international collaboration among taxonomists. We conducted ethnographic research by studying documents, conducting interviews and making observations on practices of distinct groups of taxonomists. We were curious if and how taxonomists as users and producers of data were able to influence the development of new technologies in their field in such a way it would be beneficial to their daily work.

In this paper we present how topic-oriented taxonomists, mostly employed by natural history museums, have shaped the idea of a global biodiversity assessment infrastructure. Where designers of digital facilities had explicit ideas about biodiversity assessment infrastructure, existing taxonomic practices were key to how internet-based databases and registration facilities were used. Taxonomists feel to be part of a larger community of biodiversity experts, in which digitization is seen as vital. Institutional aspects of natural history museums do not seem to play a role, rather it is the nature of practices of internationally oriented taxonomists that are fundamental in shaping and use of digital platforms.

The consultant machine: How digitalization is changing recruiters' professional practices and identity

Jannes Zwaenepoel (Hasselt University, Belgium) and Patricia Zaroni (Hasselt University, Belgium and Utrecht University, The Netherlands)

Human Resources Analytics drawing on big data and artificial intelligence are today fundamentally changing the way labour market intermediaries work. Recruiters and HR consultants no longer rely on manually created databases and links, but increasingly on new technology which automatically links hundreds of databases, yielding millions of data-points. This new technology takes over human decision-making by automatically distilling the 'best fitting' candidates from large, Skynet-like databases.

Yet, to date, little is known about how this new technology is transforming recruiters' and HR consultants' professional practices and identity, and what kinds of effects it has on the power relations between HR consultants themselves and other actors within the firm and client firms.

Theoretically, we draw on socio-materiality theory, which conceptualizes technology and humans as mutually constituted through their recursive intertwining in ongoing, situated practice (Latour, 2005; Orlikowski, 2009; Orlikowski & Scott, 2008). Setting technology at the centre of organizations, it calls scholars of technology to investigate "the multiple, emergent, and shifting socio-material assemblages" (Orlikowski, 2007: 1446) that come to constitute organizations. This theoretical approach is particularly suitable to answer the call for in-depth empirical investigations of HR analytics practice precisely to gain a better understanding of the constitution of the technology itself through interpretative processes (Angrave et al., 2016), as well as of its performative effects on organizational subjectivities (Žliobaitė, 2015, 2017) and the organizational sociality entangled with such technology (Boyd and Crawford, 2012; Scholz, 2017). As technology becomes smart, it takes over decision-making processes key to the firm and the people working there, affecting work practices and identity (Marr, 2015) and redefining power relations (Angrave, 2016; Anthony, 2018).

Empirically, this research builds on two months of intensive fieldwork in the Belgian branch of large international HR firm actively pursuing digitalization through the introduction of AI-based tools in order to increase efficiency. Data is currently being collected using in-depth semi- and unstructured interviews with more than forty stakeholders – including HR consultants, their managers and top management – and complementary data sources such as non-participant observations, internal and external (virtual) documentation and the employed technology itself. Preliminary interviews with top managers indicate that recruiters and consultants pay lip service to new AI tools offered to them, yet largely fail to voluntarily adopt them in their everyday professional practice.

This study is part of a larger project that also includes explorations of bias inherent in AI-based HR systems, the effect of these systems on historically disadvantaged groups, and how these systems impact organizational creativity and resilience.

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The human behind algorithms: Personal and professional ethics of data scientists

Mayra Ruiz Castro (University of Roehampton, UK)

Organizations are increasingly turning to data science to better understand and utilize their data to identify new business opportunities. Data scientists, a relatively new group of professionals, use interdisciplinary scientific methods, algorithms and systems to create insights from data and improve organizational systems (Chen, Chiang, & Storey, 2012; Provost & Fawcett, 2013). They hold a unique set of skills – statistics, computing, mathematics, machine learning, data visualization and business – which has historically not been required by traditional professional roles, e.g. the HR manager role (Angrave et al., 2016). Data scientists are portrayed as ‘magicians’ (Davenport, 2012) and deemed ‘the rarest of breeds’ (Baškarada & Koronios, 2017). They enjoy thus disproportionate power in the creation of insights and decision-making, and although data scientists need to continuously make ethical judgements at different phases of the processing of data (Leonelli, 2016), research on data scientists’ ethical awareness is sparse.

Floridi and Taddeo (2016) suggest that data science pose three major ethical challenges: the ethics of ‘data (including generation, recording, curation, processing, dissemination, sharing and use), algorithms (including artificial intelligence, artificial agents, machine learning and robots) and corresponding practices (including responsible innovation, programming, hacking and professional codes)’ (ibid. p.3). Yet, we still need to better understand how these challenges are perceived by key actors, what factors influence actors’ decision-making, and how they navigate through this ethical complexity. Research has shown that both the professional environment and individual values affect professionals’ ethical decision-making (Singhapakdi, Rao & Vitell, 1996). There is recognition that ethical practices cannot be regarded as universal and all-encompassing, but ‘their specific set of values and associated practices of justification’ need to be taken into account (Ekman, 2016, p.465). Instead of a

dispersed study of data science ethics, scholars suggest looking at individual actions, and propose that data scientists should 'critically examine the historical lineages and ethical implications of their work at every step, so as to acknowledge responsibility and accountability for some of the choices made' (Leonelli, 2016, p.3). Being able to identify ethical issues in a situation, 'will tend to form a more "ethical" judgement' among professionals (Singhapakdi, Rao & Vitell, 1996, p. 641).

Using semi-structured qualitative interviews with 30 data scientists based in the UK (data collection and analysis in process), this study aims to provide insights into data scientists' ethical awareness. In specific, it analyses how data scientists perceive the ethical implications of data science, including data scientists' sense of responsibility and accountability. It also analysis the ethical judgments made by data scientists and identifies the values, narratives and frameworks data scientists drawn upon to make decisions in their day-to-day activities.

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Stream 5: When critical management scholars become managers

Stream convenors: Yvonne Benschop (Radboud University Nijmegen, The Netherlands), Alessia Contu (University of Massachusetts Boston, USA), Leanne Cutcher, (The University of Sydney Business School, Australia) and Carl Rhodes (University of Technology Sydney, Australia)

Session 5: Critiquing the CMS Manager

Chairperson: Yvonne Benschop (Radboud University Nijmegen, The Netherlands)

Managing Through Organisational Theory

Gibson Burrell (University of Leicester, UK)

“we turn to the question of what happens when critical management studies scholars themselves become managers”

There is a view, of course, that ‘management’ is undertaken by all sentient human beings every day throughout their waking hours in that they may be seen to perform tasks that fit with Fayol’s definition of what management’s key responsibilities are. We seek to control daily events, we make decisions, we allocate resources, we predict the future and we strategise. Management in this view is an everyday feature of all human lives and has to be, for all adults from our awakening moment. Thus, the critical scholar who enters a formal management role has always, everywhere been a ‘manager’ before accepting this particular role responsibility. If this approach is accepted then the question we are posed in the call for papers offers less relentless force. CMS scholars have ever been managers. But if we assume that management is a formal role, open only to those appointed as such within a bureaucratic hierarchical structure, such as the university, then the shock of the new may be what awaits us. The contradiction between CMS and life as a university manager may then become only too apparent to those who have been appointed to such roles. In this paper, I wish to go further than followership of CMS in its usual variants and ask what might be thought of a move into management after a theoretical commitment to anti-organization theory had been explored in a little depth.

The version of **anti-organization theory** articulated here was written in 1979 and thus is very old and is somewhat distant from contemporary thinking. Its main themes of **critique** were: Organizations are of dubious ontological status and serve to reify that which humans have created. Rather, it is the mode of organizing that is important, not middle range phenomena we label organizations such as ‘the university’. ‘Management’ is an alienating notion in which obscurantist intermediaries are placed between human beings and the nature of the totality. This is what management is there to do. The role of the manager is to alienate, to obscure, to intercede.

Anti-organization theory’s main themes of **praxis** were connected to the process of developing alternative realities in which the following were to be found:

There is encouragement of a thoughtful pursuit of alternative technologies in which *inter alia* measuring devices of ‘self’ and ‘performance’ are seen as less important or in need of much wider critical appreciation. Interaction of humans in a craft based technological system is valued above productivity and output. A key task is the finding of a conviviality between humans based on mutual recognition of existence and worth. Against a heavily rationalistic epistemological stance, anti-organization theory advocated ‘Romanticism’ and a romantic mode of thought in which ‘personal vision’ replaces the pursuit of member ‘wellbeing’. Associated with this, is the desire to inhabit a non-ordinary reality in which *kiros* not *chronos* is the time frame of choice.

If this version of anti-organization theory is accepted as being part of CMS, what can be said about living by its precepts within a university setting by those charged with its management?

Why Everything We Know about Critical Theory is Wrong

Robert Cluley (University of Nottingham, UK)

Can critical management scholars be good managers? Implicit in this question is a supposed opposition between critical approaches and management. It is a problem for CMS, on this view, that many CMS scholars, despite their espoused commitment to critical theory, end up in management positions leading their academic community, managing journals or departments.

Indeed, critical theory, as interpreted in CMS, is meant to be inherently *against* management as an ideology, practice and orthodox research tradition (Parker, 2002; Klikauer, 2015; Spicer, Alvesson and Kärreman, 2016). CMS was originally inspired, in this sense, by 'the Frankfurt School and writers close to it' (see Alvesson and Willmott, 1992: 9; Alvesson, 1994: 295; Alvesson and Willmott, 2014: 63). Their work is a form of 'negative critique as distal judgement' (King and Land, 2018) that depends on the person doing critique remaining outside of the thing they are critiquing.

So, when CMS scholars are recruited into the very managerial regimes they are against, they are viewed with suspicion (Robinson et al, 2017, Butler and Spoeltra, 2014; Rowlinson and Hassard, 2011; Willmott, 2006; Jones, Sharifi and Conway, 2006). They are no longer distant even if they continue to offer negative critiques. Iconic business school "critters" should not become managers (Rowlinson and Hassard, 2010). If they must, Parker (2004) explains, they should become werewolves, hiding their inner humanity.

How wrong we are!

This paper will argue that the very notion of being "against management" is at odds with the tenets of critical theory and has ended up putting CMS in a position where to be critical is increasingly seen as a practical endeavour *for management*. Critique is increasingly justified, here, as a way to imagining *alternative* organizations rather than searching for points of tension in the ones we already have.

Evidencing this claim through a genealogical reading of CMS and with recourse to critical theory and the practices of Frankfurt School critical theorists, who, it turns out, were not so far removed from management practices themselves but successfully managed, financed and supported their work independently for several decades, the paper will argue for a dialectical management studies. Critical theorists, the paper will argue, saw their role as being concerned with highlighting, identifying and working through contradictions and tensions, not with occupying some clean space (or a space cleaned by others) from which they could critique everyone else. They saw critique as part of a dialectical process.

In place of werewolves, then, the paper sees strawmen. It argues that CMS own interpretation and use of critical theory is really the problem. Not management.

The Hysterical Experience of a CMS Head of Department: Are you one of them or one of us?

David Jones (Newcastle University, UK)

This paper explores the extent to which a CMS academic could frame the experience of reluctantly becoming a departmental managerial role in an emancipatory fashion. The manager in question, myself, followed the perspective of Lacan (2007), who proposes a hysterical response from the alienated scholar (Alakavuklar et al., 2017) – a feeling I have often felt with the encroaching managerialism within academia. This highlights that academics not only suffer in the neo-liberal university, but could actually enjoy their alienation as well. For Alakavuklar et al. (2017) this enjoyment manifests itself in continuous questioning and engaging in critical or alternative perspectives, representing Lacan's (2007) first step towards emancipation. I was interested in exploring this emancipatory process in more detail, not only for myself, but for my colleagues as well through an auto-ethnography. Could I use this perspective to foster a hysterical sensibility within a department which I managed for almost two years, aligning with Fotaki and Harding's (2013) notion of the 'hysterical academy'?

Drawing from my previous research on the emancipatory potential of the aesthetic, counter-performative experience of the Slow Swimming Club (Jones, 2017), I was interested in whether I could develop an aesthetic, counter-performative intervention as head of department (Reinhold, 2017), where the intervention contests through its material embodiment (Cabantous et al., 2015), with what appears sensible (Rancière, 2000) in

organizing academic work. I was also inspired by Rheinhold's (2017) research, which highlighted that slowness, hesitation and confusion embodied in an art intervention was counter-performative to a context of closure, pressure and discipline, typified by a managerialist approach. The difficulty of the task within Higher Education is put into perspective by Saggurthi and Thakur (2016:180), where they outline the current infatuation with an 'obsessive need for speed, control and performativity', disabling 'critical thought' and crippling 'the imagination and the senses'.

In summary, my intention as Head of Department (around 40 academics), in a U.K. Business School, as part of a post-1992 university, was to open up slow neglected spaces and places for de-institutionalising the logics of managerialism, within my department and university (de Vaujany & Vaast, 2014). However, how easy (and enjoyable) would this be in the context of what Martin Parker reflected upon when he described his management life, in a similar role, albeit within a research university context 13 years ago: 'walking quickly, looking serious, with a sheaf of papers in my arm. Can't stop. Late for a very important date. No time to talk...' (Parker, 2004: 51). Parker primarily reflects on the daily tensions which such a fast culture demands, but admits that the question he does not really answer is whether being a critical management academic has made him do management differently. My hope (some would say masochistic) within my Head of Department role was to try to manage differently, at least in the margins and to try to play with the assumption that even managers need not be passive victims of managerialism (Fleming & Spicer, 2007:89).

'We are particularly keen to connect with you': Why I toyed with being a Dean as a CMS Scholar – The interviews I had and why I never got the job

Mark Learmonth (Durham University, UK)

Dear Professor Learmonth

We are currently assisting the University of ABC in their search for the Dean for their Business School, and we are particularly keen to connect with you about the role. I have attached the appointment details document to this email for reference.

In the five years I was Deputy Dean Research (DDR) at my business school I got emails like this one every few weeks. However, in spite of an AACSB Future Dean's course and getting to four final-round interviews, I never secured a Dean's job. My paper will be a series of personal vignettes evoking something of why I tried for these jobs as a critter; my struggles with the application processes, and why I never made it.

As DDR I had a taste of more senior management jobs in academia. So I started to think that there might be something politically regressive – at least for me – about going back to the relatively quiet and comfortable life of an 'ordinary' academic. So I started to go for dean jobs because of things like: **personal challenge** – spending the next (and last) 10 years of my career simply doing what I've done for the last 15 years seems relatively unattractive; and for **political reasons** – it's just about plausible to believe that there's a higher probability of making more of a positive difference (however modest) by doing a dean role than by just continuing to write and teach – even with the substantial risks of failure to make any difference, the need to compromise on many issues, having to spend time with other deans *en masse* etc. etc. Of course, I was also aware of the substantial salary hike a Dean's job would bring. In total I seriously applied for 8 jobs at or near Dean level – I'll share some excerpts from my applications as vignettes. The world of head hunters, what you seem to have to say (and avoid saying) to get near to being interviewed is interesting in retrospect, if irritating and sometimes demeaning.

Why didn't I get any of the jobs? I'd like to think it was basically because I couldn't bring myself to pretend convincingly enough. For example, as I'll evoke in vignette form, I wasn't prepared to lie in the ways that the interview panels expected you to; or at least I couldn't quite wipe the grin off my face when I tried to. Less flatteringly to my preferred sense of self though, perhaps my lack of success was basically that I just wasn't good enough or didn't try hard enough.

I hope that vignettes of my experiences might be of interest to people contemplating similar moves. In any event, it's all very well critters thinking that maybe they should be managers. You have to get a management job first, and being known as a critter is a big disadvantage!

Session 6: Critical Management in Practice

Chairperson: Alessia Contu (university of Massachusetts Boston, USA)

Participatory practices in a real-life critical management experience: The person, the employee and the Oil Company's day-to-day

Alexandre dos Reis (University of Lisbon, Portugal)

Based on a theoretical review and a “participant observation” process, this paper explores a CMS researcher’s experience in the role of a manager in a private business company with focus in the participatory discussion and decisory process for definition of individual and corporative goals, underlining the access and analysis of a real management experience using critical and innovative perspectives. This paper has as main purpose to evaluate the management practices and their results acquired in a Critical Management Studies (CMS) researcher’s experience, while acting as manager in a private business company, problematizing (i) the experience in the implementation of collegiate practices and (ii) the process (collectively discussed) to define individual and corporative goals.

The design of the paper provides a conceptual review on the literature, namely the concepts of Organizational Culture (OC) and CMS. This conceptual analysis will be accompanied by a qualitative analysis, namely a “participant observation” process, contemplating a CMS researcher’s experience in the role of a manager in a private business company, particularly, in the management of the Technical Services Department in an Oil & Gas company, which was composed by a technical body of approximately 30 employees, from 2009 to 2012, with focus in two specific managerial processes, namely: the participatory discussion and decisory process for definition of individual and team corporative goals. As findings of the research it is included: (i) the presentation of a brief conceptual review on the theme, with emphasis on CMS and OC, (ii) the presentation of a qualitative analysis showing the results of the “participant observation” process and, finally, (iii) the discussion, through this conceptual review and this qualitative results, of the management practices and their results on an experience involving a CMS Researcher performing a manager role in a real business context. The main practical implications we can consider the identification of the critical points, both positives and negatives, to be considered by the managers regarding the application of critical management actions in real business contexts, namely, in this study, the participatory discussion and decisory process for definition of individual and corporative goals.

Critically Managing? Embracing Tensions among the Discourses of Critique and Practice

John McClelland (Boise State University, USA)

The challenges of “critically managing” stem from inherent tensions among the discourses of “being critical” and “being a manager.” The discourse of “being critical” involves unmasking organizational systems of oppression (Deetz & McClelland, 2009), positioning critical scholars as disruptors organizational mechanisms of control. Conversely, the discourse of “being a manager” involves coordinating and controlling organizational activities, positioning managers as practitioners maintaining systems of control. As such, understanding what happens when critical management scholars become managers requires attending to the interdiscursive tensions among critique and practice in ways that can generate emancipatory organizational engagement and meaningful change.

Reflecting upon my twenty years of experience as a consultant and university administrator reveals a problem when conceptualizing “critically managing” in terms of negotiating discursive tensions. First, as a university administrator, I have often found myself questioning why so few voices were represented or critiquing taken-for-granted assumptions of a particular process. In attempt to promote awareness of unintended consequences or problematic practices, my efforts to critique were often dismissed as “getting in the way” of accomplishing the task at hand. Second, as an organizational change consultant, I often found my critical interests usurped by the language of management. For instance, when helping a client improve their executive meetings, I found myself providing rationale in managerial terms (e.g., productivity, effective decision making, and buy-in) rather than critical terms (e.g., inclusivity, voice, and imbalances of power). In attempt to make positive changes to organizational practices, my critical interests were subsumed by the language of managerialism. As such, from my experience the “critical manager” is bound to fail when one discourse prevails over the other.

A more useful approach to understanding the challenges faced when critical management scholars become managers is to actively embrace the tensions among the discourses of critique and practice. Postmodern perspectives conceptualize experience as inherently tension-filled and fragmented and recognizes everyday communication as inherently political and power-laden (Alvesson, 2002). A critical manager embracing work life as inherently tension filled can reclaim communication as *the* site for engaging in critical management practice. Embracing phenomenologically-inspired approaches to communication invites processes of genuine conversation (Gadamer, 1975) and responsive micropractices (Deetz, 1992) that can reclaim embedded conflicts in the workplace and promote the conversations needed to generate emancipatory possibilities (Gergen, Gergen, & Barrett, 2004). In this way, the experience of “critically managing” can be theorized as a *necessarily* tension-filled practice requiring responsive communicative engagement to produce emancipatory change.

In this way, “critical managers” can uniquely occupy the discursive intersection of “being critical” and “being a manager” in a way that encourages responsive micropractices of communication; ultimately absolving themselves from having to choose the discourse of critique *over* the discourse of practice (or vice versa). Instead, being a critical manager requires maintaining a focus on systemic processes of oppression while also inviting communicative actions that celebrate multiple voices, promote self-reflexivity, and encourage dialogic engagement (McClellan, in press) so organizational participants can themselves unmask power imbalances, propose alternative practices, imagine new organizing structures, and create more mutually-responsive workplaces.

On Becoming and Unbecoming a CMS Manager: A Parable

Jeanie Forray (Western New England University, USA) and Sarah Wright (University of Canterbury, UK)

What happens when a critical management scholar becomes a manager? We interrogate this question through parable, using two “tellings” of a fictionalized account of the life of a critical scholar who served for eight years as management department chair in a small comprehensive university in the U.S.

Louise Manner sought an academic career when her management position in industry imploded. Entering academia “late in life” at age 38 involved moving her family (a husband and two young children) 3000 miles to begin doctoral studies. While there, she explored critical perspectives and multiple paradigms of organizational analysis. Louise worked hard, publishing her first peer-reviewed journal article as a doctoral student and beginning full-time academic life at age 44 when, immediately following her dissertation proposal defense, she joined Institution 1 as a visiting instructor of management. Louise taught four courses per semester and completed her dissertation two years later. After four years at Institution 1 (two as visiting instructor, two as tenure-track assistant professor), Louise moved to Institution 2 which was closer to her home, had a lighter teaching load, and offered a higher salary. Louise continued to be a productive scholar, receiving tenure and promotion at Institution 2 and, ultimately, Full Professor status. While still an Associate Professor, and following a reorganization of the management department, the Dean appointed Louise to serve as department chair. Louise enjoyed many of her chair duties and received positive feedback from colleagues about her leadership. In the 8th year of her department chair service, Louise notified her colleagues that she did not wish to continue in that role and they elected a new chair. Louise has returned to full-time faculty status and is contemplating retirement from the university.

In the first telling of the fullⁱ parable, we use selections from the traditional management literature to annotate Louise’s experience both before, during, and after she served as chair. In the second telling, we draw from a sample of the critical management literature to “reframe” Louise’s experience (for an exemplar, see Forray & Stork, 2002).

John Jermier (1985; 1992) was one of the first scholars to use fiction in organizational theorizing, and others have called for creative writing approaches to capture emotional, sensual and subjective features of organizational life not readily available through traditional scholarly writing (cf. Gilmore, Harding, Helin & Pullen, 2019). Parable, in particular, is a story-telling approach designed to teach a lesson while annotation provides “critical or explanatory

ⁱ This is an abbreviated sample of the parable due to abstract word limits.

notes” for written work (New World Dictionary, 1974). We use the combination of parable and annotation to explore what it means to be a “critical management manager” in higher education by examining one manager’s lived experience through multiple lenses. Drawing on a representative sample from two apparently distinct literatures of management and organization as annotations linked to the parable we have fashioned, we ‘open up’ complexities and issues present in a CMS manager’s life that previously have been invisible within organization studies.

CMS Managership – Is it the Beginning of the end of CMS?

Pathum Kodikara (University of Sri Jayewardenepura, Sri Lanka) and Vasana Kaushalya (University of Sri Jayewardenepura, Sri Lanka)

CMS attempts to challenge existing power relations and anticipates alternatives to them. Thus, it is expected that CMS managers, as part of their critique of mainstream management, should engage in ‘unmasking’ the reproduction of power relations within their managerial activities. However, using auto-ethnography, through which we recall our experiences as followers, we elaborate how the managership of CMS managers become problematic when they make an effort to prosper as “effective managers” in the neo-liberal higher education system.

Our observations unearth three main facets. Firstly, we witness how CMS manager(s) set aside their commitment towards being critical and become part of ‘managerialism’, by cultivating and promoting masculine values when managing work. “Success”—as CMS manager(s) define it—is the aggressive achievement of the “efficient bars” stipulated by neo-liberal higher educational policy makers. As such, being worried about possible failure and about being labeled as “ineffective managers” in the system, they too engage in (re)producing performative nature of market managerialism by (un)consciously masking themselves, instead of unmasking the power relations that govern them. This leads to an identity crisis in the minds of CMS managers, which then leads to an *internal* crisis in CMS. Though attempts have been made to safeguard this identity crisis in the name of ethical subjectivity, the expectations of followers had that ‘CMS manager(s) would be “good” manager(s) since they pay attention to the quality of life’ has been shattered. The experience of being managed by a CMS manager has made followers to question him/herself ‘whether it is me or my manager has born twice?’ Consequently, they question the practicality of being critical in neo-liberal market managerialism. As such, secondly, we ask whether the spatial-context—landscaped through the behaviour of the CMS manager—plunges followers into an aporia and creates intra and inter-individual conflicts at work. So, we argue that CMS manager’s commitment to CMS becomes merely rhetorical or confined to a textual meaning.

Thirdly, our reflection is on how diversity is managed at work by CMS managers. We identify that CMS managers celebrate intersectionality in its performative nature. They behave aggressively towards others’ resistance, unlike in the past, and are not even ready to listen to critical comments. When there is resistance by followers, CMS managers silence them by creating artificial problems and slandering these followers, using for this purpose the ‘new in-group’. Though CMS scholars stand for the agonistic existence of diversified groups, CMS managers seek the antagonistic existence of followers. Accordingly, ‘agonistic existence’ also becomes mere rhetoric among CMS manager(s), having no content but only form.

So, we question whether we can expect the agonistic existence of CMS managership in the neo-liberal *higher* education system. Is there a specific role that should be played by CMS followers in helping CMS managers realize their seduction by power and in helping them overcome it? Is this a problem with CMS scholars, of their not being self-reflexive after becoming CMS managers? Will this *internal* crisis be the beginning of the end of CMS?

Session 7: Putting Management Practice into Critical Theory

Chairperson: Carl Rhodes (University of Technology Sydney, Australia)

Panel discussion: Putting Management Practice into Critical Theory

Yvonne Benschop (Radboud University Nijmegen, The Netherlands), Alessia Contu (University of Massachusetts Boston, USA), Leanne Cutcher (The University of Sydney Business School, Australia) and Carl Rhodes (University of Technology Sydney, Australia)

This panel discussion explores if, and to what extent, we have informed our own scholarship and understanding of management and organisational practice as Critical Management scholars through being in or having held managerial positions. This session will explore not how we 'apply' Critical Management Studies to our practice, but how our practice and experience informs our thinking about management / organizing, and thus CMS. Much of our work sits outside and unpacks and critiques management and organisational practice. Less frequently it identifies more favourable alternatives that exist in the world, and even more rarely does it conceptualise a new form of organising. In short, we're often full of critique but short on answers (or not brave enough to suggest them). Whilst CMS may not be directly 'anti-management' (Alvesson and Willmott, 1996) it often appears so. Placing ourselves in these roles, albeit often temporarily, could give us further and better-informed insights. It might reveal to us assumptions that we hold, which we might ordinarily seek to expose in others, and help us to appreciate the everyday lived realities and impossibilities in striving to be a 'good' manager. This in turn could lead to an enriching of critical scholarship.

The panel will consider such questions as:

- 1) Whether and in what ways has our experience of managing made us more understanding of or sympathetic to managers and/or management/organisational processes
- 2) What have we learnt about managers/management/organisational processes from being on the 'inside'?
- 3) What did moments of ethical challenge or potential breaching points do to our understanding of ethics in practice?
- 4) Does our experience of management give us more legitimacy to write about it?
- 5) To what extent has this learning shaped the way we think and write now? Have we retained our prior critical orientation to the field, and if so, does this do justice to our experiences? Is it further informed or reshaped by our experience of management? Or are we excluding understandings that challenge our critical disposition? (and if so, what does this say about us as (reflexive) critical scholars)?

At its heart the aim of this panel is to consider what we have learned about management and organising from the inside rather than outside, and how this reflexive analysis might inform our scholarship, with a focus on the challenges of management and organising, rather than (just) a critique of it.

The session will begin with some opening remarks from the Chair and will be followed by reflections from each of the panel members before opening it up for questions and discussions.

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Stream 6: Reproductive life stages and intersections with work/organizations

Stream convenors: Lara Owen (Monash University, Australia), Stefanie Ruel (Concordia University, Canada) and Christiana Tsaousi (Leicester University, UK)

Session 7: Reproductive labour at work

Chairperson: Stefanie Ruel (Concordia University, Canada)

Hard labour: Organizational punishment on pregnancy in Brazil

Gracielle Costa Alves Manzato (Universidade do Estado do Paraná, Brazil), Luiz Eduardo Pereira Batista (Universidade Estadual de Londrina, Brazil) and Adriana Vinholi Rampazo (Universidade Estadual de Londrina, Brazil)

The present research aimed to identify the difficulties faced by Brazilian women during and after pregnancy, in the continuity of their professional career. For this purpose, starting from the analytic of power, knowledge and body in Foucault (1999, 2004, 2009), we based on the theoretical foundations of Grosz (2000), whose positioning is placed against the male/female binary, since, in every duality, there is a hierarchical relationship. In the context of that duality, it is possible the existence of discrimination that consists in the materialization, in the concrete level of social relations, of arbitrary, deliberate or omissive attitudes related to prejudice, that produce rights violation of individuals and groups (Rios, 2007). Therefore, in the organizational context in Brazil, the fact of becoming pregnant may generate, both during pregnancy and after birth, many disorders (Machado, & Pinho Neto, 2016). In other words, for the mother, staying in the labour market is difficult. The empirical phase consists of qualitative and descriptive research. Recorded interviews were conducted with five mothers about their organizational interactions. The French Discourse Analysis (Maingueneau, 1990) was applied on mother's speeches in the search for discursive elements. It was possible to identify reinforcement or attack to formal or informal organizations of power. Hence, two dimensions emerged: period of punishment and type of punishment. The former is the punishment for the condition of being a mother before and after baby's birth. The latter involves the direct and structural organizational attitudes. Inter-relating the two dimensions, we found four categories, as follow. (I) Direct prenatal punishment: the body that dared to get pregnant receives immediate punishments represented by maltreatment, such as reproachful looks, indifference, facial expressions and labels present in the docilization process (Foucault, 2009) that the labour market uses for women who dared to take part in it. (II) Structural prenatal punishment: in this category, the punishment applied is the isolation – by the claim of the care to the pregnant body – as a way of punishing the woman who disobeyed the docilization depriving her of the routine activities that she very well could carry out. (III) Direct postnatal punishment: after childbirth, the existence of harassment is very present, and is even more intense than in the prenatal period. (IV) Structural postnatal punishment: refers to obstacles to the staying at work, when organizations use their own institutions to punish the recent mothers by changing positions, sectors and branches, which makes life and survival difficult, especially for those who need it most because of the new family member. Those four categories show us different types of what Rios (2007) names rights violation of individuals and groups. We realize that Brazilian mothers still encounter many obstacles in the workplace. Unfortunately, the dualism of men and women (Grosz, 2000) – since pregnancy is geared towards the female gender –, discrimination (Rios, 2007) and the exercise of power (Foucault, 1999) – legitimizing docilization of bodies and their punishment (Foucault, 2009) – are present in the discourses analysed here.

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Involved professional fathers: An investigation of work-family balance dynamics

Deborah Hamer-Acquaah (The University of Essex, UK) and Pasi Ahonen (The University of Essex, UK)

In this paper we examine and aim to understand how professional men experience and manage fatherhood.

Fathers are involved in their children's lives in a variety of ways well beyond being a mere economic provider (Lamb, 2000; Dyer *et al*, 2018). However, few studies have actually explored the quality of father involvement in real depth, or the reasons why fathers might want or need to be so involved in the lives of their children. What studies have thus far focused are such questions as the time mothers and fathers spend with children (Pleck *et al*, 1987), or the transition to fatherhood life-stage (Miller, 2011; Henwood and Procter, 2003; Höfner *et al*, 2003). Organisations generally recognise the transition into fatherhood in the form of paternity leave, but thereafter fatherhood is expected to be invisible and, in particular, to not interfere with men's work, career or priorities. Fatherhood, however, develops and changes as children grow. Some children may be particularly demanding of time and resources. More attention needs to be paid to the fathers who seek to balance these two competing spheres of life; work and children. If the changing needs of fathers were better understood and recognised, organisational policies and practices could be developed to meet these dynamic needs.

Our paper is a work-in-progress seeking to understand how and why father involvement changes as children grow up to reach adulthood, and how fatherhood intersects with the father's working life. Is close involvement merely a lifestyle choice or a need for (some) fathers? And, (how) do organisations recognise and manage this particular subgroup of employees? Flexible work policies aim to address work-life balance issues and recognise the demands of parenting, but such policies tend to assume the 'parent' to be the mother. Many fathers feel marginalised or ignored in and frustrated by flexible work policies (Burnett *et al*, 2013; Orecklin *et al*, 2004). This study aims, at this stage, to explore the framing of parenting in organisational policies and how fathers are responding to this phenomenon. We examine some of the overt and stealth strategies they employ to gain more recognition and time for being fathers.

We draw on two sets of empirical materials. Interviews with a number of working fathers who are heavily involved in the day to day care of their children because of disability, mental health or marriage break-down and ethnographic observation of a particular group of professional fathers whose children are talented at sports, such as rugby and football, and play at demanding youth academy or national level. Both of these situations, in different ways and under differing conditions of possibility involve major time, energy and financial commitment on the part of the fathers and whole families. The questions of how and why these fathers make this investment whilst themselves working in full-time demanding roles need to be examined to better understand the demands of as well as the values attached to fatherhood by professional men. This discussion reflects on the implications of fatherhood involvement for families and organisations, extending knowledge and understanding of the challenges facing fathers who work.

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The 'permission field': Changing norms surrounding menstruating at work

Lara Owen (Monash University, Australia)

This paper discusses my empirical research on a menstrual workplace policy in a social enterprise in Bristol, UK, analysed through a theoretical lens informed by feminist socioeconomics and chiefly inspired by Silvia Federici (2004) and Beverley Skeggs (1997).

Women's time and energy spent dealing with their reproductive function is an unpaid resource that underpins capitalism (Federici 2004). Women compensate for lack of capital(s) through respectability protocols (Skeggs 1997), which govern menstrual silence and concealment. While male biology is conventionally positioned as the norm, female reproductive cyclicity “is seen as deviant” (Majaz, 1998, 284) and has long been stigmatised (e.g. de Beauvoir 1953; Douglas 1966; Young 2005). Menstrual stigma impacts on women's 'place' in organisations, as it “both reflects and contributes to women’s lower social status” (Johnston-Robledo & Chrisler 2013b, 9). Within workplaces oriented to a clock-determined and non-cyclical organisation of labour, menstruation is an example of a distinct cycle that exposes often unspoken assumptions behind capitalist enterprise, which Dale and Burrell (2014) noted has its own self-serving concepts of ‘wellness’. In comparison with the pre-industrial period or before women's *en masse* entry into the workforce, women's lives are now less amenable to adjustments surrounding menstrual biorhythms (Smith 2010). However, while menstrual cyclicity has historically been ignored in the (capitalist, industrialised) workplace, there are signs this is beginning to change.

The concept of ‘menstrual leave’ originated in Asia, as a traditional health-related practice of resting on the first day of menses. In the Global North, the topic of menstrual leave began to appear from around 2014 in (inter)national newspaper articles, hotly contested on social media (Sayers & Jones, 2015). This move towards interest in menstrual leave is linked chronologically with the development of menstrual activism and growing awareness surrounding menstrual wellbeing, along with more flexible working patterns. In 2016, Coexist, a social enterprise running a large community building, became the first organisation in the Global North to go public with their decision to introduce a formal menstrual policy. The announcement of this intention attracted a deluge of media interest.

Subsequently, between 2016 and 2018, I performed an ethnographically-informed, multi-method single case study on the development and implementation of Coexist's policy, for which I was also a pro bono consultant. As a participant observer over 18 months, I collected a range of qualitative data which fed into my analysis. In this paper I discuss the listening and consensus model the organisation used to develop the policy, what this revealed about the experience of menstruating at work, and how it influenced my data analysis method to take account of affective dimensions. The enactment of the policy showed ways that acknowledging menstruation can reshape organisational embodiment dynamics. Staff (including non-menstruating workers) began using a new term of 'the permission field' to describe how the policy positively affected their self-care at work. I extend this 'permission field' concept to identify how the policy's evolution gradually altered power relations, as menstruating workers adjusted to understanding that they were permitted to claim exactly what they needed.

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Session 8: Extra-normative reproductive bodies at work

Chairperson: Lara Owen (Monash University, Australia)

What is the Future for Menstruators with Endometriosis at Work?

Vickie Williams (The Open University, UK)

Menstruation is one of the few topics that still make people uncomfortable, especially in the workplace. Menstruating workers with endometriosis are often left alone behind these unspeakable and unbearable experiences, but at what cost to their career? This paper will highlight the background and limited research on the experience of menstruators with endometriosis in the workplace. In recent years there has been a shift in awareness around menstruation. Research on the effects of menstrual stigma on women's health (Johnston-Robledo & Chrisler, 2013) and the impact of menstrual taboos on attitudes towards women within the workplace (Roberts, 2002) is growing. Menstrual policy especially, where menstruators are given permission to adjust their working days around symptoms, has been hotly contested on social media but has yet to be implemented beyond a few progressive and small organisations. Global mainstream media conversations have been split between seeking an end to menstrual prejudice and concerns of causing resentment amongst men and undermining the cause of gender equality (Belliappa, 2018).

Feminist theorists (Bartky, 1988; Martin, 1992) argue menstrual taboos drive gender inequality. Gender differences that deviate from the 'normal' male body and behaviour in a patriarchal culture are classed as inferior. Menstruation accentuates this reminder of biological differences. It is a force of reproductive life, associated with the home. As menstruators experience the collision of two separate realms, an inner home life, and outer work life, the former must be concealed to appear competent in the latter. Organisational scholars have argued that menstruators encounter stigmatisation because organisations are gendered in ways that favour the masculine and demote the feminine (Trethewey, 2012) associated with the menstruating body. The code of professional behaviour, the controlled masculine, may prove more challenging for women, for example because their bodies' propensity to overflow can be a force beyond women's control (Trethewey, 2012). The collusion between biological essentialism and gendered organisations therefore stigmatises menstruators by categorically labelling differences between their bodies and the normative masculine worker body which is "solid and in control" (Longhurst, 2001, p.41).

Despite menstruators' experience of pain and other menstrual difficulties whilst working, longstanding menstrual prejudice means having to 'grin and bear it' to fit in with cultural norms (Owen, 2018). This may explain the reluctance to engage in conversations in organisational contexts for fear of jeopardizing credibility and appearing weak. The shame embodied in a misogynistic culture is upheld, regardless of the frequent severity of unmanageable pain reported by women with endometriosis in particular and the detrimental impact to their wellbeing and contribution at work (Koltermann et al, 2017). Hansen et al (2013) found a diagnosis of endometriosis was associated with low work ability in employed women with the condition pertaining to the higher number of sick days and symptom related disturbances. Over the estimated seven-year diagnostic delay, menstruators lose £37,975 in productivity (Simoens et al, 2012). This could explain the tendency for endometriosis sufferers to drop into unemployment, part-time or self-employed work (Gilmour, 2008). Yet limited research exists to explain this employment trend. In addition, Seear (2009) found menstruators with endometriosis perform a 'third-shift' alongside paid and unpaid work. The time-consuming nature of self-managing endometriosis could be a possible cause for shortened or interrupted careers. Owen (2018) found that various organisational accommodations, including flexible options such as working from home, made working life much more manageable for women with menstrual symptoms including endometriosis. Such practices can make it possible for women with endometriosis to stay in work. Overall, little is known about the implications of endometriosis on working life and how it impacts the future career trajectory of menstruators. Further research is needed to understand the influence of flexible adjustments for changing monthly circumstances.

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Malfunctioning, Emotional, and Passive: A Critical Discourse Analysis of the Female Non-Reproductive Body

Lucia Cervi (Lancaster University, UK)

This paper investigates how organisational discourses of non-reproduction inform conceptions of the female non-reproductive body, and situates them in relation to organisational and social expectations of motherhood. It particularly explores how the female body is constructed by organisations involved in its material reproduction, and specifically looks at the organisational domain of fertility treatment. However, whilst such domain has become increasingly socially accepted, the inability to reproduce still carries strong social implications in relation to what it means to be (or not to be) a woman and a potential mother.

The most significant contributions around reproduction originate in feminist discussions around reproductive health, its practices, and its legal surroundings (Martin, 1990; Pfeffer, 1993; Sawicki, 1999; Shildrick, 1997; Fausto-Sterling, 1999), and have in time expanded to the social sciences and organisation studies (Hassard et al, 2000; Holliday and Hassard, 2001; Featherstone et al, 1991). Within the latter, specific foci include work-life balance (Lyness et al., 1999), motherhood in the workplace (Gatrell, 2007; 2013; Haynes, 2008), pregnancy and discrimination (Mäkelä, 2005; Malenfant, 2009; Macan, 2007; Halpert et al., 1993; Warren and Brewis, 2004) and post-reproduction (Brewis et al., 2017).

Women who do not reproduce, regardless the reasons, carry a form of social stigma (Whiteford and Gonzalez, 1995) that importantly also stems from organisational understandings of the female body and its reproductive potential.

At the same time, and as mentioned above, organisation scholars increasingly focus their analyses on stages of reproductive lives and their intersections with organisations. Here, the female reproductive body has mostly been explored as either fertile or post-fertile. Albeit of fundamental importance, these debates maintain a blind eye when it comes to organisational and social understandings of the female body that does not reproduce when it is socially expected to. This side of the coin is indeed still 'other', mainly due to its absence of reproductive experience.

In this paper, I set out to analyse how the non-reproductive female body is constructed and understood by organisations directly involved with its material reproduction. Here, such organisations are viewed as key actors in relation to reproduction, in that they exist and operate thanks to bodies that are unable to reproduce. Grounded in Critical Discourse Analysis (CDA), the paper analyses texts produced by a number of organisations involved in fertility treatment in the UK. Data was collected in 2014 and 2015 at the Fertility Show, an event now taking place biannually where a vast array of organisations showcases fertility-related products and services, and where seminars are held by fertility experts on key topics such as fertility, relevant technological procedures, and support.

The analysis unveils an organisational understanding of the absence of female reproduction as a medical fault, an emotionally distressing experience, and as something that needs to passively be taken care of. The implications arising from each of these discourses are discussed vis-à-vis social and organisational expectations in relation to reproduction. The overall aim is to begin a rebalancing act with respect to our discussions around production and reproduction, and to include a broader spectrum of considerations and experiences in this regard.

Body/Work/Sex: Wonder Women's experiences of 'forced' menopause in the workplace

Stefanie Ruel (Concordia University, Canada) and Jo Brewis (The Open University, UK)

The experiences of age and ageing for cisgender women who work outside of the home could be, and recently has been, traced through the 'natural' menstruation and menopause phases (e.g. Jack, Riach, & Bariola, 2018). The cisgender woman's experiences of 'diseased' or 'forced' ageing, however, has not been part of a meaning-making exercise on working women's experiences of age and ageing. Notably, one in eight North American cisgender women are diagnosed with breast cancer every year. Their particular experiences of this 'diseased' or 'forced' ageing, that is the chemical or surgical stopping of menstruation with the accompanying possible surgical removal of body parts such as breasts/ovaries/uterus, are rarely considered in management and organizational studies (MOS). 'Forced' menopause and the loss of body parts that are commonly associated with being

considered a 'woman' are typically addressed within the medico-psychology literature, such as discussions centered around treatment plans and the importance of physical activity (e.g. van Vulpen, Peeters, Velthuis, van der Wall, & May, 2016), night shift correlation to developing breast cancer (e.g. Wegrzyn et al., 2017), and issues surrounding returning to work (e.g. Johnsson et al., 2007). We positioned this study to address the MOS epistemological vacuum on 'forced' menopause by considering the nexus of body/work/sex (Cohen, Hardy, Sanders, & Wolkowitz, 2013). We argue that a larger conversation, beyond Elson's (2002), Fallbjork *et al.*'s (2010), or Martinez' (2010) work, for example, must include the context of work/job/career and negotiating the question of sex and sexuality for these women whose bodies have chemically or surgically been changed.

This study surfaces narratives, stories, and images on the 'diseased' or 'forced' menopause experiences of these Wonder Women. The following question guided our investigation: how is the embodiment of the feminine gender affected in the workplace, in the case of women who have breast cancer and who may have had body parts, such as breasts/ovaries/uterus, surgically removed, and who may be experiencing the sudden shutdown of key hormones? We collected data from three international social media sites, that were publicly available on Facebook, and that were focused on the varied experiences of being diagnosed with and living with breast cancer.

Our contribution with this study lies in sharing these individuals' lived experiences of 'forced' menopause in such a way to create awareness surrounding the challenges that cisgender women face within the workplace, not only with their work/job/career but also with respect to the 'casual pleasures' that can be part of this context. We also suggest initiatives that organizations can put in place to support these cisgender women undergoing 'forced' ageing. This study then paves the way for further studies on the various meanings of age and ageing, beyond clock-based/temporal understandings, at the intersection of work/jobs/careers and sexuality.

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Stream 7: Beyond neo-liberal practices as a response to the crisis: Positive lessons and examples in the light of an alternative welfare model in terms of employment and HRM

Stream convenors: Aikaterini Koskina (Keele University, UK), Anastasia Kynighou (Manchester Metropolitan University, UK) and Nikos Bozionelos (EM Lyon Business School, France)

Session 6

Chairperson: Aikaterini Koskina (Keele University, UK) and Anastasia Kynighou (Manchester Metropolitan University, UK)

Careers management for sustainable employment: The case of Brexit and its implications for migrant labour in Higher Education

Marc Williams (Keele University, UK) and Aikaterini Koskina (Keele University, UK)

The employment relationship in the UK has seen fundamental changes that have wide-ranging impacts for attraction, motivation and retention of skilled staff (Vos and Meganck, 2008: 45). This is notable in the Higher Education sector where the growing influence of neo-liberal market values (The Guardian, 2017) has seen the rise of what Ramaley (2014) calls a 'Wicked Problem'. A continuously evolving set of problems with no clear solution - each issue is entwined, so each decision made to resolve a problem could create more. This highlights the need for strong management due to the potential impact of loyalty to the organisation, as it creates a distance between senior staff and the rest of the workforce. In this context, the paper looks at how Brexit is going to impact the retention and recruitment of academics in an English University. It seeks to explore what reasons academics may have to want to leave the UK higher education sector and what retention strategies the organisation employs.

The study employs a multi-method, qualitative approach consisting of 8 semi-structured interviews of multi-ethnic academics and one HR manager alongside documentary evidence to provide triangulation between the responses of the academics and management. The findings show that whilst Brexit is an important factor for migrant academics looking to leave, it has exacerbated the disdain which exists in the higher education sector, creating a more volatile job market. The study also shows how barriers on academic freedom result in 'mental prostitution' that is used to create an unsustainable work environment marred by high levels of turnover and mental health.

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Coaching as an Entrepreneurship Learning and Development Tool

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Neoliberalism is not just an economic policy agenda, but it is also an agenda of power, cultural and institutional change. Therefore, new forms of social ideology which implicit the social interaction in exchange organisational value are required. Connell et al (2009) argue that the ideas of 'community', 'participation' and 'social

entrepreneurship' can be re-appropriated to facilitate meaningful participation by people in decisions that affect their lives. By paying attention to the dynamics of power in places, and by thinking creatively and collaboratively about genuinely engaging people, human service professionals can open up space to reconfigure and rework social interaction and power equality.

Developing entrepreneurs appears a timely need and a long-debated topic both in academia and in practice. This conceptual paper establishes entrepreneurship as a social activity and construction that has multiple meanings. It critically explores entrepreneurship learning and the adult learning theories to establish critical theoretical arguments how coaching supports entrepreneurship learning and development.

The growing body of literature discusses coaching as a learning and developmental tool (Bennett and Campone, 2017; Gray et al., 2016; Du Toit, 2014). There is evidence that coaching differentiates itself from traditional learning and developmental interventions which are structured, reductionist and dominant (Garvey, 2011). This dominance in traditional learning is partly due to the positivistic view of education that has been influenced by psychology (Garvey, 2017; Bachkirova and Kaufman, 2008). In addition, despite demands to seek effective ways of developing adults in their entrepreneurial abilities, the responsible institutes and individuals (e.g. Business Schools) have been accommodating techniques that are more conversant with the positivistic instance and early adult learning theories. One possible reason for this is to cater to the societal demands to develop measurable programmes with a distinct start and an end which follow the linear model of learning (Garvey, 2011).

It has been argued that this logic helps institutes to set measurable objectives and learning outcomes that are easy to follow and evaluate. Therefore, with following these traditional leaning interventions, it may be easier 'to judge success in teaching and learning' than using, for example, coaching as an entrepreneurship development tool (Garvey et al., 2017:110). However, relevance of traditional methods and their effectiveness are rarely contested.

We argue coaching as an appropriate entrepreneurship learning and development tool and it is an alternative to the reductionist of way learning. However, we acknowledge that there are different ways of entrepreneurship learning and development which may appear equally relevant and valid. We do not discard any of them and their abilities and relevance but develop a conceptual rationale on how coaching facilitates entrepreneurship learning.

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Ideal type individualized employment relationships or ideology of subsumption? Dialectics of idiosyncratic deals as employee-oriented management practice and neoliberal power tactic

Severin Hornung (University of Innsbruck, Austria)

Individualizing HR systems is a declared key management challenge in responding to globalized competitive pressure, volatile market environments, and recurring crisis (Lawler, 2014). Advocated to increase HR flexibility in attracting, retaining, and motivating diverse workforces, idiosyncratic deals (i-deals) describe voluntary personalized agreements negotiated between individual workers and employer agents (supervisors, managers, HR representatives)—arrangements authorizing non-standard terms, such as personalized aspects of work

schedule or location, job tasks and responsibilities, or support for learning and career development, allowing employees to better align their jobs with personal needs (Bal and Rousseau, 2015; Liao, Wayne and Rousseau, 2016). Unlike dysfunctional micro-politics (favoritism, cronyism), i-deals embody procedural justice and reciprocal individual and institutional advantages (e.g., wellbeing, productivity). This paper critically reviews extant research and further develops theory regarding prerequisites, characteristics, boundary conditions, promises and prospects of i-deals as mutually beneficial employee welfare-oriented HR practices (Chiva, 2014). Specifically, i-deals are appraised in the context of the neoliberal reconfiguration and governance of work organizations, rationalizing shifts in risks and responsibilities through narratives of employee self-reliance (Edwards, Rust, McKinley and Moon, 2003).

First, the historical, societal, and disciplinary context, explicit and implicit assumptions, and core propositions of i-deals research are reviewed, emphasizing embeddedness in changing employment relationships, distinctive characteristics, typical forms, suggested beneficial consequences, and potential downsides. Exemplary results of a research program demonstrate the extent to which theoretical claims are reflected in empirical investigations and findings (Hornung, Glaser and Rousseau, 2018). Second, interest-guided influences on the social acceptance of individual negotiation in contemporary workplaces as well as its academic representation are analyzed, based on Bal and Dóci's (2018) model of neoliberal ideology—a matrix of political, social and fantasmatic logics, driving individualism, competition, and instrumentality in work organizations. The Weberian analytic device of ideal types is used to construe (genuine) employee-oriented and (distorted) “pseudo” i-deals. The former relate to humanistic management traditions and values emphasizing relationships, individual needs, and social justice; the latter reflect their neoliberal antipodes—proliferated by economic rationality, power-based, transactional, and materialistic (LaMothe, 2016; Ng, 2017). Antagonistic archetypes are developed by formulating constitutive principles along the dimensions of individualism, competition, and instrumentality. Countering a distorting drift, employee-oriented i-deals are positioned as vehicles to realize antithetical humanistic ideals of individuation, solidarity, and emancipation at work (Alvesson and Willmott, 1992).

Finally, conclusions are derived adopting the Marxian method of dialectic synthesis—a tripartite process of antagonistic negation, higher-order reconciliation, and transformed continuation of contradictory dynamics. Ideal types (thesis, antithesis) are further differentiated, matching situations in defined labor market segments (synthesis). Results are summarized in a taxonomy of i-deal configurations, varying in content, degree of voluntariness, and distribution of benefits, applicable to increasingly stratified HR architectures. Lastly, a proposed research agenda seeks to integrate critical principles of de-naturalization, reflexivity, and non-performativity (Fournier and Grey, 2000). Focusing on a positive ideal type has provided a fruitful approach, but risks getting blindsided by its ugly alter ego—lurking in the shadows of real-life power-dependence relationships, indoctrinated by a socially corrosive ideology of selfishness, self-reliance, strife, and superiority.

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Stream 8: The craft of belonging at work: Rethinking openings, closings, precarity and security

Stream convenors: Jocelyn Finniear (Swansea University, UK), Paul White (Swansea University, UK) and Tanja Visic (Universität Erfurt, Germany)

Session 1: Imaginaries of Home & Work

Chairperson: Jocelyn Finniear (Swansea University, UK)

Formulas of Home and Work: On the religious performance of homely rituals at the work-site

Nigel Rapport (University of St Andrews, UK)

Mundane forms of ritualization are an intrinsic aspect of everyday life: evident in the ways human beings may furnish and clean their home-spaces, garden, cook and eat meals, read a newspaper, wash, joke and argue—and achieve a sense of homeliness and belonging at their site of work. Ritualization comprises everyday routines and strategies of ‘magical’ or ‘sacred’ action whereby individuals deploy words and behaviours, objects and images, in such a way as to feel in control: to comprehend their relationship with the world and to transform their inner experiences.

This talk focuses in particular on those personal and possibly private ‘ritual’ actions whereby individuals accrue for themselves a sense of home at work. ‘Albert’ and his smoking breaks and black-marketeering at the hospital, ‘Doris’ and her nagging instruction of her daughter in her farmhouse, ‘Sid’ and his sexual bragging at the building site, ‘Rachel’ and her desert ceramics at the field school, and ‘Howie’ and the minutiae of his reiterative thought-processes in his lunch-break: all, it is argued, exemplify a ‘ritual consciousness’ whereby they ‘religiously’ dedicate themselves to formulae, personal to themselves, through whose routine enactment they are at home in themselves and in the world and at work.

Ritual acts are ‘framed’ kinds of performance, marked out even from other acts and actions that might equally share a character of formalism and invariance. Distinct from their other routine behaviours, the ritual acts whereby Albert, Doris, Sid, Rachel and Howie make themselves at home are reiterated performances in which they *are* themselves—for themselves and with themselves—in especially significant ways. The performances are ‘sacred’ for their perennialism, overcoming the profane passage of time. It is in the eternal present of these performances that Albert, Doris, Sid, Rachel and Howie are successfully present to themselves, conscious of themselves, home to themselves.

The talk explores the way in which belonging might be understood through the constitution of personal rituals: secular and yet sacred, formalized and yet the expression of a creative individuality.

Constructing and imagining belonging: Unpacking the practices of organizing immigrant and refugee integration

Laura Kangas-Müller (Aalto University, Finland)

In particular since the 2015 “refugee crisis”, European countries have been grappling with questions related to societal integration of immigrants and refugees. At its core, integration concerns societal belonging and raises questions such as, how sense of belonging can be fostered, restricted and conditioned; what does it mean to belong, and what is it that people belong to. Extant research in organization studies focusing on integration and inclusion programmes has highlighted how well-intended efforts contribute to maintaining and exacerbating marginalization by relying on patronizing discourses portraying immigrants as the ‘inferior Other’ and in need of help (Ponzoni et al. 2017; Romani et al. 2018). Moreover, critical diversity and inclusion scholars have suggested that ‘being included’ merely implies the process through which marginalized groups are brought closer to the norms that historically excluded them (Ahmed, 2012). Hence, the concept of inclusion falls short in capturing the

dynamics through which participation, recognition, voice, contributions and demands of marginalized groups can be fully incorporated into societies and organizations.

As underlined by Ozkazanc-Pan (2019), if inclusion is the ability of an outsider to enter a space that was not intended for them, belonging is the result of agentic acts, which create communities and organizations for people. Belonging is a useful concept due to its processual, complex, material and relational nature (May, 2011) - constructing identifications with social and material surroundings creates separation from others (Anthias, 2009). These boundaries are not static but constantly (re)negotiated at different levels, as depicted by the notion of politics of belonging (Yuval-Davis, 2006). Belonging can be organized around the rights and responsibilities associated with it, as, for example, the framework of citizenship. However, the prerequisites of belonging – minimum common grounds required to signify belonging – and the social locations conflated with these are also vital. The conditionality of belonging is central for the context of this paper, because although official definitions of integration commonly underline its reciprocal nature, many argue that integration is strikingly akin to ideas of assimilation, mainly concerned with newcomers' adaptation to local norms, values and culture (Vasta, 2007). 'They' can belong, once 'they' become more like 'us'.

This paper explores the organizational practices through which organizations doing integration work engage in politics of belonging, i.e. draw boundaries and hierarchies of belonging, and determine the conditions and terms of belonging. Drawing from an ethnographic study of civil society organizations working on integration in Berlin, Germany, the paper demonstrates how belonging becomes constructed as precarious, constantly contested and (re)negotiated. Firstly, hierarchies of belonging are constructed through social divides such as class, age, education and language and their intersections. Secondly, belonging becomes constructed mainly through sameness and familiarity, drawing from ideas of assimilating difference and trivializing unequal power relations. Thirdly, organizations construct transient 'events of belonging', which are best understood as prefigurative acts (Reinecke, 2018) that might fail in addressing structural inequalities, but serve as symbolic resources for negotiating societal belonging for immigrants and refugees.

The craft of comfort: On thinking through securities of belonging

Paul White (Swansea University, UK)

This paper draws upon ethnographic work that examined management and hospital work to explore the mundane, tacit and concealed dimensions of how people seek comfort through belonging. Comfort is crafted into social relations, shapes interaction and produces the possibilities of particular modes of conduct. Whilst the research drawn upon may reflect different domains, contexts and situations, the aim is to show how affinities, alignments and interests 'hold' people (and things) together (See Callon, 1986; Latour, 1987). This has long since been a sociological tradition whereby behaviour has been linked to real and perceived social relations (Tarde, 1895; Durkheim, 1912; Cooley, 1902), as a means of establishing shared meanings and worldviews. Significantly, the ways in which individuals seek and secure comfort through social relations and everyday practices can be seen as relations of power in the making.

It is to the ways in which comfort is crafted and secured through mundane relational practices, that is the focus, taking comfort as 'other' to forms of shame (Cooley, 1902), embarrassments and associated discomfiture that shape conduct (Goffman, 1956). Conceptually, comfort is tacitly addressed within sociological literatures as a means of describing the creation and maintenance of social order (Bauman, 1987). In this paper the aim is to extend the way comfort is conceptualised, rather than a position of stasis, here comfort is worked through relations and manifest through (im)material display (Hurdley, 2015), it is lived, felt, embodied, forgotten and within organisational contexts, has a powerful influence on how we behave whilst at the same time both creating and limiting the interactional conditions of possibility (Goffman, 1963). In this regard, I explore ways in which the feelings associated with belonging, of the tendency to look for comfort both produce and limit the availability of options through which we can negotiate social and organisational worlds.

Comfort works to draw people and things together (Miller, 2008), yet when secured, those small gestures of kindness (or otherwise) work to reinforce distance from those not privy to such warmth. The cold comforts of performance measurement for example, or, the rationality of belief in the efficacy of biomedicine are not necessarily comforts of themselves, yet they can be comforting for some and enable certain practices to occur that may otherwise be deemed distasteful. Further, the warmth of close working relations have potential to exclude as much as include and, the ways in which workers may eschew or otherwise seek comfort are part of a more complex way of understanding social action. Yet rather than seeking to moralise proximal-distal relations or coldness-warmth, this paper unpicks what such everyday social relations accomplish. and how they can be read as forms of resistance or distance. That comfort acts as an ambivalent yet potent frame for understanding the accomplishment of workplace relations is crucial to understanding social and organisational life as through this, we have the conditions by which we may judge who or what belongs, through flashes of warmth, coldness and proximity.

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Session 2: Inclusions/Exclusions

Chairperson: Paul White (Swansea University, UK)

(Male) Members Only: In and Out of Place in the City of London

Louise Nash (The University of Essex, UK)

This research focuses on the relationship between belonging and the socio-materiality of a particular work place, namely the City of London. It argues far from being a neutral backdrop against which work is carried out, work performances are situated within specific settings and circumstances rather than enacted in a social or spatial vacuum. With this in mind, the analysis emphasizes how the socio-materiality (Dale, 2005) of the City both compels and constrains certain performances. These are explored with reference to fieldwork based on photographic and interview data, as well as an embodied, immersive methodology.

If places constitute the material setting within which social relations take place, then it has been argued (Tuan, 1977, Cresswell, 2013) that people develop attachments to particular places and produce meaning within them. Yet a sense of place can also be shaped by the opposite, by a sense of not belonging (Tyler, 2011). This study explores what a socio-material analysis of place can tell us about who, and which behaviours, are deemed to be acceptable, and 'in place'. What can this tell us about how organizational place is perceived, sensed and experienced? The City, the heart of the UK financial services sector, is documented throughout its history as being the preserve of men (McDowell 1997), yet it nevertheless presents itself as meritocratic, modern, and gender neutral. As the financial and business hub of one of the leading global cities, the City, or the Square Mile to use its metonym, promotes equality; yet is still perceived as a place where certain people 'fit'.

The research takes Lefebvre's (1991) spatial trialectics and rhythmanalysis (2004) as its theoretical and methodological starting point. The study explores how the City is imagined, constructed and experienced in and through the experiences of performing work here. The analysis emphasizes how the socio-materiality of the City connects perception, performativity and place in a way that defines the conditions of membership, so that it is only through the performance, or mobilization of a relatively narrowly defined set of subject positions, that men and women are accorded 'insider' status. It also considers those performances which may have a physical presence but are largely symbolically absent and 'out of place,' and analyses the exclusionary effects of such a homogenous work setting, using insights gained from the fieldwork to better understand the mechanisms of who, and what, is deemed to be 'in place' in the City.

Höpfl (2010:40) reminds us that full membership of organisational life is often denied to women: 'Membership is determined by male notions of what constitutes *the club*, by what determines the pecking order, and by who is able to exercise power'. Arguing that places dominated by one particular industry sector can function as clubs, in that they have conditions of membership based upon being 'fit for purpose', what this means for those who are both 'in' and 'out' of place here is the main focus of the research.

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The sense of belonging of Chinese self-initiated expatriates: strategies of closing and distance framed by the Chinese Diaspora

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In Portugal, there were two different Chinese migratory flows, linked to local historical, political and economic specificities (Gaspar, 2017). One refers to an initial group, coming from the former Portuguese colonies of Mozambique and Macao, which moved after 1975. The other, more recent, arrived in the 2000s and includes: Chinese economic migrants (Zhejiang migration), higher education students, and business expatriates. However, as Rodrigues (2012, p. 189) noted: *“migratory flows from China are constituted not by the poorest of all, but by middle class people, from diverse backgrounds, who feel precisely a lack of opportunities in China for their ambitions of upward social mobility. Migration provides a way of escaping immobility and the downgrading of social status that would be experienced at home.”*

The first group of Chinese in Portugal moved between 1975 and 1990, working almost exclusively for a Chinese boss and focusing mainly on daily subsistence. The social integration of the Chinese became a more widespread issue as they began to have a more stable economic and life situation (Rodrigues, 2012). As Oliveira (2003) found, the Chinese entrepreneurs in Portugal *“have not formed Chinatowns (...) but have spread throughout the country and have been developing new ethnic strategies – revitalizing shopping streets, with new products and new marketing strategies; opening up trade links with co-ethnic entrepreneurs, residing in other host societies”* (p. 13).

Framed by such migratory flows, this conference article explores what it means to belong and how belongingness is enacted by Chinese self-initiated expatriates' narratives about their lived experiences of doing business in Portugal.

For this purpose, 15 in-depth semi-structured interviews were conducted with Chinese self-initiated expatriates living in Portugal to expose their narratives about the relocation to the country and local challenges. The participants were selected according to the following criteria: (1) being from the south-eastern region of China (the primary origin of Chinese in Portugal); (2) holding a permanent residence in Portugal; (3) having financed the relocation to the country by their choice without corporate support; (4) aiming to work and live abroad temporarily; and (5) having interest in doing business locally. The sample convenes the criteria of self-initiated expatriation (McNulty and Brewster, 2017) and its size meets the minimum requirements for an exploratory approach to a research topic (Rowley, 2012).

In this study the concept of belonging is understood as an emotional attachment bordered by power and social relations (Yuval-Davis, 2006). To study belonging, Yuval-Davis recommends three different analytical levels: a) categories of social location and positionalities along an axis of power relations; b) identification and social attachments which imply processes of identity construction; and c) ethical and political values where social locations and identities are drawn and/or contested. It is based on these three levels of analysis that we explore the qualitative data collected during the interviews.

The findings show that the Chinese diaspora and the family network shape the life experiences of Chinese self-initiated expatriates by: and (a) restricting any attempt to leave or transgress the boundaries of the Chinese community; (b) protecting them from the exposure to the host country difference and/or hostility. Chinese self-initiated expatriates enact a sense of belonging through strategies of closing – regarding the ethnic community – and distance – from the host country.

The strategy of closing takes form by mythicizing an idea of homeland constructed through two paradoxical and meaningful categories: a colourful and affectionate construction of China, and a sense of no turning back to a China that is no longer the homeland from which they departed. The strategy of distance takes form by detaching from the host country and accepting a nomadism condition.

The relation with the host country is mainly instrumental, since its value depends on business and profit. Overall, it is this process of belonging that preserves the Chinese identity abroad, creating a sense of social and business

culture that is perceived as unchangeable and able to overcome the geographical boundaries. It is this sense of belonging that also seems to constitute the main bond among the Chinese communities abroad. The few experiences of opening up to the host communities, besides the requirements of doing business, were perceived as experiences of risk and transgression that could jeopardize those sense of belonging.

Analysing the meanings and the strategies enacting the sense of belonging among Chinese self-initiated expatriates, this conference paper contributes to differentiate the immigrant flows and the particularities of the relationships between immigrants and host communities.

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Chavs, dole dossers, and Jeremy Kyle: the impact of 'benefit' stigma on the young unemployed

Beth Suttill (Lancaster University, UK)

has tried to create distance between 'hardworking people' and those who are unemployed, and discussing the impact of this on young people who are out of work. Policy is rarely homogenous, coherent or clearly articulated, yet it is possible to identify discourses which position people in particular ways. The Coalition government set about reducing 'benefits' in the UK by reforming the system, arguing that they were aiming to 'make work pay'. Their stance was that they were on the side of hardworking people, while those on 'benefits' were stigmatised. This stigmatisation was reflected in media portrayals of those who are unemployed.

The way 'worklessness' is represented in politics and the media influences the way it is understood in society. Skeggs (2005) suggests that these representations are part of a process which values and devalues people in relation to their worth in neo-liberal economies. Worth is socially constructed through discourses around what is normal, accepted or expected. Within society it is expected that people take control of their own lives, individuals are therefore often blamed for their unemployment. The feeling of not having met societal expectations has an effect on an individual's perceived worth in the eyes of others, meaning people can feel looked down on and insignificant (Rose et al., 2012). Research has shown that being not in education, employment or training (NEET) is associated with low self-esteem and confidence, and NEET young people themselves often assign their status to individual characteristics such as lack of work experience and low ability (Simmons and Thompson, 2011).

This research study focused on 27 young people who were attending a course for those who are NEET run by a charity in the Midlands. The views of these young people were captured through a mixture of ethnography and written documents, and the data was analysed thematically. The focus of this paper is on one element of the research where the participants were asked to respond to media images of NEET young people and to create a newspaper article that reflected upon their experiences of unemployment.

Studies have outlined the impact of stereotypes on the lived experiences of NEET young people (Miller et al., 2015; Thompson et al., 2014), however there has been a lack of exploration of how they respond and relate to these stereotypes. Findings indicate that for most of these young people being unemployed was connected to being 'on benefits' and therefore linked with feelings of shame and embarrassment. They did not attempt to challenge media stereotypes, instead accepting them and trying to distance themselves from these representations. To highlight this difference, during their time on the course, they constructed their identities

around being 'students'. These young people were keen to show that they were 'doing something with their lives'.

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Session 3: Insiders/outsideers

Chairperson: Paul White (Swansea University, UK)

Researching lived experience of outsidersness and belonging

Marjana Johansson (The University of Glasgow, UK) and Sally Jones (Manchester Metropolitan University, UK)

This paper outlines the value of a collaborative autoethnographic methodology called *duoethnography* (Norris, 2008; Norris and Sawyer, 2012; Sawyer and Norris, 2016) for management and organization studies. There has been a growing interest in autoethnographic research since it was first outlined by Hayano (1979). It is particularly useful for exploring 'breaches in the individual's sense of identity... in making sense of changes in the sense of self' (Frost, 2009: 9). Through a collaborative dialogic method, duoethnography seeks to interrogate how norms and social rules become internalized over the life course. Following Norris et al. (2012: 11) the aim of duoethnography 'is to examine lived-experience through an emic lens' whereby 'topics, not ... individuals, are the focus'. It takes a relational perspective focused on 'the relation of self to self and self to others' (Sayer, 2005: 22) and thus moves beyond the self as the 'auto' of autoethnography. Instead, the self is seen as constituted in and through social relations, including and perhaps especially, discordant ones. Duoethnography also has a socio-political ethos, providing a research context 'for its participants to expose and examine underlying patterns of enculturation and indoctrination in relation to societal norms' (Norris et al 2012: 223). Its focus on 'forgotten histories' helps researchers trace how beliefs and values have developed within particular social and cultural contexts, and supports critical inquiry into their taken-for-grantedness.

The paper draws on our recent duoethnographic research on class and gender in academia. It emanates from our research interests in the experiences of women academics of working-class backgrounds, who can struggle to feel an authentic sense of belonging in academia. Both of working-class origin, we have gradually learnt to navigate the once foreign world of academia to (so we think) become skilled members of it. Like others who have written from this position (e.g. Loveday, 2016; Reay, 2004) we have however also had a nagging feeling of, at least at times, 'not getting it right' (Skeggs, 1997: 87), and of being outsiders. Previous research has charted the challenging position of working-class women in the classed, masculine and often elitist hierarchies of academia (e.g. Hey, 2003; Reay, 2004). Our research is also underpinned by a feminist perspective, with duoethnography closely aligning with feminist praxis (Spencer and Paisley, 2013). There is also congruence here with Reinharz and Davidman's (1992: 46) vision of feminist ethnography as being: 'i) to document the lives and activities of women, ii) to understand the experience of women from their point of view, iii) to conceptualize women's behavior as a reflection of social context'. To explore the breaches we have experienced through shifting degrees of outsidersness and belonging in academia and in our home communities, we draw on Bourdieu's notion of a cleft

habitus; a state of being 'torn by contradiction and internal division' (Bourdieu, 2000: 160) brought on by continuous reflexive negotiations of (not) belonging in different fields.

We argue that duoethnography offers several valuable insights to organizational research. First, it provides a frame and direction for 'mapping out' life and career trajectories. It also makes clear the importance of the 'absent presence' that is the past, and how it continues to inform current understandings and experiences of outsidership and belonging. For example, our home communities became an imaginary that anchors us to the past, but also emphasizes our shifting sense of belonging within the communities we have left behind and the academic community we have entered. Duoethnography supports the exploration of experienced breaches in moving between different social contexts, and of the strategies deployed for navigating those changing circumstances.

Second, it shows how knowledge is inseparable from embodied experience. A project like this makes it clear that research is never purely intellectual; instead, we write from and through our embodied positions.

Third, it differs from a traditional interview scenario, where the interviewer is expected to be a sounding board but not to comment on, challenge or divulge their own experiences based on what they hear. Likewise, it is different from traditional autoethnographic approaches in that it draws upon two personal and historical narratives.

Finally, it shows how collaborative research of this kind, grounded in trust and needing a degree of willingness to be vulnerable, provides the means for achieving both closeness and distance. Closeness in that it builds on personal histories; distance in that it enables a reflexive stance on one's own experiences and assumptions through somebody else's questioning. The 'zooming in' and 'zooming out' helps analytically to situate individual experiences in organizational contexts, shedding light on their co-constitutive relation.

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*The craft of belonging: With a foot in each camp***Adri van Hilten (Athabasca University, Canada)**

This paper discusses the possibilities of “not belonging” to a unified whole, but “belonging” to more than one group simultaneously, where these two groups do not generally “belong” together, and provides an empirical example by way of sensemaking discourses of a new tool implementation. Bourdieu’s critical social theory with its associated “logic of practice” (1990) is used as a critical sensemaking framework (vs. a Weick(1995)-based critical sensemaking framework (Helms Mills, Thurlow & Mills (2010)) to examine how a particular group of users, with an ability to “put a foot in each camp” distinguished themselves as belonging to two groups: i.e. having “dual” identities, choosing not erase differences, thereby not belonging to the “single, unified”, unvalued identity postulated by management.

Bourdesian sensemaking is dependent on understanding an individual’s or group’s position in social space (Bourdieu, 1990; 1989), where “social identity is defined and asserted through difference” (Bourdieu, 1984) including distance from the ideal (Hogg & Terry, 2000), consistent with classic social identity theory (Tajfel, 1974). Membership within a social group is “a site of struggle between individuals and groups ... [so that membership is] at stake in social power relations” (Everett, 2002, p. 58). Identity is a source of symbolic violence, since the group’s spokesman, in a position of power, has the capability to give distinction, to compose, synthesize, dissolve or decompose a group or identity (Bourdieu, 1991). A person’s social position, or identity, provides the logic of sensemaking: it provides the common sense of what is logical or plausible (Bourdieu, 1990). An arbitrary system of classification set by the powerful may lead to resistance as people struggle to make sense of the logic associated with the “new order” of their social world, and attempt unsuccessfully to reconcile it to their identity. Change incongruent with an identity (and the value construed therein) risks failure, including information technology (“IT”) and Computer-Supported Cooperative Work (“CSCW”) implementations (Doolin, 2004; Greenberg, 2003; Heracleous & Barrett, 2001).

The implementation of a new information systems (“IT”) tool was studied through the accounts of a group of users who identified as “auditors”, distinct from others in the organization. The external context revealed an esteemed auditor identity, recognized as “best in class”. This contrasted with the unified, or “one office” identity demanded by the president, which blurred distinction between groups and thereby failed to recognize the unique identity of auditor. This blurred distinction imposed an “obligation to be” (Bourdieu, 1991), and made it difficult to claim the differentiated (esteemed) auditor identity.

Interviews indicated that users had maintained an understanding of their unique identity, and saw the new tool as inconsistent with that identity, due to a lack of consistency with their logic of practice in conducting their work. In this sense, the auditors did not participate in the logic of “one office” but maintained their distinct, preferred identity. They chose not to “belong” to “one office” by describing lack of use, or mis-use of the tool. Moreover, auditors with IT expertise highlighted the possibility of multiple identities. By using a strategy of bringing in a second identity, that of IT professional, they sought to increase their value or stature in the organization by claiming both, rather than belong to the blurred, “one office” identity promoted by management.

*Friendship and favour exchanges in the academic workplace***Erika Andersson Cederholm (Lund University, Sweden), Carina Sjöholm (Lund University, Sweden) and Dianne Dredge (Lund University, Sweden)**

Friendly relationships with colleagues are often considered crucial for a healthy work environment and to create a sense of belonging. Friendship at work, and particularly romantic/sexual relationships, is however charged with norms and taboos that contributes to an unspoken and “hidden” character of such relationships. Friendship at work is a multifaceted phenomenon embedded in more or less formalized systems of social exchange, where trust, reciprocity and favour exchanges are important ingredients. In many workplaces, this social exchange is characterized by vivid relational work (Zelizer 2005; 2013) where boundaries between “friends”, “colleagues” and “networks” are constantly negotiated.

The study presented here investigates personal and professional relationships in the academic workplace. It focuses on how boundaries between friendships and more formalized relationships are negotiated among

university employed scholars and doctoral students. The paper will present the main ideas and concepts of the study, and some preliminary findings and themes from interviews with academics.

Previous studies have highlighted the positive effects of the blurring of co-worker and friendship boundaries but have also identified drawbacks such as subtle but negative social control and feelings of guilt (Bach Pedersen and Lewis 2012). Furthermore, the silence and fluidity of favour exchanges as a form of gift exchange may increase vulnerability to exploitation, and pave the way for workplace dynamics of inclusion and exclusion. This study is based on the assumption that the economy of friendship reciprocity with more or less formalized gift exchanges, is considered of vital importance for the well-being at work, as well as career possibilities. However, the intersection of a gift economy and a formal economy is double-edged.

Through the theoretical lens of social exchange the study analyzes the unspoken norms of a gift economy in the academic workplace. The aim of the study is to analyze how a gift economy intersects with a formal economy of paid work time and formalized work relationships, with a particular focus on ambiguities, tensions, and the relational work involved.

Studies of workplace friendship highlight different and contradictory friendship ideals and how the division between the private and the public are to be understood and practiced. How these ideals are enacted in working life today may be related to changing views on friendship in western societies (Hill and McCarthy 2004; Spencer and Pahl 2006; Österberg 2010), as well as the specific cultural and organizational characteristics of the workplace. How friendship reciprocity is practiced and reproduced in the academic workplace is relevant to investigate, particularly since there seems to be more general tendencies of blurring leisure and work in society today. In an increasingly global academy, the role of social media platforms in notions of friendship is also important to consider. In addition, the academic workplace is characterized by an institutional form of gift exchanges, for instance in the form of the academic peer review system and collegial assessments. This entails that the intersection and tension between personal friendship, gift economies, and a formal economy (paid work hours and formalized work roles) may be particularly illustrative in academia.

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Session 4: Betwixt & Between

Chairperson: Jocelyn Finniear (Swansea University, UK)

Corporate volunteerism an approach to the situation in Spain

Ana Lor Serrano (Universidad de Zaragoza, Spain) and Luisa Esteban Salvador (Universidad de Zaragoza, Spain)

This study aims to analyse the role of corporate volunteerism in the framework of corporate social responsibility of enterprises. Although research in Spain is incipient, and even more so when compared with those carried out in Anglo-Saxon countries, some work has been carried out (González, Negueruela, Dávila, 2008; Dávila, 2012; Sajardo and Ribas, 2014). Corporate volunteerism supposes a plural contribution, which includes the altruism generated for the society in which it is developed, the satisfaction and commitment of the employee, and the

aspects of reputation and improvement of the corporate image and retention of talent (Sajardo and Ribas, 2014). According to García (2012), in Spain, employers have to become increasingly aware of the need to incorporate corporate volunteering as a common practice in the strategies of mutual understanding between the organisation and its internal audiences.

Corporate volunteerism has benefits for enterprises and their workers. For companies, this type of activities improve their reputation and image (Allen 2003; Haski-Leventhal 2010; Muthuri et al. 2006; Peloza 2006) and favours the return of the investment that they have realised (Bowen et al. 2009). Also, an excellent external image allows attracting new employees and retain those who are already part of the staff, due to these practices increase the feeling of belonging (Siddhartha et al. 2012; Zappalà 2004). For employees, corporate volunteering improves the working environment, job satisfaction, professional loyalty, etc. Even it is demonstrated that this practice reduces absenteeism (Siddhartha et al. 2012).

We will review the different definitions that have been used to define corporate volunteerism and its relationships with social responsibility with companies and research works carried out in Spain, given that the concept of corporate volunteerism brings together a varied set of formulas, strategies or models to bring it to practice (Sajardo and Ribas, 2014). To deepen the business behavior, methods identified in some studies will be described, such as the one by Oxoby (2016) that analyzes, through a case study, the management of volunteering of a Spanish company in Uruguay, and that, according to the author, can serve as a source of inspiration for other companies that apply corporate volunteering. As a case study, we will also analyse the 2016 Corporate Volunteering Report of the Banco de Santander. We will try to study how this company highlights in its report the corporate volunteering as a means of pride to belong to the group that has achieved the commitment, motivation and solidarity of the employees, as well as a way to help the communities where the bank operates to prosper.

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Abstracts: Stream 8

Siddhartha, S. and Priyanka, P. (2012). "Employee volunteerism: Organisation oriented corporate social responsibility". *Voice of Research*, No. 2012-1-5, pp. 37-43.

Zappalà, G. (2004). "Corporate citizenship and human resource management: A new tool or a missed opportunity?". *Asia Pacific Journal of Human Resources*, Vol. 42 (2), pp. 185-201.

Overview of Stream and Future Directions

Stream 9: Critical organizational history

Stream convenors: Gabrielle Durepos (Mount Saint Vincent University, Canada), Albert Mills (Saint Mary's University, Canada), Jean Helms Mills (Saint Mary's University, Canada), Caterina Bettin (Saint Mary's University, Canada), Ellen Shaffner (Saint Mary's University, Canada) and Stefanie Ruel (Concordia University, Canada)

AMLE Special Issue PDW: New Histories of Business Schools

Trish McLaren (Wilfrid Laurier University, Canada), William Foster (University of Alberta, Canada), Todd Bridgman (Victoria University of Wellington, New Zealand)

Session 1: Gender, Diversity and History Making 1

Chairperson: Albert Mills (Saint Mary's University, Canada)

Gendered Power Relations and Conscious-Raising: Reading Between the Lines of Canadian Newspapers

Jennifer Cherneski (Northern Alberta Institute of Technology, Canada)

Using theoretical and methodological foundations of critical discourse analysis (CDA) (Foucault, 1982; van Dijk, 1988a) and critical sensemaking (CSM) (Helms Mills, Thurlow, & Mills, 2010), I explore how the Canadian media has discursively constructed and helped maintain taken-for-granted perceptions around women in CSR leadership in the last 40 years. This involves acknowledging the past that has shaped the present-day discourse of women leaders in CSR Foucault (1972, 1982). Using thematic analysis and, applying Helms Mills' (2003) CSM framework and components of van Dijk's (1988b) news as discourse as a framework for CDA, I conduct a historical overview of the discursive construction of women CSR leaders as framed by "facts" reported by 50-60 Canadian newspaper print media articles between 1976 and 2016. Using CSM and news as discourse in combination allows me to apply an inductive approach to explore macro- and micro-level processes to identify underlying meanings that inform them and investigate how a gendered discourse around the arrangement of women in leadership and the CSR field has been established and perpetuated (see Benschop & Doorewaard, 1998; Calás & Smircich, 2006; Mills, 2002).

Due to the changing discourse around women's equity in Canada since the 1970s, there has been an ebb-and-flow pattern of resistance with the "other" (business women) expressing frustration with stereotyping and barriers to progression while the "in-group" (business men) struggles to maintain its privileged status. Such interruptions to established practices within the ongoing process of sensemaking, or shocks (Weick, 1995), offer opportunities for resistance as individuals update their sensemaking. During first time period (1976-1986), masculinity and males remain the norm, despite the significant activist movement in the 1960s and 1970s in Canada and subsequent equity legislation. The status of women is reinforced by two powerful informal rules established by the newspaper media: (1) "Businessman" = leader and (2) Females, be feminine. Between 1987 and 2000, despite an upbeat (though perhaps naïve) tone in the articles on the heels of the establishment of the 1986 Employment Equity Act in Canada, women remain in the margins. Three additional rules emerge: Rule #3: Don't discriminate against women OR men; Rule #4: Women are good for business; and Rule #5: Women are responsible for managing household and family responsibilities. During the final time period (2001-2016), Rule #6: Equity is now part of CSR, challenges prevailing social values and constraints, attempting to provide space for individuals to imagine a different reality. However, more subtle messages that reinforce inequity linger the newspaper press, and existing power relations are preserved because such practices are less "visible" and more difficult to destabilize. The imagination of the possible remains censored as a result (Unger, 1987, 2004).

The language of equity in the last 40 years has been de-legitimated by a discourse that invokes compliance with existing gendered organizational practices. By taking a historically conscious approach (see Suddaby, 2013) to observe how female CSR leaders and gender has been consistently constructed and communicated in newspaper articles, I attempt to create space for change through consciousness-raising.

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Gendered Space ‘Histories’: The Women of Alouette I and II

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The ‘histories’ surrounding the Cold War race to the moon (e.g. Chaikin, 2007; De Groot, 2006; Launius, 2005, 2007) cannot and should not ‘just’ reflect the White men (McQuaid, 2007) and their involvement in the global efforts to militarize space. We contend that there were many individuals involved in this race who were, and continue to be, hidden within these ‘histories’. In particular, women and the various roles they took on during the Cold War including Shetterly’s (2016) African American women as *Hidden Figures* in the National Aeronautics and Space Administration (NASA), Ruel, Mills and Thomas’ (2018) study on Ruth Bates Harris, the first African American woman hired into senior management at NASA, and Dye and Mills’ (2012) investigation into women’s roles at Pan American Airways stand out. Furthermore, the focus on the Cold War race to the moon appears to be mostly on the American and the Russian experiences, with few studies looking at Canadian contributions (e.g. Godefroy, 2017). Studies focused specifically on the role of Canadian women during this race have not been the subject of scrutiny. This lack of multi-voiced ‘histories’, as Ruel, Mills, and Helms Mills (2019) found, can influence gendered relationships, leading to the perpetuation of systemic discrimination practices through time.

The launch and operation of the Alouette I satellite over 50 years ago, and its sister, Alouette II, heralded the arrival of Canada as a key player in the burgeoning space industry. To date, the people publicly identified as being responsible for these two missions are referred to as the ‘100’ (Friends of CRC, 2001), who were all men. The focus of this study is on writing Canadian women back into these space ‘histories’, and in the process gendering these ‘histories’ (Butler, 1990; Calás & Smircich, 1996). The questions that we set out to answer are: where are the women in our space ‘histories’, who played a role in Canada’s space presence during the Cold War? What can we learn from their stories and narratives to inform gendered relationships within the Canadian space industry and other science, technology, engineering, and mathematics (STEM) male-dominated areas? We embrace doing

these gendered ‘histories’ through an intersectional lens; that is, our theoretical framework is built on the interdependence of gender, age and male-dominated STEM organizational contexts.

Embracing a postmodern approach to archives (Mills & Helms Mills, 2018), we collected stories and narratives from archival documents, and from surviving team-members of the Alouette I and II missions. We apply a critical discourse analysis, based on the technique of lamination (McHoul & Grace, 2007; Ruel et al., 2019), to these collected data. In the process, we reconstruct gendered ‘histories’ of these Canadian satellite missions. We underline, in our analysis, the importance of surfacing these multi-voiced ‘histories’ as a way to inform the present and future gendered relationships in STEM, male-dominated areas. As such, we are not concerned with ‘just’ the past, as “a realistic record of every event and experience in time” (Suddaby, Foster, & Quinn Trank, 2010, p. 152); we are looking to influence gendered relations via the retelling of these fragmented, subjective ‘histories’.

Our contributions with this work are twofold. First, we are addressing the role of gender in retelling ‘histories’. Second, we are acknowledging our responsibility to transfer these gendered space ‘histories’ to contemporary and future generations, via synergies with Concordia University’s EngAGE Centre for Research on Aging.

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'We are the tools': An ANTi-History unboxing of the 'boys' toys challenge' for innovation studies

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Twice in the past five years, Ben Martin (2013, 2016) has called for scholars to address the “boys’ toys challenge” in innovation studies. In these calls, he has presented an analysis of research in the top journal, *Research Policy*—an analysis which highlights the “skewed” and gendered subject-matter of mainstream innovation research. By far, the most common subjects of investigation are computers, cars, televisions, and various electronics (Martin, 2013, 2016) and Martin attributes this “skew” to two factors: “(i) a high proportion of researchers in the field are men; and (ii) researchers are likely to focus their empirical work on an area they feel passionate about” (Martin, 2013, p. 172). While I agree that addressing this challenge should be a top priority for innovation studies, I present an autoethnographic (Ellis, 2004) ANTi-history (Durepos & Mills, 2011) that unboxes deeper problems with the highly masculinized toys and tools of innovation studies.

In 2013, I conducted approximately one month of archival research, primarily at the Nova Scotia Public Archives. My aim was to collect some “historical context” for a doctoral thesis on ocean technology innovation. I searched for “ocean technology/ies” at the public archives and followed the traces across a total of 70 documents dating from 1944 to 1995. I produced 58 pages of notes and recorded 60 pages of annotated images. This yielded two research papers (MacNeil, 2016; MacNeil & Helms Mills, 2015) and the “context” chapter of my thesis (MacNeil, 2018). In all this work, however, I managed to completely miss the most radical and widely applied ocean innovation to ever arise from this region.

Shortly after my archival research was “complete” I was contacted by the public archivist with exciting news: the Elisabeth Mann-Borgese fonds had been made public at Dalhousie University. I promptly googled this name and was embarrassed to learn that Elisabeth Mann Borgese—the “First Lady of the Ocean” (Inglott, 2004)—was a founding member of the Club of Rome, a diplomat, environmentalist, and law professor, who developed the concept that the ocean is a “Common Heritage of Mankind.” This innovation was the basis for the *UN Convention on the Law of the Sea* and thereby reshaped nearly all human relations with the ocean. In this paper, I return to my archival field notes to understand the ontological politics that excluded Mann Borgese from my view. I consider the work of masculinized material artifacts (Berg & Lie, 1995), of the epistemic points-of-departure commonly used in innovation studies, and of my own situatedness—reflecting in particular on my “geek masculine” identity work (Bell, 2013; Morgan, 2014). I extend Maria Lohan’s (2000) work on feminist technology studies via a confessional autoethnography that considers my role as a toolⁱ in the research process.

For Martin, the solution to the boys’ toys challenge is two-fold: to increase the proportion of female researchers in the field, and to produce research on innovations “that have freed women from the domestic drudgery of being ‘housewives’” (Martin, 2013, p. 172), such as refrigerators, microwaves, and washing machines (Martin, 2016). The first of these is a proposal with which I can agree, while the second is a proposal that I find highly problematic (not only because I am surprised by such gendered ideas about housework). My research moves beyond established discussions about which products/processes should be privileged as “innovations” (Alsos, Ljunggren, & Hytti, 2013) and whether innovation activities vary by gender (Alsos et al., 2013; Tillmar, Wigren, & Nählinder, 2015). Instead, I argue that the boys’ toys challenge calls on all innovation scholars—particularly men—to engage more reflexively with the histories they produce.

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ⁱ “Tool” is used here as a double-entendre: referring both to the researcher as the tool for qualitative research and to the light-hearted insult I might have received in high school if I had made a seemingly stupid mistake (i.e., it is a slang reference to male genitalia).

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Session 2: Gender, Diversity and History Making 2

Chairperson: Jean Helms Mills (Saint Mary's University, Canada)

The first sex reassignment surgery in Brazilian dictatorship

Camilla Pinto Luna (Universidade do Grande Rio, Brazil) and Denise Franca Barros (Universidade do Grande Rio, Brazil)

Brazilian Dictatorship period (1964-1985) was marked by grave violations of human rights. The apparatus of repression established by the civil-military dictatorship of 1964 directly affected members of the LGBTQ+ community (as it is now known), being considered "perverse" or "abnormal" people and therefore suffered "persecution, arbitrary detention, censorship and other forms of violence" (MEMÓRIAS DA DITADURA, 2019 b). It was alleged that such persons constituted a threat to national security, to the family, prevailing morality and good manners (SILVA & BRITO, 2017).

The Brazilian National Commission of Truth's Report was released in 2014 but the acts of prejudice and violence committed against the LGBTQ+ community are not extensively discussed in it. Waldirene (named Waldir Nogueira at birth) is an example of an alternative story, not documented in this Report. She went through the surgical procedure to "fix her true sex, which was always female" (according to herself) and it was the first surgery of its kind in Brazil (ROSSI, 2018). In 1976, the Public Ministry of São Paulo discovers the medical intervention and

denounces the doctor Roberto Farina who performed the surgery in Waldirene (ROSSI, 2018). In 1978 Farina was sentenced to two years' imprisonment for bodily injury of a very serious nature, whose sentence states that the victim should have been "subjected to long-term psychoanalytic treatment as an attempt to cure" (ROSSI, 2018).

Waldirene's story represents many other stories that occurred during the period of the dictatorship in Brazil and, more than a victim experience, this brings the possibility of analyzing the configuration of several elements and actors that emerge from it and left deep marks in the country, such as transphobia. Transphobic practice is an institutionalized problem in Brazil. It is widely disseminated and practiced, for example, by civilian and military police officers who treat transgender people daily as hybrid or subversive beings, denying them the right to exercise their gender identity (BRASIL MINISTÉRIO DA SAÚDE, 2015). Thus, one of the greatest challenges for public management in Brazil is to include the agenda of transgender people in the construction of public policies (BRASIL MINISTÉRIO DA SAÚDE, 2015).

The ANTi-History's development is aligned with criticisms about the ahistorical nature of the management area (QUELHA-DE-SÁ & COSTA, 2018). Such a theoretical-methodological approach brings an important historical contribution, since it presupposes a social construction of the past from the interactions of networks of heterogeneous agents (DUREPOS & MILLS, 2012; DUREPOS & MILLS, 2017; ÜSDIKEN & KIESER, 2004). Thereby, we analyzed the documents present in the 5 volumes of the long process against the doctor Roberto Farina that tell the story of the first sex reassignment surgery in Brazil using ANTi-History. In this way, we recognize and legitimize the existence of multiple versions of history, dismissing universal truths, in favor of plural interpretations of the social (DUREPOS, 2009). In addition, we consider historical documents as non-human agents, being an example of material delegation that reinforces the interrelation between humans and nonhumans in the re-constitution of the socio-past (QUELHA-DE-SÁ & COSTA, 2018).

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Secret life of lady doctor: Feminizing medicine in Pakistan

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In this article I explore the historical trends underlying the feminization of medicine in Pakistan, their implications for the organization of medical profession and the place of women physicians in Pakistani medical workforce. Feminization, a process generally understood as the increase in the number of women working in a profession previously dominated by men, is a relatively recent trend in medicine. And it has led to multiple debates over the changing face of medicine, status of medical profession and organization of work therein. However, whether feminization has led to a radical reorganization of a profession that was not just male dominated, but also an instrument of biopolitical control over women's bodies, remains understudied. Secondly, most, if not all, of the research on the "gendering" of medical profession has focused on the nexus of gender and patriarchy in developed, western societies. While there has been extensive research on how modern medicine created a paradigmatic hegemony of knowledge and power within modern medicine, often at the expense of local medical knowledges and practices, we still have limited understanding of how this experience of colonization impacts the place of women in medical profession, particularly in developing countries. How professional identities are created at the intersection of gender and colonial experience, and how they continue to influence the medical profession today, remain relatively unexplored.

To that end, this article traces the genealogy of "lady doctor," a term commonly used for women physicians in Pakistan. My analysis shows that "lady doctor" emerged as a professional identity at the nexus of colonial biopolitical control of women's bodies and local tradition of purdah—gender-based system of seclusion. Women physicians were needed to treat the women patients who did not want to be treated by male doctors, and as a result medicine became one of the few modern professions open for women in British India. This research illustrates how identity of "lady doctor" became a hybrid space of negotiation, as women doctors gained status and respect in society as modern professional within the gendered structures of society. This research further illustrates how this identity became a site of simultaneous emancipation and oppression. While becoming a "lady doctor" facilitated inclusion of women in medicine and provided important avenues for empowerment, it was both gendered and hierarchal: lady doctors were not just women doctors, they were also doctors *for* women. As a result, they were restricted to women-only hospitals and shunted towards feminine specialties of gynecology and obstetrics. My analysis of narratives of women doctor in present day Pakistan illustrates how this identity continues to drive the division of work in medical profession. Women doctors are expected to join gynecology and obstetrics, but at the same time these specialties are considered low status in medical profession. This research shows how women doctors create personal professional identities that are in constant tension with the discourses associated with "lady doctor". They refuse to work as gynecologists, or to see only women patients despite the organizational pressure to do so. This shows how women doctors work to re/cognize themselves as "doctors", to be seen as professionals first and foremost, rather than lady doctors.

This research adds to the research on gendered professions as well as identity management in organizations. By providing an historical account of feminization of medicine, this research argues that accounting for historical and cultural context is necessary to understand how professions become gendered. More importantly, it also indicates how process of colonization intersects with gendered local traditions to create profession identities which are simultaneously gendered and post-colonial. Additionally, as the account of medicine in Pakistan reveals, professional identities can become a third space where dialectical process of re/cognition and re/identification can open up spaces for decolonizing professions.

Organizations as intersectional complexity – A new organizational metaphor emerging from Morgan's 'Images of Organization'

Regine Bendl (Vienna University of Economics and Business, Austria) and Angelika Schmidt (Vienna University of Economics and Business, Austria)

Recently, on the occasion of its 30th Anniversary, Morgan's book "Images of Organization" (1986, 1997, 2006) has been revisited in a special issue in Human Relations (2016) and an edited volume "Exploring Morgan's Metaphors. Theory, Research and Practice in Organizational Studies" (Örtenblad, Trehan and Putnam, 2017). Of all the texts, only Kemp (2016) refers to gender issues while diversity issues are not addressed at all. In her literature survey Kemp (2016) explores Morgan's (1986) eight metaphors for influences on women's equality and inequality in organizations and found out 4 themes guiding organizational literature: Alignment between values of organization and the value of women in organizations (1); similarities between women and men in organizations

(2); clash of values of organizations and the value of women in organizations (3); differences between women and men in organizations (4). Overall, Kemp (2017) comes to the conclusion that issues of women's equality and inequality have become 'trapped by the metaphors on which they are based'.

What triggers our interest is the fact that, despite recent developments in gender and queer theory, these results still seem to refer to a binary construction of gender and that diversity issues are still missing in the metaphor discourse. It remains unclear, if a possible underlying binary construction of gender in Morgan's metaphors triggers these binary results produced by Kemp (2017) and, thus, contributes to the trap and hinders the integration of diversity perspectives which may support the creation of new organizational metaphors. Based on this point of departure, we will re-read Morgan's (1996, 2009) book "Images of Organization" from a deconstructive perspective and ask the following research questions: Are Morgan's metaphors based on a binary subtext? If so, what new metaphor can support deferring these binaries? We choose a deconstructive reading of Morgan's text as, first, this helps us to explore possible binary (dichotomic and hierarchical) assumptions which shape the text and, second, to pave the way for a new organizational metaphor. Our analysis will represent a blending of Morgan's text with organizational gender- and diversity-oriented research results.

Based on our analysis we will introduce a new organizational metaphor which allows for the inclusion of intersectional perspectives focussing on relationships among multiple dimensions and modalities of social relations and subject formations. It also supports a focus on particular dynamics and movements in time, which, paradoxically, are simultaneously stable, predictable, known and certain on the one hand and unstable, unpredictable, unknown and uncertain on the other. This metaphor brings together these two perspectives in order to defer binary constructions present in former organizational metaphors which shape organizational processes and structures, as well as identities of organizations and individuals.

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Session 3: AMLE SI Paper Development Workshop on 'New Histories of Business Schools' 1

Americanization, imposed or development, desired? The contested histories of management education in India

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Depending on their genre, the histories of management education in India are characterized by a schism. For academic historians, the establishment of management education institutions in the country was part of the wider Americanization of management in the post-War period. Engineered by the Ford Foundation, it resulted in the 'mimicry' of their counterpart US B-schools and 'hybridity' in management education in India. Although conducted in the name of development and modernization of the so-called third world, Ford's involvement was driven by the wider need to establish a neo-colonial global order with the USA at the helm of it. The establishment of management education institutions in India was, therefore, imposed from the outside-in.

On the other hand, the popular and oral histories of management education in India, mostly written from within, narrate the establishment of management education institutions as part of post-colonial nation-building. In these histories, the management education institutions in the country were expected to train a new cadre of managers to lead—not the private industrial firms in the country, which had hitherto relied on agency firms or expatriate managers, mostly British—the nationalised heavy industry, scientific agricultural development, public systems of

education, healthcare, urban planning, and its environmental resources. Unlike in the Americanization narrative (imposed from the outside whose leading figures were Ford's philanthropoids and consultants), the central characters in the popular histories were 'progressive,' modern Indians committed to India's development.

How might we understand these differences in the histories of management education in India? And, what are implications of genres of history-writing on what they tell us about the past?

Beginning by plotting these two divergent but partial and motivated histories, I present a new history of management education in India in this paper. I argue that the establishment of management education in the country was a 'meeting of minds.' Although for different reasons and motivations, management education became the common ground between the contrasting needs for centralised, planned, economic development under Nehruvian socialism, and US-capitalism's battle to protect and promote itself, globally. This new history of management education is helpful in challenging received ideas of management's role in the geographical expansion of capitalism as well as the lesser-discussed role of management in state-led planned development, including a vibrant public sector. I conclude with some reflections on the significance of genre to history-writing of management education, and their problems.

The paper is based on extensive research in public and private archives India and USA. It focuses both on the histories (1960s and 70s) and the pre-histories (from 1948 onwards) of management education institutions in India, the latter of which are crucial to understanding the interest and support from Indian political and economic establishment in the founding of management education institutions. I focus on the two leading Indian management education institutions: Indian Institutes of Management (IIMs), established in 1960–1 at Calcutta and Ahmedabad with Ford Foundation's financial support and technical support from Harvard Business School and MIT's Sloan School.

Mythologizing Management: A Mythographic Analysis of the Case Method

Giorgio Touburg (Erasmus University, The Netherlands) and Juup Essers (Erasmus University, The Netherlands)

The case method remains a generally accepted didactical tool in business schools. But even though it served an important role in the legitimization of the management profession, it never lived up to the objectivist pretensions this professionalization was meant to foster (Khurana, 2007). After the dissolution of managerialism through the rise of the neoliberal shareholder perspective on business (cf. Ghoshal, 2005), one would have expected case studies – with their focus on the power of CEOs as 'sovereign' corporate statesmen – to have become less prominent vehicles of management ideology. However, it seems the opposite has happened.

We posit that the narrative 'essence' of case studies is that they celebrate and glorify the courage and determination of people overcoming their fear, indecision or disgruntlement in the face of organizational adversity. Otherwise stated, they are myths.

We identify the peculiar 'rhetorical economy' (Agamben, 2011) responsible for the ideological efficacy of business case studies in the mythologization of management. We perform a mythographic analysis of the case method using Barthes' semiotic theory of myths as a starting point (Barthes, 1972 [1957]; see also Chandler, 2017, pp. 171–174). Barthes takes myths to be second-order semiological systems that employ manifestly meaningful first-order signs (images or texts) as signifiers of a meta-level sign, producing a latent ideological signification that deforms and distorts the meaning of the original. The way business cases portray the 'life stories' of the protagonist(s) in their engagement with a business challenge is never about the idiosyncrasies of the case situation itself. The mythical scheme of the business case refers to an economy beyond the reality depicted.

Barthes (1972 [1957], pp. 127–130) indicates that the decipherment of myths can take three different forms; one of these forms is an *ideological* reading, explaining the way in which myth naturalizes a contingent occurrence and renders it unquestionable. From this perspective, a mythographic analysis focuses on the dynamic of meaning and form that gives myth its seductive immediacy. The fact that someone will later see through the myth does not diminish the lasting effect of the immediate impression.

We perform our analysis of how this immediate capture is accomplished in business cases using the *Case Centre's* 10 most popular cases. Most of these cases fall into the category of 'life stories', interlaced with information about the organizations the founders have created and applicable management knowledge they 'invested' in

them. As we show, the salvific qualities of management myths are clearly present in these studies, particularly in the way in which the mythical narrative miraculously bridges the abyss between general business knowledge (*being*) and situated managerial action (*praxis*) through a 'providential machinery' (Agamben, 2011) that ultimately ensures the efficacy of the protagonists' plans and decisions.

The historiographical contribution of this paper is twofold: it both contextualizes the ongoing rise of the case method in an era of shareholder capitalism and shows the historical contingency of the case narratives. This ultimately informs our plea for a more inclusive, CMS-approach to the case method.

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Business Schools and the Strategic Management of Legitimacy as process: How is Business School History Strategically Constructed as a Process of Legitimation?

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Business school legitimacy has repeatedly been questioned. Recently, their lack of ethics teaching and research was seen as the cause of the corporate ethical scandals of the 2000s and the 2007-2010 global financial crisis. Yet business schools are also considered to be a success story. It is a thriving, multi-billion dollar industry that has spread across most of the world, and is the single most dominant discipline in higher education globally. Scholarly research contends that legitimacy enhances organizational performance and even survival. Why then have business schools thrived despite their questionable legitimacy? Answers may be found through empirical research: far less has been empirically studied about business school legitimacy than has been conceptualised. There is also a need for greater measurement clarity.

This paper empirically examines business school legitimacy as process. By examining the legitimacy of business schools, as constructed in their historical narratives, we can rethink their history. Using narrative analysis to understand how business schools have positioned themselves we critically and systematically engage with officially commissioned U.K. business school historical narratives.

We find two processual business school historical themes: struggle followed by success. A third historical theme runs in parallel and at times focuses on business schools and the corporation and at other times on business schools and society. Our empirical research finds that the concept of business school legitimation is not a single, broad concept but rather that it is multi-faceted and is comprised of different nuances: (i). existential legitimation (ii). financial legitimation (iii). academic legitimation (iv). corporate legitimation and (v). social legitimation. This is a novel insight that suggests that business school legitimation cannot be measured broadly as a single construct but that each nuance should be measured individually. We propose the development of a more complex and nuanced understanding of the business school legitimation construct, as a first step in seeking to answer calls for greater measurement clarity.

We also find that changes in stakeholder agency over time influence which facet of *history* is prioritized in the plurality of business school *histories*, with misalignments explaining the discrepancy between business school success and their questionable legitimacy. Perceptions of business school success are invariably based on assessments of limited aspects of their legitimation, specifically their existential and financial legitimation. However, in order to address their legitimacy challenges the global business school industry would be well placed

to simultaneously also finely balance and manage the legitimacy process of other key nuances, namely academic legitimation, corporate legitimation as well as social legitimation.

It is important to examine the process of business school legitimacy-building and rebuilding through historical narratives so that we can learn the lessons offered by the cyclical process of challenge, response and consequences for the global business school industry. Further, in light of the industry's widespread purported impact, it would also benefit global society if future business school histories better reflected their standing as hybrid entities whose existence is interwoven and interdependent with universities, business, government and civil society.

Beyond the Hegemony of the B-School: Writing-in 'Training Within Industry' and the history of other sites for management education

Terry Weatherbee (Arcadia University, Canada) and Ryan T. MacNeil (Arcadia University, Canada)

Since management and organizational history scholars are more likely to be situated within business schools, it is not surprising that business schools themselves have come to have a central place in histories of modern management education. Indeed, the call for this special issue of AMLE asserted that “business schools are the institutional locus of management learning and education.” But what if a half century of historiographic emphasis on the business school has ‘written-out’ (Cooke, 1999) other important loci of management education? Are there other sites and voices which should also be heard? As our “present holds us hostage through our history” (Weatherbee & Durepos, 2010, p. 8) the surfacing of “other” sites of management education could provide new interpretations of the past, thus allowing us to reconstitute the present and generate different future possibilities for business schools.

In this paper, we decenter the taken-for-granted nature of the business school as *the* site of management learning and education by presenting the history of another such site; the United States' government's “Training Within Industry” (TWI) program. This is a site of management training which is but one example of the many past sites of management education that may have been washed away by the privileging of business schools.

TWI was established by the Council of National Defense in 1940 to assist industry in scaling up its war-time production capacities. Over a five-year period, TWI developed and delivered training in management techniques resulting in certifications for over 1.75 million supervisors, in over 16,000 organizations, across all major sectors of the economy, and at least twelve countries. Before the globalization of institutional management education TWI had already achieved a scale in business and management education far beyond that of any business school.

Beyond its tremendous scale, TWI also had a profound scope of influence. For example, multiple accounts suggest that the delivery of TWI programming in post-war Japan—particularly at Toyota—was the impetus for kaizen and lean manufacturing techniques. Furthermore, TWI appears to have merged and shaped managerial practices that are often attributed separately to either scientific management or to practices arising from the human relations movement.

In this work, we (re)present TWI as an “other” site of management education, thereby problematizing any narrow focus on business schools as the historical locus of managerial education or training. Alongside business schools, we know that other sites of management education have existed in the past (e.g., corporate colleges) and many still exist today (e.g., Apple University and Hamburger University). And because history is constitutive of us (Bucheli & Wadhvani, 2014), writing such sites into management and organizational histories has the potential to free us to imagine new futures for our own business schools and beyond.

The case of business ethics

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The Business Ethics discipline seems to present a continuing challenge for business schools, seldom secure, dependent upon external stimulus, susceptible to manipulation by donors with ideological or personal agendas. Funding of business ethics centers has been episodic and has infrequently altered the core of the curriculum, where stockholder supremacy is assumed. Business ethics teaching and scholarship tend toward a managerialism

that emphasizes management discretion over stakeholder outcomes. Despite the weak bromides of the discipline, some continue to fear that it threatens capitalism, for which reason funds have been mobilized to advance a business ethics that does not challenge private power. To redeem the promise of the discipline, there may need to be a change in business school governance.

Some practitioners and scholars view business ethics as primarily about professional standards or a clarification of the rules of commerce from within the institutions of commerce themselves. Others identify one or more crises in society, for example, income inequality, global warming, or political stalemate, and demand that business ethics address these issues. They submit that the economic systems under which we labor suffer from a shortage of social consciousness. When apparel manufacturers shift production to unsafely built factories in Bangladesh, when energy companies defeat initiatives to combat global warming, business leaders demonstrate a deficit in social consciousness. Unfortunately, the teaching of business ethics in schools of management may serve to reinforce these deficits. A common response to the perception of injustice is pain. Business ethics instruction sometimes actually dulls the pain and permits great social harm. Critical business ethics scholars have described the enervation of the core of business ethics, including the "foreclosure" of philosophy and the domestication of ethics. The flimsy construction of a "utility/rights/justice" framework and the managerialist assimilation of Catholic Social Doctrine have handicapped business ethicists in perceiving social injustice.

Of course, this is not true of ethical theory broadly conceived. Taking Kant, Rawls, and John Stuart Mill, among others, seriously suggests fundamental critiques of capitalism. It is not surprising that the incorporation of classical ethical theory in management classes leads to a dilution of the content and an uneasy reconciliation with managerialism. The powerful neoclassical framework of management education and the emphasis on management choice leads to a circumscription of critique. Foundations can counter this phenomenon to a small degree by providing encouragement to those who engage with the community in various ways. As Karen Paul and others have reported, the GE, JD Rockefeller, and Ford Foundations have supported initiatives to introduce mildly reformist ideas about corporate social responsibility to the business curriculum, sometimes with an emphasis on cooptation and sometimes with an emphasis on social change. However, more recently, conservative foundations (e.g., the Charles Koch and BB&T Foundations) have intervened to elevate the status (and enhance the confidence) of libertarian business ethics scholars who insist that capitalism is ethical in its pure form.

Apparently, business school leaders are susceptible to the influence of those offering substantial funds. Preserving the socially conscious character of business ethics will probably require a restructuring of business schools and reinforcement of stakeholder participation. A critical business ethics may be stimulate calls to alter governance in the corporation and the business school.

The Brazilian Aulas do Commercio in the 19th Century - on the search for the roots of Brazilian management teaching practices

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This article, which is inserted in the broader context of historical organizational studies (Maclean, Harvey and Clegg, 2016), aims to (1) understand the importance of the teaching organizations called Aulas de Commercioⁱⁱ, and (2) investigate possible links between their practices and administration and management teaching practices nowadays.

Several researchers focus on the task of understanding of the Brazilian management education historical pathⁱⁱⁱ. However, there are still few studies on the trajectory of the teaching of Administration in Brazil that have tried to answer the question about what there was before the introduction of the courses of Administration of Brazil as we know it today^{iv}.

ⁱⁱ School of Commerce.

ⁱⁱⁱ See Nicolini (2003), Coelho (2006) and Barros (2017).

^{iv} Exceptions include Barros (2017).

With the transfer of the Portuguese court to the colony Brazil in 1808, new public and private agencies were created and the ports were franked to the allied nations, especially to England. With this, new jobs appeared in both the public and private spheres. The new political and commercial context demanded from the Brazilian traders a better financial education (Chaves, 2009; Araújo; Rodrigues, 2013).

The Aulas do Commercio began in 1809 under Prince Regent D. João administration. José Antônio Lisboa was the first teacher in Rio de Janeiro, and there were similar schools also in Bahia, Maranhão and Pernambuco (Peleias et al. 2007). According to authors, the Aulas do Commercio lasted three years and taught the general notions of accounting, commercial law, political economy, mercantile geography, the latter being the potentialities and size of markets, port capacity, customs, habits and what laws should be understood (Chaves, 2009). The Aulas de Commercio lasted from 1809 to 1845 in Brazil and followed the guidelines of its Portuguese counterpart (Araújo; Rodrigues, 2013).

The Schools of Commerce already existed in European countries such as France, England, Germany, Italy, and Spain since the mid-seventeenth century, although it acquired greater strength and visibility from the mid-eighteenth century onwards (Chaves, 2009). In the Brazilian colony, according to Araújo and Rodrigues (2013, p.19), the Aulas do Commercio "was one of the first schools to be created under D. João administration, even before the Royal Military Academy (1810), the Academy of Fine Arts (1816) and the Law School (1827).

To reach our objective, we collected and analyzed primary documentary archival sources of the collection of the National Archive and the National Library (both in Brazil) such as statutes, memoranda, permits, lesson plans, student lists, teacher lists, syllabi, etc.

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When birds of a feather flock together: The effect of AACSB accreditation length on business school outcomes

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The Association to Advance Collegiate Schools of Business International (AACSB) is the oldest, most rigorous and most highly regarded business school accrediting body in world and it has been a part of American business schools' history since the organization was founded in 1916 (Jantzen, 2000; AACSB). The AACSB sets standards for academic excellence for its accredited members in terms of curriculum, student engagement and teaching impact. When business schools obtain and sustain their AACSB accreditation, they gain legitimacy among students, faculty, alumni and the business community (Julian & Ofori-Dankwa, 2006). However, by requiring certain standards, AACSB accreditation may ironically encourage risk-aversion and conformity thereby discouraging the innovation that business schools and their graduates need to remain competitive in the marketplace (cf., Khurana, R., & Spender, 2012; Alvesson & Sandberg, 2012, Julian & Ofori-Dankwa, 2006).

We address this tension by drawing upon arguments related to the benefits of conformity versus uniqueness (cf., Deephouse, 1999). In particular, we propose that business schools with longer periods of AACSB accreditation have enough legitimacy to enhance student outcomes. Yet, over time, longer periods of AACSB accreditation dampen student success because the distinctiveness of the business school's program offerings eventually declines. We expect that business schools may strengthen or dampen the effects of AACSB accreditation length depending on the uniqueness of their program offerings.

We test these ideas on a rich, multi-source dataset of AACSB-accredited business schools in the United States. We measure the length of AACSB accreditation based on the number of years since the business school's initial AACSB accreditation. In our dataset, uniqueness is operationalized through the distribution of business school faculty across academic disciplines. We measure student outcomes by placement rates and graduation rates for undergraduate and graduate business students. Among other variables, we control for university resources based on endowment, business school size, university location and university capabilities based on Carnegie research

classifications. We obtained most of these data from university websites, the AACSB, Carnegie Foundation and *U.S. News and World Report*. Our dataset covers the period 2017-2018.

Our paper points to how AACSB accreditation has shaped the development and thus outcomes of business schools in ways that benefit *and* harm students. Further, our paper seeks to move research on conformity versus uniqueness beyond predicting the need for balance (cf., Deephouse, 1999) to include circumstances *when* balance may or may not be beneficial. Our findings have implications for the AACSB, scholars and business school leaders.

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Session 4: AMLE SI Paper Development Workshop on 'New Histories of Business Schools' 2

Strategic Positioning of Business Schools from Emerging Markets

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The expansion of business education in the world attracts attention to the problem of plurality of strategies of numerous business schools (BS) (Thomas, 2009; Antunes, 2007).

Interest in the topic is motivated by the fact that historically the concept of business education emerged in the economic environment of liberal capitalism and Anglo-Saxon cultural traditions (Thomas, 2009).

The study of the business schools strategic positioning becomes particularly relevant in the context of emerging economies.

The purpose of this study is to identify types of business schools' strategic behaviour in emerging economies, their evolution and impact on BS success in terms of sustainability, finance and recognition.

We propose classification of business schools strategic behaviour, which is based on two classical social sciences dichotomies: exploration / exploitation and particularism / universalism.

Dichotomy exploitation / exploitation was first used in the research of March (J.G. March, 1991). This dilemma stems from the fact that information collection and its use are two mutually exclusive actions, which means that these two activities can be considered as two extreme strategies (Berger-Tal, 2014).

In case of this study, the dilemma of exploration / exploration makes it possible, for example, to distinguish schools, mainly involved in the testing of existing Western theories to establish/expand the contextual boundaries of their applicability, and schools, mainly involved in the development of new theories (Almahendra, 2015).

The universalism / particularism dilemma has been introduced by Parsons (Parsons, 2000). Universalism means focusing on generally accepted norms, and particularism is a deviation from common standards towards greater

consideration of activities' context. Today, the approach of Parsons is actively used in research in the field of management (e.g., Alon, 2011).

With regard to this study of business education in emerging economies, the dilemma of universalism / particularism makes it possible to separate schools, which focus primarily on the Western model, and schools, which focus on national peculiarities.

We use questionnaire to assess manifestations of exploration / exploitation and universalism / particularism in BS activities. Top managers and administrators of BS in emerging markets, including Russia, CIS countries and Eastern Europe were invited to fill in the questionnaire. For selected schools this was followed by in-depth interview. On the basis of the data collected, we compile maps of BS strategic positions.

Analysing this data we attempt to answer the following research questions:

1. What are the prevailing types of BS strategic behaviour (in above-mentioned terms) across emerging economies?
2. Is strategic posture of a business school from emerging economy changing over its lifecycle and what are the typical patterns of such change?
3. What types of BS strategic behaviour in emerging economies prove to be more successful from both academic and business viewpoints?

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Integrating business school with other colleges through design innovation

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Following rapid changes in the competitive environment imposed by digitalization and open access, modern universities need to reinvent their educational processes. To prepare students for the future that is much different from the past, a focus on innovation, creativity, critical thinking, problem solving, and collaboration becomes essential. In this context, Design Innovation (DI) has emerged as an approach that motivates students to search for answers to complex and difficult problems that have multiple viable solutions and, thereby, develops their ability to serve as change agents.

In our ethnographic study, we analyze the reorganization process at a large public research-extensive university in the Midwestern U.S. from June 2017 until January 2019. This reorganization represents a "wicked" problem because it implies the creation of a cross-disciplinary learning environment. The classical structure of the university in which colleges operate as autonomous units with competing budgets imposes a major constrain. Elsbach and Stigliani (2018: 26) suggest that design thinking (DT) tools help organizations to adopt more innovative strategies through the experiential learning cycles (that include both exploration and exploitation).

Researchers have previously studied the impact of DT for business schools (Glen et al., 2014) and their programs (e.g., in marketing by Chen et al., 2018). Historically, this process catalyzed either in a business school (Darden, University of Virginia) or bridged business schools with engineering and other technical schools (e.g., Stanford d.school). In our case, it started as a grass-roots initiative from the faculty outside business school with an objective to be “shared by all, owned by none”. This reorganization process requires systemic rather than piecemeal changes: the former entail redesigning or transforming the whole system, while the latter imply tinkering or adjusting one or two parts of a system yet preserving the basic structure of the system intact (Reiser and Dempsey 2007).

Building on the strategy as process and practice (SAPP) view (Burgelman et al., 2018), we study the evolution of a business school and analyze how the underlying transformational processes were shaped and implemented. In this context, DT represents a dynamic capability which allows universities “to integrate, build, and reconfigure internal and external competencies to address rapidly changing environments” (Teece et al., 1997: 516). Thereby, we focus on what exactly happens ‘inside the process’ (Brown and Duguid, 2000) and examine the activities (‘praxis’) involved in strategizing episodes through which organizations change their routines and develop their dynamic capabilities. Additionally, we consider a variety of actors (‘practitioners’) involved in strategizing episodes, including ordinary employees beyond managerial elites and even middle managers (Angwin et al, 2009; Mantere and Vaara, 2008; Paroutis and Heracleous, 2013). Specifically, we scrutinize the processes of routine enactment and DC development at three levels: micro- (individuals, members of the initiative), mezzo- (college of business), as well as macro-level (university as a whole and larger community). With this study, we contribute to research on dynamic capabilities, organizational routines, design thinking, as well as strategy as a process and practice.

A critical organization history of critical theory

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Critical theory has inspired, justified and advanced most areas of business research. From critical marketing studies and critical accounting there are few areas which have been untouched from the critical gaze. Frankfurt School critical theory, in particular, forms the ‘primary focus’ of critical management studies (CMS) (Alvesson and Willmott, 1992: 9). Supporting ‘negative critique as distal judgement’ (King and Land, 2018), critical theorists are positioned *against* management ideologies and practices as well as positivist, functional and orthodox management studies (Klikauer, 2015; Spicer, Alvesson and Kärreman, 2016; Parker, 2002).

Because of this framing, where critical approaches have gained acceptance in mainstream management theory and practice, their popularity has been matched with uncertainty about whether they are really critical (Parker and Thomas, 2011; Parker, 2015; Spicer, Alvesson and Kärreman, 2009). Iconic business “critters” are called hypocrites, charlatans and naive in the pages of leading journals and the corridors of top departments. This has led to much reflection about the nature of critical thinking in management and organization studies (Bristow et al, 2017, Butler and Spoeltra, 2014; Rowlinson and Hassard, 2011; Willmott, 2006; Jones, Sharifi and Conway, 2006).

But what do we really know about the Frankfurt School – the organisation that produced critical theory? Critical theory itself demands that we understand contextualise, historise and defetishise theory (Fournier and Grey, 2000). Yet, substantive discussions of the organization of the Frankfurt School are rare. They tend to direct readers to ‘a number of good historical overviews’ for a further examination of the production of critical theory (Scherer, 2009: 30). Could an organizational understanding of the Frankfurt School help us to develop contemporary CMS?

To address this missing organizational view of critical theory, this paper reads primary and secondary sources of the Frankfurt School to understand the leadership, finances, accounting, structure, culture, physical spaces and institutional relationships within the Frankfurt School. Out of this, a picture emerges that challenges existing accounts in notable ways. Frankfurt School theorists were not united by a shared commitment to a theory or method. They were not against management. Rather, they were united around a commitment to what the Frankfurt School’s first Director called ‘a new type of scientific work organization’ (Grünberg in Jeffries, 2017: 73). This was thoroughly dialectical in its style. They were not committed to specific issues per se, as much as an organizational space in which those issues had to be confronted. As Horkheimer, the long-time Director of the

Frankfurt School reflected: 'to sustain this tension with exiting reality is perhaps the most important and the ultimate goal of education as we understand it'. This was reflected in its physical arrangements, working practices, and structure of the School. Based on this reading, the paper will call for a fundamental dialectic reframing of critical theory as the basis for CMS.

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"Pecunia non olet? The Symbolic Value of the Business School's Economic Capital in the University Field."

Katarzyna Zdunczyk (Surrey University, UK) and Marco Mongiello (Surrey University, UK)

The Business School is a relatively recent addition to the academic portfolio of most Universities in the UK. Invariably, it is also responsible for a disproportionately large amount of revenue from student fees compared to other university departments. The status of the Business School within its alma mater, however, is rarely on par with its financial contribution: few Business Schools are allowed to retain enough revenue to invest in their own development; even fewer have been granted a status comparable to that enjoyed by the more traditional academic departments. This uneasy positioning of the Business School as both core and peripheral to the institution encourages reflection on its *raison d'être* and legitimacy. The following questions arise: Has the

Business School become the victim of its own commercial success? What does this reveal about the power dynamics in Universities? Could the Business School be elevated to the same status granted to more venerated departments? What would it take to achieve this?

We approach these questions from the perspective of Bourdieu's theory of distinction and his conceptual framework of the field and forms of capital (1977, 1984, 2000). After Bourdieu, we understand the field as a hierarchically structured relational space, defined by a distinct purpose and common rules. Within that space, social actors use their structural position and their practical reason to accumulate and convert different forms of relational capital (social, cultural, economic and symbolic). The aim of the game is to pursue distinction by building a portfolio of capital that corresponds – in volume and composition – to the highest possible position in the field. Thus, ultimately, the stake is the symbolic capital that grants the highest status in relation to those who are invested in the same game. We also draw on the growing body of work in organization studies that takes the field as the unit of analysis (Maclean et al, 2010; Zietsma and Lawrence, 2010; Fligstein and McAdam, 2011; Furnari, 2016; Zietsma et al., 2017) to ensure that our conceptual framework has discipline-specific relevance.

Following Bourdieu (1984, 1988), we identify the different forms of capital that represent distinction within the University field. We argue that within academia, a capital structure dominated by economic capital is not only sub-optimal but, depending on its composition, can be detrimental to the pursuit of distinction, and thus status and self-determination. We further argue that the winning portfolio structure will be rich in the symbolic capital that accrues from academic capital (Bourdieu, 1988). We then map the University as a field using the distribution of the volume and the structure of symbolic and economic capital among departments. We identify Business Schools' positioning in relation to other departments and consider the strategies of capital conversion that are available to departmental players in seeking to elevate their status. We conclude by suggesting strategies that could advance the cause of the Business School as a legitimate academic department and raise its status within the University field, highlighting implications for leadership of both Business Schools and Universities.

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Session 5: Being in Critical Organizational History 1

Chairperson: Gabrielle Durepos (Mount Saint Vincent University, Canada)

Unanticipated Consequences: A Canadian Public Sector Union and Organizational Change in the Late 1960s

Jason Russell (Sunny Empire State College, USA)

When management historians have examined organizational change, they have perhaps understandably done so through studies that have focused on corporations. This paper is going to approach organizational change

through a different lens by describing how a Canadian public sector union reacted to the passage of the Public Service Staff Relations Act (PSSRA) in 1967. That act extended collective bargaining rights to federal public sector workers, and the various Canadian provinces subsequently enacted similar legislation to cover public employees under their jurisdiction. The PSSRA had a profound impact on union density in Canada as there was a vast expansion of public sector union membership as the result of its implementation. The act had some unexpected consequences that are not widely discussed in Canadian labour history.

The Professional Institute of the Public Service of Canada (PIPSC) was a voluntary professional employee association that was founded in 1920. It was transformed into a union almost overnight because of the PSSRA, and this was a development that radically changed the nature of the organization's structure and practices. PIPSC's leaders were initially reluctant to adopt the form of collective bargaining that would eventually come with the PSSRA. The introduction of the act further led to tension within the union's leaders and members, and that tension reverberated for decades after 1967.

This paper is an effort to build on themes described in the chapters found in Marcelo Bucheli and Daniel Wadhvani's edited volume *Organizations in Time: History, Theory, Methods* by examining part of a union's past as organizational history as well as labour history.^v

Unions are generally described as being led rather than managed, but they nonetheless have formal organizational hierarchies with elected and appointed officials who exert managerial authority. C. Wright Mills famously referred to union leaders as being "managers of discontent" along with describing them as similar to generals in armies.^{vi} While Mills differentiated labor leaders from business leaders, he noted the importance of interaction between the two groups and argued that union officers are leaders "of a certain kind of organization".^{vii} This paper represents a different approach to management and organizational history because it focuses on the public rather than private sector, in addition to describing part of the history of a labour organization. It thus links to the suggested themes for Strand 1: Being in Critical Organizational History.

Histories of dangerous virtual organization in extreme work

Mary A. Furey (Memorial University of Newfoundland, Canada), Lawrence Corrigan and Jean Helms Mills (Saint Mary's University, Canada)

Prologue

On Valentine's Day, 1982, a storm raged 170 nautical miles off the shores of Newfoundland. Waves higher than six meters beat against the supposedly unsinkable Ocean Ranger oil rig. As the storm intensified the rig began to capsize. Crisis workers became involved with the misadventure in real time using emergency response technology. From safe on-shore offices, a virtual team engaged in life-or-death decision making on behalf of vulnerable oil rig workers. This dangerous discourse cost the entire 84-man crew their lives. The Ocean Ranger Disaster occurred over 30 years ago, and is remembered in formal histories and personal recollections.

Purpose of the paper

The past and history are increasingly of interest in management and organizational research, especially "well-told historical narratives" (Booth & Rowlinson, 2006, p. 22). Yet, "critical" historiography is still underdeveloped (Durepos et al., 2018) and there is a persistent debate as to "What makes organizational histories critical?" This is a broad question, but one aspect is the historian's orientation toward organizational remembering and forgetting. We contribute to this idea by seeing narratives of the past as a critical sensemaking resource. This paper juxtaposes; 1) formal histories legalistically seeking objectivity (Royal Commission reports subsequent to the Ocean Ranger Disaster); and 2) informal storytelling infused with intensely personal subjectivity (crisis remembrances of workers in the oil rig industry).

^v Bucheli, Marcelo and R. Daniel Wadhvani, *Organizations in Time: History, Theory, Methods* (Oxford: Oxford University Press, 2014).

^{vi} Mills, C. Wright, *The New Men of Power: America's Labor Leaders* (Chicago: University of Illinois Press, 1948), 9.

^{vii} Mills, 10.

This paper is part of a larger study exploring how workers in situ make sense of crisis organizing. We investigate power relations in hazardous employment conditions where managers exert control-at-a-distance with meaningful virtual talk. We use critical sensemaking (Helms Mills, Thurlow, & Mills, 2010) to analyse histories of dangerous virtual organization in extreme work.

Theoretical background

This paper explores how different meanings come to be attributed to key events and how power relations and agency allow some voices to be heard over others. Critical sensemaking draws upon Weick's (1995) sensemaking framework and we show how individuals give plausibility to vague cues, whether they are considered to be "right" or "wrong".

The approach taken and methods of analysis

Primary and secondary data collection techniques were used for this paper. An abundance of documentary evidence was examined using qualitative data analysis software (QDA Miner), including two official reports of the Royal Commission for the Ocean Ranger Disaster. The Commission interviewed witnesses, recovered/examined rig components, conducted studies and published 136 recommendations.

We also drew upon semi-structured interviews with 37 experienced oil rig workers (including radio operators, advisors, labourers, engineers, technicians, electricians, control operators, production leads, and managers). Interview subjects purport to know the world through pragmatic experiences but sensemaking is fraught with uncertainty and ambiguity (Weick, Sutcliffe, & Obstfeld, 2005). Accordingly, an ontological storytelling method of inquiry was used (Boje, 2013) where interviewees were asked to tell stories of "near-miss" events. The interviews (histories) were recorded and confidentially transcribed.

Main findings and contributions

The exercise of managerial control-at-a-distance and virtual discourse is explored in this paper as an example of how catastrophic events are both extreme and normal. Lessons can be learned from paying attention to different forms of historical sensemaking, thus dealing with power issues and contributing to our knowledge of the dynamics of extreme work. This paper covers a repertoire of official and everyday stories about the Ocean Ranger Disaster. It provides a critical analysis of aspects of these histories, and shows how stories of the past came to be selected as remembered knowledge or else forgotten.

We find that the writing of the Royal Commission report was a massive epistemic undertaking – constructing a 1,063-page history out of testimony, artifacts, texts, and other "factual evidence". Informal storytelling of the oil rig workers creates an alternative history out of "cultural memory" (Munslow, 2010, p. 10). Our critical examination of the Royal Commission Report and the storytelling interviews with oil rig workers provide a useful platform to critique these histories of virtual organizing in crisis situations.

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Big Data, Junk Data? A Critical Organizational History of Robert McNamara's Systems Analysis

Leo McCann (University of York, UK)

'[T]he metrics system is junk, the scoring mechanism is broken', laments a U.S. Army officer posted to Afghanistan in Operation Enduring Freedom (McCann, 2017: 502). Complaints like these have a long history in the military. They are also common among professionals in a range of occupations frustrated with the practical weaknesses of systems of quantitative measurement purportedly designed to provide 'better data', 'higher performance' and 'accurate scrutiny'. As part of a British Academy-funded study into organizational and managerial history, this paper explores the contentious historical background to Big Data Analytics, focusing on their development and application during Robert S. McNamara's management career. McNamara is notorious for his counterproductive 'body counts' and 'Hamlet Evaluation System' during the Vietnam War, but the paper also explores lesser-known controversies relating to his 'management by numbers' at Ford Motor Company and the World Bank. These systems were often practical failures and were hugely unpopular with professionals. Yet the 'lessons learnt' from these failures have been minimal and their successors remain hugely influential today. Aiming to make a contribution to recent scholarship in an emerging 'Critical Data Studies' (Beer, 2016; Berman and Hirschman, 2018) the paper explains these metrics through three perspectives: as (a) technical failures resulting from weak design; (b) as externally-imposed attempts to restrict operational variance and professional discretion; and (c) as forms of corporate communication with deliberately limited levels of empirical accuracy. The paper thus attempts to mobilize critical organizational history research in building connections between Critical Data Studies, Critical Management Studies and Critical Military Studies.

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Session 6: Being in Critical Organizational History 2

Chairperson: Gabrielle Durepos (Mount Saint Vincent University, Canada)

ANTI-History: applied research in a prison museum

Talita de Oliveira Trindade (Pontifícia Universidade Católica do Rio de Janeiro, Brazil and IBMEC, Brazil) and Alessandra de Sá Mello da Costa (Pontifícia Universidade Católica do Rio de Janeiro, Brazil)

This paper aims to contribute to the discussion on critical organizational history methodology, particularly through the applied research using ANTi-History (Durepos & Mills, 2011) involving human actors in an organizational site. ANTi-history is an innovative and alternative approach to working with historic research in MOS that draws largely on actor-network theory (ANT) and historiography, with a strong amodern ontology, to provide a framework to understanding history as a result of political negotiation of actor-networks (Durepos et al., 2012) who perform what Durepos (2009) calls *socio-past*. The use of ANTi-history assumes that the researcher will trace bits and pieces of those performances, allowing for "a relational theorization of the past" (Durepos et al., 2012). The authors understand that ANTi-History not only (1) opens up the possibility of crafting multiple critical organizational histories that are specific and localized (Durepos et al., 2012: 277), but also (2) unveils the role of Non-Corporeal Actants – NCA (Hartt, 2013) in the negotiation and constitution of such histories, which seems to be particularly relevant in contexts with intense human activity. NCA refers to the apparent non-material influences that have an impact on the actor-network (Hartt, 2013). The paper presents the initial findings of an empirical research carried out by the authors using ANTi-History to the study of the educational program of a major Brazilian political prison museum. These museums are frequently established on sites that previously hosted organizations dedicated to the violation of human rights and they play an important role in societies that at some point transitioned from a dictatorship to a democratic system, not only from a legal perspective – as they many times work as material evidence of the violations – but, also from a socio-educational perspective, as they

promote and reinforce the advancement of human rights, citizenship, resistance and resilience through social mobilization. Moreover, the very existence of those museums problematizes dominant narratives around the periods of dictatorship in an attempt to continuously reinterpret, reshape and make sense of repression and violation from current demands, serving not only as symbolic reparation of victims of authoritarian regimes, but also recognizing the legitimacy of resistance against repression and shedding light on the practices of violence and crimes committed in the past. While memorials and museums growingly attract interest from the general public, in line with the perspective developed by Social Memory Studies, we recognize the dynamics of power and politics that lies behind the choice of which memories should be recovered and shared, and which ones should be forgotten and silenced. The pedagogic activities crystalized in the educational program play a major role in putting this agenda forward, while at the same time encapsulating a series of negotiations that led to its constitution. Therefore, based on the proposed case, this paper aims to answer two major questions: (1) which specific methodological direction could be taken to better address and understand the motives of human actors in an actor-network?; (2) how does ANTi-History allow the unveiling of NCAs in contexts with intense human action and limited archival record?

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ANTi-History and Intervention

Sarvnaz Lofti (Virginia Polytechnic Institute and State University, USA)

Building on an impressive body of work by ANTi-historians, this paper evaluates the evolving strategies of ANT scholarship, its shift towards methodological pragmatism, and the significance of this shift for critical management studies. In recent decades, scholars in CMS and neighboring disciplines have appeared from the outside to be mired in epistemic debates regarding what does and does not count as history. For ANTi-historians responding to these debates, it is quite clear that historical works represent neither the universal Truths of traditional History nor the epistemologically plural (and thus equally in/valid) perspectives of postmodern theory. In the former view, histories contain essential truths, while in the latter, such truths reside in the minds of the individual participant or analyst. Reinforcing the move away from this essentializing binary, this paper encourages ANTi-historians to take seriously the critique and method of early twentieth century pragmatist philosopher, John Dewey. Dewey's pragmatism, like the ontological pluralism of "After-ANT" scholarship, recommends greater attention to the *uses* or *interventions* of ANTi-histories. Thus, somewhat different than the routine call for more self-reflexive inquiry, this paper encourages increased attention to whom it is that ANTi-historians envisage their reader or audience to be and why.

In Support of Iconology as a Methodology for the Historically-Situated Analysis of Organisational Aesthetics

Amanda Hildebrandt (Macquarie University, Australia)

The importance of directing attention towards the visual has been acknowledged within the field of organisation studies (e.g. Boxenbaum, Jones, Meyer, & Svejnova, 2018). Methods such as visual ethnography (e.g. Hassard, 2018) and semiotic analysis (e.g. Hancock, 2005) have to date been applied within the discipline. This paper argues for the addition of iconology to the methodological suite for the critical-historical analysis of visual organisational artefacts. Panofsky (1962, p. 3) defines iconology as "...that brand of the history of art which concerns itself with the subject matter or meaning of works of art, as opposed to their form." This includes

consideration of “...how and why cultural meanings and their visual expressions come about historically” (Van Leeuwen, 2001, p. 92). Warburg (1999) grouped these critical visual considerations into a single term: *Kulturwissenschaft*, or the science of culture. The term suggests a dialectical relationship between form and content that Panofsky’s narrower definition overlooks.

I demonstrate the application of the art-historical methodology within an organisational research context with reference to an empirical study of the launch of *couture*-designed flight attendant uniforms for several full-service carriers. I show, through a comparative analysis of images of the flight attendant uniform launch with paintings and photographs from various historical periods, how iconology can lead to an understanding of the visual genesis of contemporary organisational artefacts. This encourages an appreciation of how the historical object may reappear, albeit in altered form, within a contemporary socio-cultural context. Specifically, I show that the image of the flight attendant uniform launch frequently references leisure, rather than the labour associated with service work, and as such bears resemblance to the historical figure of the *flâneur* (Benjamin, 1999), the citizen-at-leisure depicted in paintings and photographs of the late eighteenth and early nineteenth centuries.

Iconology is considered the analytical ancestor of semiotics (Ostrow, 2001). In some respects, the methodology mediates the linguistic foundations of semiotics, instead locating its roots in anthropological theory (Hanssen, 1999), in the pre-linguistic relationship of subject to object. Iconology has been adapted as a critical approach to image-based studies outside the art-historical context (Van Leeuwen, 2001), but appears yet to be applied within the discipline of organisation studies. It is here, in response to recent calls for attention to the analysis of visual phenomena in organisation studies (Boxenbaum et al., 2018), and in the advocacy of a fresh critical approach, that I contend a contribution may be made to the project of critical organisational history.

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Session 7: Being in Critical Organizational History 3

Chairperson: Gabrielle Durepos (Mount Saint Vincent University, Canada)

The subject and the individual: Religious histories and a critical-ethical present

Edward Wray-Bliss (Macquarie University, Australia)

In the history stream 'The Past, and Management & Organizational Studies: Challenges, Debates, and Questions' at the previous CMS conference in 2017, I presented an overview of the book I was writing - and received very useful comments and feedback for this from the stream organisers and participants. This book (Wray-Bliss 2019 *Neoliberalism, Management and Religion: Re-examining the Spirits of Capitalism* Routledge) has since been published, and I would very much welcome the opportunity to return to the organizational history stream at CMS 2019 to present one of the chapters from this work.

The chapter examines the religio-historical construction of the categories of 'subject' and 'individual' in the West. I begin by showing how an appeal to the category of the individual has been fundamental to liberal and neoliberal thought: running through the work of Voltaire and the philosophers and legislators of the French Revolution, through Locke, Smith, Burke, Young, and Colquhoun, and into the neoliberal tracts of Friedman and Hayek. In step with this, I show how criticisms of the category of the individual ranged across such sources as the Victorian novels of the Brontës, Hardy, and Dickens, the writings of grand Victorian critic Karl Marx, and were continued in twentieth-century Critical Theory, industrial sociology and late twentieth-century continental philosophy, culminating, perhaps, with Levinas' radical destabilising of the individual self as the basis of ethics. Such critiques have largely seen the replacement now of the category of the individual in critical scholarship – a category thought to reproduce problematic assumptions of sovereignty and autonomy - with that of the subject: subject to the power of others, of structures, discourses, and ethical regimes.

Mindful of Arendt, Marcuse, Horkheimer, and Adorno's echoing of Kant's strident defence of the category of the individual for both critical reason and ethics, I consider whether we as critical scholars should not quite give up on the individual just yet. Revisiting the category's historico-religious roots and 2000-year construction I consider whether, by attending to formative theological beginnings in the writings of the apostle Paul, and significant moments in the historical development and translation of the Pauline individual into the fabric of Western culture, we may yet reconceptualise the individual in critical management scholarship in a manner able to reconcile ethics, the self and others in a way which avoids either sovereignty or subjection. I draw upon founding theological conceptualisations of the self and their religio-historical translation into the fabric of the West, alongside the writings of Agamben, Arendt, and Mensch to present ethical subjectivity neither as sovereign nor wholly subject to, but rather as a form of plural individuality in which the other is always, already, part of the histories and presence of the self.

Unpacking the Case: An Enquiry into Case Research

Des Williamson (The University of York, UK)

Noting that management and organization studies research in general and case study research in particular have been described as implicitly, unwittingly and ultimately unreflexively dominated by positivist epistemology and/or 'naïve realist assumptions', this paper problematizes apparent epistemological preconceptions, values, assumptions and expectations associated with case research and the case study.

In particular, the potential for a deconstructionist reconceptualization of case research in contributing toward the interrogation of assumptions, values and beliefs, and discursive strategy always already and immanently imbued within text, regardless of any possible intent to manoeuvre, disguise and/or 'smuggle in' ideological agendas, is considered.

Rather than case research being considered as confined to notions of methodological choice, it is reconsidered as both an epistemological commitment and research strategy involving choices of issue to be studied, framing and research perspective; or, more specifically, issues of axiology, political perspective, motivation and philosophical orientation are critical to selection, 'contextualization' and treatment of a 'case'. However, arguably of critical

significance to case contextualization is an understanding of and the intellectual parameters defining 'context'. The paper thus considers the implications of liberating academic expectations and discursive limitations governing case research, involving problematization of conventional technical or environmental 'situational specificity' or logocentric conceptualizations of 'context'.

Consequently, acknowledging that any selection and treatment of a 'case' represents an exercise of privilege within a locus and practice of knowledge and power, and answering calls for greater reflexivity and enhanced sophistication in case research, the significance of critical reflexivity to researcher problematization of research 'context' and the privileging and treatment of a 'case' is explored within the paper.

This research is both methodology and history critical. However, rather than pursuing arguably more customary routes of reappraisal of the archives in order to discover absented, forgotten or missing data in the pursuit of alternative histories, or alternative origins or truths, this research suggests a deconstructionist challenge to case study and case research methods texts and critically examines the epistemological conditions of possibility for conventional case study and case research methodology.

Consequently, the significant potential for fundamental epistemological challenge to (the contributions to) knowledge, history and archives accordingly constituted by extant case study and case research methodology/ies are considered within the paper.

Domination and Control in Narratives of Objective Time

Patrick Dawson (Northumbria University, UK) and Ziyun Fan (Northumbria University, UK)

In the Western world, standardized notions of time – through the Gregorian calendar and the adoption of Greenwich Mean Time/Coordinated Universal Time (UTC) – embed within work-life practices. Time is measured, counted and quantified through an imposed time-reckoning system that is standardized and replicable. It provides a quantifiable and measurable *objective* concept of time that is separate and distinct from emotions, opinions, or personal feelings. The atomic clock provides a standard measure of objective time in the management of markets within the global business economy. Calculative time measures, divides and affords forward planning in the strong associations with financial budgeting (supporting the commonly held view that time is money). It explains the rise and form of industrial capitalism ([Thompson, 1967](#)), the development of management control systems ([Sewell & Wilkinson, 1992](#)), and the growth of digital capitalism (Wajcman, 2015). There is a tendency to reify time in uncritically accepting institutionalised notions of time ([Bluedorn & Denhardt, 1988](#)), that continue to underpin a great deal of research and teaching in management studies ([Adam, 2004](#); [Bluedorn, 2002](#); [Dawson & Sykes, 2018](#); [Whipp, Adam, & Sabelis, 2002](#)). But these narratives of objective time ultimately subjugate, oppress and sustain economic and political inequalities.

This paper addresses some of these pertinent issues in a critical appraisal of concepts of time and temporality. For example, the early work of Clark ([1985](#)) noted the tendency to take clock time for granted, implicitly or explicitly characterizing time as measurable, objective, linear and divisible, but not accounting for the plurality of time or the way that time is in, rather than external to, the events experienced. ([Hassard, 2002: 887](#)) in comparing modern, symbolic and postmodern conceptions of time indicates the tendency to over-emphasize temporal commodification (time-based technologies for extracting ever more employee time for increased profits) and downplays the more 'qualitative constructions of temporal meanings'.

Under global capitalism, measured time intervals captured by the clock link to a political economy in which money-time supersedes any notion of multiple times. It is a power political concept constructed and embedded within the daily workings of a digital global economy and as such, tells us more about mechanisms of oppression and control under late industrial capitalism than about time. Wajcman ([2015](#)) argues that people's subjective sense of time has intensified with perceptions of 'time compression' and 'time squeezed'. She draws attention to the uneven distribution of discretionary time and the heavy emphasis on quantitative over qualitative time. Gender relations, wealth inequalities and changing household compositions all influence feelings of hurriedness and time pressures in our perceptions of time (2015). As she concludes in her exposition of a power-laden digital capitalism: 'The initial radical promises of cyberspace as a disembodied zone of freedom is belied by...textual representations..(in)..reiterating old narratives' ([Wajcman, 2015: 183](#)).

For Adam (2003) there is a colonization of clock time through developments in a digitalized global economy in which the metrics of quantified time predominates. She argues that unproductive time should be seen as time in meaningless labour and not as time not engaged in the ever-faster production of goods and services for global corporate profit making. In supporting this view we draw on new empirical material that illustrates how the organizational construction of time continues to oppress and regulate employee behaviour even within companies that promote a more unregulated and open culture. In our critical review, we seek to unmask the tyranny of objective global standardized time and to consider alternatives in setting time free from the capitalist narrative prison.

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Session 8: Being in Critical Organizational History 4

Chairperson: Gabrielle Durepos (Mount Saint Vincent University, Canada)

Critical discourse analysis: At the intersection of sociology and historiography

Guy Huber (Oxford Brookes University, UK), Andrea Bernardi (Oxford Brookes University, UK) and Ioanna Iordanou (Oxford Brookes University, UK)

This methodology paper was born out of 'a journey into the archive' (McKinlay, 2013) - in particular, the State Archives of Venice and a project examining the 'Secret Archives' of the Council of Ten, once stored in the Venetian secret chancery, the *Secreta*. As we will outline, researching this secret society provided the inspiration for an innovative approach to data analysis, where we employed methods from the disciplines of history and sociology simultaneously, locating 'overlapping' epistemological and ontological assumptions within these disciplines, by noting the emerging importance of *critical discourse analysis* to both fields.

Can we apply modern sociological techniques to historical analysis? Our paper seeks to answer this question by taking seriously Rowlinson and Hassard's argument that 'history needs organizational analysis, with appropriate demonstrations of how these should be performed' (2013, p.121). While there has been much written, within the field organization studies, on qualitative case analysis (cf. Faiclough, 1995); grounded theory (cf. Van de Ven & Johnson, 2006); ethnographic methods (cf. Gubrium & Holstein, 2003); relations of power (cf. Deetz, 1992) - and

related issues of textuality (cf. Eisenhart, 2001) and reflexivity (cf. Alvesson, Hardy & Harley, 2008) – there is relatively little written on carrying out critical discourse analysis on ‘historical artefacts’ within the discipline and even less conjecture on Dreyfus and Rabinow’s suggestion that Foucault was less archaeologist, or historian, than a ‘phenomenologist’ (1982, p.87) concerned with ‘structures of consciousness as experienced from the first-person point of view’ (Woodruff Smith, 2013).

That said, there are a number of authors engaged in a flourishing conversation on how we might apply such techniques within historiography. For example, to construct ‘business history’ through the ‘systematic study of individual firms on the basis of their business records’ (cf. Tosh 1991, p.95); or neo-institutionalist history, which rather than analysing ‘periodicals’ for broad structures, uses ‘primary sources that are more familiar to business historians, such as internal organizational reports and minutes of meetings’ (Rowlinson & Hassard, 2013, p.111). While, we find much to agree with (and orientate to) in such discussions, our own method is predicated on a finer-grained analysis (which, we might tentatively label, a snapshot) of the ‘temporal structure of everyday life’ through which people socially construct their situation - ‘enveloped’ (as they are) by specific historical context(s) (Berger & Luckman, 1967, p.26). As such, we hope to strike a balance between historiographical & sociological empirical work (Carter et al., 2013, p519).

How then might we capture micro-level sociological practices by drawing systematically on - social theory and qualitative methodology - to unearth deeply constituting processes?

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I'll be back: the discursive relations of MOS at 1980's

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More than movies like ‘The Terminator’, 1980’s is fruitful and controversial to inform what makes organizational histories\studies critical. On the one hand, the period has witnessed the establishment of MOS as a field (Raffnsøe, Mennicken, & Miller, 2017), and new authors, like Michel Foucault as influence for the critics (Quaresma Jr, 2016). On the other hand, as Rowlinson and Carter (2002) argues, to cite Foucault could be seen as

a license to merely describe speculations. Thereby, we aim to explore what meant to be critical and additionally the discursive relations that support it. Our analysis comprises resultant archives of Scopus, Science Direct and JSTOR for the words 'Foucault or Foucauldian or Foucaultian or foucauldian or foucaultian'. Were cut 285 documents from Scopus, 324 of Science Direct and 742 of JSTOR ordered by relevance. The examination comprises the discursive relations (Foucault, 1972) of the publication occurred at 1980's. Through of analyses, three groups of practices were seen. Calling themselves as 'critical', the first group creates themselves and two others (interpretive and mainstream) through of the failure to perceive obscure but constant elements in the last ones (Ward, 1981; Berry, 1987; Chua, 1986; Sakolsky, 1986; Carter and Jackson, 1987; Knights and Willmott, 1987; Scott, 1987; Hirschman, 1988). The interpretive and mainstream members are considered innocent and sometimes malicious. Similarly, the interpretive or pluralists validate the existence of the critical group by denoting their prison to dogmas and beliefs based on external knowledge, and when they reply to any critics (Hoskin and Macve, 1986; Benton Jr. ,1987; Hiley, 1987; Scott, 1987; Hoskin and Macve, 1988; Preston, 1989; Arrington and Francis, 1989). The group also creates itself, by using different and analytical rationales, able to bring out elements that refer to itself. Finally, the third group solidifies the existence of specific fields but is not related to disputes among them. Instead of been supportive to any side, the group emphasizes the differences to illustrate inherent variations and absences (Reid, 1986; Thiele, 1986; Layman, 1987; Montgomery, 1987; Catani, 1988). As outcome, what is presented is an environment of practices that create or that are creations of themselves. The main practices are: to affirm the group existence and to denying other groups elements or even the other group completely. For instance, the protagonism of management, economical rationalism and the evolution of engineering technologies are denied by all the groups (and sometimes referred as existent at the others) meanwhile the self- importance of the group is reinforced. Groups of different practices attack and defend themselves, but mainly, they demarcate their boundaries of existence. However, beyond battles and attempts on terminate other groups, there is a main sense, which we argue meant to be critical at the 1980's: the demarcation of limits in relation to economic rationalism or the clearly skepticism when comes to the protagonism of economic rationalism, management and the evolution of engineering technologies. Maybe it's time to go back to the 1980's.

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Filling a Gap between what happened and what we choose to know about it

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Long-standing debate in historiography concerning the state of the subject as an “art” or as a “science” seemed to have been settled by the determination that the scientific status of the discipline rests on its foundation in records, documents, official data, statistics and physical traces of past experiences (Robinson, J.H. 1930; Taylor, 1938) . Sometimes it is claimed that in our generation there exists a widespread “‘crisis of representation' in the human sciences” (Marcus and Fischer 1986).But 'our texts are not mirrors which we hold up to the world, reflecting its shapes and structures immediately and without distortion. They are, instead, creatures of our own making, though their making is not entirely of our own choosing. Gregory and Walford, 1989, p1). So in scholarly writing we create a gulf between what we pridefully designate as “history” and what we often dismissively denigrate as “fiction”.

But there has been a turn to the centrality of “text” in sociological as well as literary analysis, and geography (Ricoeur, 1971, Eagleton, 2011; Alvesson and Karremann, 2000, Barnes and Duncan, 1992) Perhaps respect is given to contemporaneous accounts if they can be accommodated to the honourable ranks of oral history but rather less it seems to those participants who choose to write an account of events in which they may have played a central part. The Memoir straddles this area of uncertainty.

This paper relates to the work of Nevil Shute Norway, who was a best-selling novelist of the 1930s to 1960s under the nom de plume of Nevil Shute. In his main career he was a pioneering aircraft designer and airship engineer, taking over as Chief Design Engineer from the great Barnes Wallis on the R100 -the Airship that flew safely from the UK to Canada and back. He was the youngest fellow of the Royal Aeronautical Society, entrepreneur and founder of his own highly successful aircraft manufacturing company founded in the city of York. As Engineer, CEO and novelist, Nevil Shute was a triple success: as a member of the “Secret War” a loose collection of military inventors, engineers and technologists he worked on secret weapons throughout World War 2. He was a senior manager and he wrote of managers in his novels and he outlined a theory of industrial management in his memoir. His writing persona bases his craft on the virtues of accuracy, contemporary recording and firm comprehension of technological, scientific and engineering realities and methodological principles. His career

breaks the mould of the banal stereotypes that inhabit our textbooks. In particular, his career and contribution illuminate the development of management practice in the United Kingdom between the 1920s and 1950s. In this paper we discuss how his Slide Rule (Shute, 1954), a memoir of great events in which he was a significant actor illuminates the history of management in his era and contribute to the ongoing debate in historiography about the value of memoir as a source of historical authenticity.

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Stream 10 Inventing the future of work in health and social care

Stream convenors: Jennifer Davies (University of Birmingham, UK), Gavin Maclean (Edinburgh Napier University, UK) and Tamara Mulherin (University of Edinburgh, UK)

Session 1: Competing Values and Boundary Work

Chairperson: Jennifer Davies (University of Birmingham, UK)

Two Sides of Morality: using analytical dualism to understand the role normative issues in service change

Christopher Q Smith (University of Birmingham, UK)

Explicit and reflexive engagement with ontological positions can be a useful source of theoretical advancement in critical management studies (Herepath and Kitchener 2015, cited in Kitchener, McDermott and Cooper 2017). Using the example of the NHS, this discussion will seek to show how such engagement can help to elucidate the role of normative considerations in organisational reconfiguration. Specifically it will argue for the use of analytical dualism, based on a critical realist metatheory, when conceptualising the role of moral norms and values in organisational change.

Normative issues play a vital role in service reconfiguration in the NHS. Questions of what a “good” health service looks like, what individuals are entitled to, and who has the authority to make resource allocation decisions all loom large in any large scale change. Both advocates and opponents of change appeal to moral concerns (e.g. what is right, good or fair) to justify and gain support for their actions, often leading to conflict. The existing literature addressing the role of moral norms and values within NHS change processes (and change in the public sector in general) predominantly takes two main positions. Some conceptualise morality as part of an individual’s subjectivity: as reflecting individual concerns or preferences. Others mainly see morality as part of organisational or institutional culture: existing “above” the individual. Whilst both these approaches are valid, they struggle to reflect the complexity of how normative issues are involved in organisational change. However, by drawing on an analytically dualistic (or morphogenetic) approach (Archer 1995), it is possible to integrate both perspectives in a way that does justice to such complexity. This holds that, while agents are deeply embedded in social contexts, both social structure and human agency exist as separate entities with their own autonomous emergent properties (p.159).

Such an approach allows for the conceptualisation of morality as part of normative organisational context (such as the duties and responsibilities associated with different roles, accountability structures, sanctions etc.) *and* as part of human subjectivity (as the moral value commitments of individuals). The focus on the distinct nature of human subjects and social context can, in turn, help identify and explain the various ways in which individuals within institutions engage with change. For example, some agents may support change to the overall normative context of an organisation in line with their own moral ideals, leveraging their institutional power to achieve this. Some will experience a conflict between their own commitments and the values embedded in a system change, thus leading to discontent and perhaps resistance. Others may conform to changes through fear of the sanctions they would incur through transgressing against certain shared normative standards, regardless of their personal commitments. A theoretical approach that takes account of the dual nature of morality in organisations captures the nuanced ways in which these issues play out. This, in turn, can provide more sophisticated accounts of the process of service reconfiguration in the NHS and other organisations undergoing significant change.

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Managerialization processes and health professionals: a qualitative study on the nature and implications of managerial training addressed to medical managers in Italy

Federico Sofritti (Marche Polytechnic University, Italy)

The Italian National health service has changed a lot in the last decades, as neoliberal reforms have introduced New Public Management (NPM) as primary organizational technique within the whole public sector. The process of marketization has transformed health organizations in (public) enterprises, introducing the principle of managerialism within the domain. Managerialism tries to standardize professional logic through introducing strict organizational mechanisms (e.g. DRG, performance monitoring and target setting) and clinical ones (e.g. EBM, medical guidelines and Continuing Professional Development). The process of standardization aims at controlling and evaluating medical performances, thus affecting physicians' professional autonomy. Furthermore, healthcare professionals are required to acquire and improve their management skills through a specific mandatory training.

In this framework, this paper deals with an ongoing research aimed at critically investigating the changing relations between medicine and management in Italy through focusing on managerial training addressed to medical doctors. The aim is to investigate how the medical profession is changing as part of healthcare middle management. This exploratory qualitative study consists of two phases: the macro level analysis is focused on the main laws that have reformed managerial training for medical doctors since the Nineties and investigates the training provision on a regional basis; the meso level analysis is based on interviews to key informants (representatives of professional bodies and medical trade unions, medical managers) in the Marche region, observation of managerial training sessions and participation in public events and conferences organised by local healthcare trusts.

The goal of the macro analysis is to investigate how this role has been thought and forged in the last decades in the Italian context, with an emphasis on the ideological perspective of the reforms. The meso analysis is aimed at providing knowledge on how medical leadership discourses are affecting medical professionalism and what kind of doctor they contribute to forge. With this respect, the observation of learning sessions should provide a critical focus on the process of socialization of new medical middle managers as hybrid roles. Particular attention will be given to the language so that to analyse how certain narratives contribute to craft medical managers' professional identity and understandings of their role within healthcare organisations. Also, the analysis will investigate the changing views related to dimensions such as the meaning, aim and values of medical professionalism and the skills needed to carry out the profession.

The research is currently underway. Results are expected to shed light on the change of the emerging role of doctors as part of healthcare middle management. With this regard, it is assumed that managerial training is prompting a change of the relation between medicine and management and a gradual reframing of medical doctors' professional identity. Furthermore, findings are expected to provide some insights about the consequences of involving doctors in middle management in terms of medical professional identity and in terms of the concept of public healthcare.

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Session 2: Technology, Numbers and the Production of New Form of (Care) Work

Chairperson: Tamara Mulherin (University of Edinburgh, UK)

The future of health and social care work under financialisation

Simon Bailey (University of Kent, UK), Gemma Lord (The University of Manchester, UK) and Dean Pierides (University of Stirling, UK)

Long term trends such as flexibilisation, externalisation and work intensification are well known to the public and non-profit sectors and have been exacerbated in the decade since the financial crisis. The influence of financialisation on these sectors has received comparatively little attention, under the misleading assumption that public and non-profit organisations are not financial actors because they do not participate in capital markets. We argue that financialisation *is* beginning to exert pressures upon work practices in these sectors via the adoption of financial technologies that bring into effect market dynamics. This goes beyond what we might understand as managerial marketisation of the public sector, which promotes efficiency via a static conception of 'the market'. Here we find the mobilisation of accounting techniques in service of a dynamic market from which value can be extracted, thus reducing the productive capacity of organisations.

Drawing on empirical data from an ethnographic study of a non-profit social care agency and an analysis of the introduction of algorithms to hospitals, we advance the term 'organisational caretaking' to describe the work associated with the assembly and maintenance of financial numbers, which we contrast with the 'caregiving' conventionally associated with health and social care work. Key to this shift, we argue, is the embedding of an infrastructure of debt and investment within public and non-profit organisations, akin and amenable to finance. We show how such an infrastructure becomes embedded in these organisations via anticipatory technologies. Practitioners are increasingly required to use these technologies to conceive of their work according to future-oriented expectations that are associated with profit and loss.

There are several consequences to this realignment. The increasing importance ascribed to the production of numbers puts the relationship of 'caretaking' to 'caregiving' under increasing tension. The problem faced by practitioners is the requirement to anticipate unpredictable and contingent events and quantify these as projections of time and resource. When circumstance renders these projections problematic, projects go 'into the red'. Attempting to get projects back 'into the black', practitioners undertake a variety of informal, invisible activities. This work demonstrates a privatization and intensification of work, but also represents risky work, as workers attempt to appropriate the future-oriented technologies of profit and loss through which they are held to account. Maintaining the numbers and maintaining an ethic of care, therefore involves new forms of precarity in the transfer of risks from the organisation to the individual.

Under financialisation health and social care workers are regulated by financial norms which favour practices that can readily be accounted for in these terms, also making problematic anything messy or unpredictable. Over time this can move an organisation to a position of greater risk adversity, with consequences for those projects, people, or communities deemed 'too risky'. By simultaneously tying individualised performance monitoring to workers' contract status and future employment prospects, this financialised risk relationship is issued to the level of the individual.

Negotiating discourses of integrated care: the case of technologically enforced boundary blurring

Hannah Kendrick (The University of Essex, UK)

This presentation seeks to critically evaluate the way in which a community based integrated care model has recontextualised and enacted integrated care policy discourses, using the example of the implementation of a web-based scheduling system for 'integrated' community health staff.

The espoused aim of 'integrated roles' is to reduce visits by having multiple tasks completed by one generically trained healthcare assistant, therefore creating a more coordinated and seamless experience for patients. Concurrently, management are seeking to increase organisational efficiency in the allocation of these tasks, by minimising travel time for workers (by planning the order of their workload), reducing human error (through automation), and enabling accessibility for workers (through a web-based app on their phone). I conceptualise this combination of technology and 'integrated' roles as 'technologically enforced boundary blurring'.

The presentation will show how integrated care policy discourses that work to:

1. represent integrated care as harmoniously providing the solution to wide ranging problems within the health service, including both poor patient experience and high public expenditure (Hughes, 2017)
2. silence discussion relating to preferred organisational type or worker's rights (Glynos *et al.*, 2015)
3. characterise integrated care in 'empty oppositional status' to fragmentation (Glynos *et al.*, 2015, p56)

have led to the enactment of managerial practices that have enhanced organisational control and reduced autonomy for health staff, as they are subject to 'technologically enforced boundary blurring'.

Financial constraints built within the contract based on predicted efficiency savings resulting from integrated care, led to the procurement of the scheduling system as a way of enhancing productivity of staff. Inconsistencies and contradictions ensued as management tried to oscillate between implementing the nebulous integration concept and efficient use of resources. Whilst allocating tasks to therapy and nursing assistants outside of their traditional remit, this workforce report that the scheduling system fails to allocate tasks in a way that ensures that patients are receiving fewer and more coordinated visits. Failure of management to show much concern for the lack of integrated outcomes, whilst devoting considerable resource to the process of creating 'integration' at the level of roles, reflects their entanglement in, and negotiation with, an integrated care discourse, which has led to both the need for maximum output from staff and a belief in the inalienable benefits of integration.

Resistance from frontline staff to both being retrained into generic 'integrated' roles and the new task allocation, has triggered stress responses from staff associated with loss of control over their working lives, disorientation and professional identity conflict. Management have silenced discussion relating to preferred organisational type or worker's rights by minimising stress reactions from staff as displays of 'preferences' for particular forms of work, and inability to adapt to technological change. I will present the case that integrated care policy discourse has led to a series of enactments and negotiations within the implementation of 'technologically enforced boundary blurring', as a means of meeting organisational and political ends, whilst silencing health workers' rights and autonomies in the way they care for communities.

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NHS Administrative Work: 'Bullshit Jobs' or a cage worth unlocking?

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Despite some empirical evidence of role complexity and positive impact on service quality and improvement, there is an overall paucity of academic literature on the work and contribution of the UK National Health Service (NHS) administrative workforce. The 'invisibility' of these roles extends to both health service policy and strategy. Where this workforce is discussed it is more often than not from within a logic of reduction, whether that is from the drive to reduce the cost of health services (through reducing 'back office' functions) or from the 'common sense' position that these jobs will soon be rendered obsolete through automation.

Whilst the term 'administrator' (and related terms such as secretary and clerk) may have denoted a certain elevated status at particular points in history, I suggest that the feminisation of administrative labour in the late

19th Century, and the effects of the 'managerial revolution' in the 'othering' of administration (Learmonth, 2005) in the latter decades of the 20th Century, have acted to limit the analytical usefulness of the term for understanding the tasks and activities of people in administrative roles today. By problematising the term, I seek to draw attention to the intersections of gender and class in determining the meaning of administrative labour. Practices described as administration need to be approached with an awareness that dynamics of power may be affecting or determining these descriptions.

In exploring theories which seem especially relevant to administrative work in the context of the NHS I firstly consider the phenomenon of 'bullshit jobs' (Graeber, 2018). I show how although Graeber provides a compelling critical insight that challenges preconceptions and internalised values about the nature of work, counterpoints to his arguments can be identified. I argue that his aggregation of individual accounts towards making truth claims about whether certain forms of work are 'bullshit' or not, fails to recognise subjects as products of as well as producers of discourse/s and situates this aspect of his work within a positivist frame. I also challenge the suggestion that whether an activity can be automated determines the value of that activity and the claim that the 'caring element of work' emerges within tasks which are not (or cannot be) automated. I show how Graeber's arguments could act to deepen existing divisions within the NHS and further silence the already marginalised voices of those working within administrative roles.

I next utilise Paul Du Gay's work in defence of bureaucracy to argue that the prevalent negative discourse of bureaucracy creates the surface upon which the phenomenon of 'bullshit jobs' can emerge and become recognisable in the NHS context. Taking each of Weber's features of bureaucracy I consider the extent to which positives can be identified in bureaucratic forms of organizing in the NHS and the implications of these for the administrative workforce.

The above forms the foundations of my PhD Literature Review and the concluding discussion shall focus upon exploring ideas for the development of a research design which accounts for (and addresses) the possible effects and dynamics of power in the context of the NHS and that aims at a more immanent critique of administrative labour.

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Stream 11: Flexible working arrangements – boundary work or boundless work

Stream convenors: Dr Michal Izak (University of Roehampton, UK), Dr Stefanie Reissner (Newcastle University, UK) and Dr Sytze F. Kingma (VU Amsterdam)

Session 1: Boundary Work

Chairperson: Michal Izak (University of Roehampton, UK)

Challenges of societal changes for boundary workers: a critically-oriented approach

Olga Andrianova (The Open University, UK)

This paper addresses the limited knowledge of how front-line managers as boundary workers help their staff in transforming environmental strategy into organisational green business practices. Despite the growing literature on formal Green Human Resources Management (GHRM) practices, i.e. environmental training, empowerment, performance management, promoting environmental learning and engagement at work, recent studies confirm a key role for low-tier managersⁱ in encouraging employees to engage in pro-environmental action at work (Paillé et al., 2016; Paillé et al., 2017). Moreover, there is empirical evidence that front-line managers' roles in organisations have been broadened, while they have maintained their traditional supervisory duties, such as motivational and educational roles (Hales, 2005). Unfortunately, front-line managers have been largely ignored in the 'greening' literature (Purcell & Hutchinson, 2007). Only a small body of greening literature has pointed out the crucial role of first-line managers for corporate greening who have supervisory responsibilities, and who act as facilitators for empowering employees and creating an organisational culture for more engagement in the process (Jamali, 2006; Muralidharan, 2016). Therefore, this paper follows a critically-oriented approach to studying HRM practices for employees' motivation in corporate greening. The critically-oriented approach suggests that the majority of HRM literature take the unitarist perspective to the design of HRM interventions and ignores the view of low-level staff (Jenkins & Delbridge, 2013; Keegan & Boselie, 2006). The importance of the study is to increase understanding of the practical challenges of front-line managers as boundary workers for corporate greening in their organisations who bridge the HRM system, bringing them together to encourage more engagement of employees in green business practices.

Research suggests that front-line managers have begun to be responsible, in addition to their operational responsibilities, for the implementation of many HR practices (Purcell & Hutchinson, 2007). The shift has brought front-line managers to interact with their teams and other actors to satisfy the needs of production and, at the same time, resolving issues of their team members and other actors. Further research suggests that the front-line managers in their roles are often perceived as a reflective agent in the implementation of change (Down & Reveley, 2009; MacNeil, 2003; Perry & Kulik, 2008), or take boundary-spanning functions in large organisations because they are well connected within social structures, internally and externally (Tushman & Scanlan, 1981). Finally, a steady stream of studies on front-line managers' roles highlights issue of 'enacted practices', which are dependent upon a manager's interactions with other learners. In the same time, the front-line managers' are confronted with a lack of training, lack of interest, heavy work overload, conflicting priorities and self-serving behaviour (Fenton-O'Creevy, 2001; Heyden et al., 2017). Therefore, it is important to study front-line managers' role in a non-Western context. Selection of post-Soviet context is important to study the transformational process from less environmental society to more advanced society because the effects could be more visible than in a Western European country.

Using the situated learning theory (Wenger, 1998), the study seeks to understand the perceptions of the front-line managers in a post-Soviet context about boundaries that prevent engagement of the actors in green business practices. Belarus is one of the seventeen low-speed transition economies selected for this study because it is the most representative example of a Soviet-type economy (Rees & Miazhevich, 2009). After the collapse of the

ⁱ The low-tier managers include middle and front-line managers. Whereas middle managers are one level below senior-management, the term front-line manager refers to any manager two levels or more below senior-management (Hales, 2005; Kilroy & Dundon, 2015). Middle-managers have been identified in greening literature as ones who play an essential role in environmental strategy-making within organisations, particularly when it comes to the implementation phase (Sharma & Vredenburg, 1998). However, they have limited contact with the staff.

Soviet Union in 1991, Belarus transitioned from a planned economy to a market economy despite retaining the main characteristics of the Soviet Union: (1) a Soviet-type socially-oriented constitution; (2) a state-led planning system centred in Minsk, instead of Moscow; and (3) Soviet types of social networks (Lowenhardt, 2005). These aspects of Sovietisation contradicted the new societal, market and legal changes towards environmental issues in Belarus. Using qualitative methods, 52 semi-structured interviews among front-line managers, meeting observations and photographs were collected in three chemical plants in Belarus, this study helps to understand the boundary work practices used by front-line managers in the learning environment shaped by the unique socio-historical context of Belarus.

The findings of the study illustrate that front-line managers in Belarus use boundary work practices to address challenges from societal, legal and market-related changes which provide them with opportunities for facilitating learning for corporate greening in their organisations. The study found that changes in shared histories of learning about 'green' practices between the Soviet and post-Soviet eras create boundaries/tensions between those who have been participating in environmental activities and those who have not. These boundaries are around values, agendas and perspectives across three boundary objects - 'homeland', 'law' and 'market' – constructed by post-Soviet context socio-historical influences that enable them to set the different interpretations of actors about 'greening' which unpack the causes for non-participation of some actors in 'green' activities. These interpretations span from: engagement with green activities to employees' disengagement with the environmental issues. Thus, boundary work practices used by front-line managers helped learners inside and outside organisation to transit from non-participation environmental practices to participation. The boundary work practices include engagement practices aiming to engage people through awareness raising and incentives (sensitisation practices, 'moral' encouragement practices), practices aiming to maintain the patriotic image of the environmentally responsible citizen (participating in historical and commemorative events, mentoring and apprenticeship), aligning practices aimed at fostering diverse networks (coordinating practice with inspectors and city council, collaborating environmental innovations, negotiating practices with international clients).

The insights of this study extend the knowledge of the front-line employees' perception of the interactions surrounding GHRM learning and motivational practices. These findings also contribute to a better understanding of the practical challenges of front-line managers as facilitators of learning for corporate greening in the complex and interrelated socio-historical learning environment. In addition, the results of the study are valuable for managers who are looking to increase employee engagement in corporate greening.

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The spatio-temporal boundary management tactics of hypermobile professionals: Spatio-temporal sensemaking and domain demand reconciliation

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The spatio-temporal boundaries around work and nonwork are increasingly being eroded ([Ammons, 2013](#); [Janasz, Forret, Haack, & Jonsen, 2013](#)) due to the proliferation of ICT ([Derks, Bakker, Peters, & van Wingerden, 2016](#)), global operations ([Pinnington & Sandberg, 2014](#)) and flexible working-arrangements ([Kossek, Lautsch, & Eaton, 2006](#)). To date, little attention has been devoted to the temporal and spatial dimensions of the work-nonwork intersection ([Kossek & Lautsch, 2012](#); Pocock, Williams, & Skinner, 2012). Specifically, the exclusion of time and space from analysis falls short in a cohesive understanding of when and where domain roles may be elusive, and how role convolution may affect individuals' ability to manage domain demands and sensemaking of time and space.

This study addresses this research gap by investigating how German and Australian management consultants working at a Big Four professional firm ("ConsultingGlobal") with highly-frequent business travel, construct and dismantle spatio-temporal role boundaries throughout a typical working week. Drawing on a cross-fertilisation of boundary theory ([Nippert-Eng, 1996](#)) with the concepts of time and space (e.g., [Ancona, Goodman, Lawrence, & Tushman, 2001](#); [Ancona, Okhuysen, Perlow, 2001](#); [Felstead, 2005](#); [Herod, 2003](#)), this paper seeks to extend the theory and research on the temporality and spatiality of the work-nonwork interface. Boundary theory concentrates on how individuals construct (role segmentation) and dismantle (role integration) mental boundaries around work and nonwork through specific personal practices (boundary management tactics), based on cognitive classification ([Kreiner, Hollensbe, & Sheep, 2009](#); [Piszczeck & Berg, 2014](#)). The notions of time and space suggest that all work and nonwork activities occur in a spatio-temporal context ([Ancona, Goodman, et al., 2001](#); [Ancona, Okhuysen, et al., 2001](#); [Epstein and Kalleberg, 2001](#); [Westcott, 2006](#)).

An in-depth embedded case-study design was selected to generate insights into the spatio-temporal dimensions of the boundary management of hypermobile management consultants ([Yin, 2003](#)). We conceptualised the

Australian and German subsidiaries of the case organisation ConsultingGlobal as embedded units within a single case due to globally integrated structures (e.g., HR practices and work organising principles). In total, we conducted 72 interviews at ConsultingGlobal, with hypermobile consultants across all levels; 34 in Australian offices (Brisbane, Melbourne, Sydney and Perth), and 38 in German offices (Berlin, Dusseldorf, Frankfurt, Hamburg, Munich, Stuttgart and Manheim). We also interviewed an Australian HR practitioner to explore the people policies on travel, and analysed organisational artefacts (e.g. policies on flexible working arrangements, career trajectories, and business travel). All interviews were transcribed verbatim and analysed using template analysis ([Crabtree & Miller, 1999](#); [King, 1998, 2004](#)), a method of thematically analysing qualitative data through the construction of a hierarchically-structured, based on a mixture of line-by-line, in-vivo, and structured coding ([King, 2004](#)).

This study offers three theoretical contributions to the current understanding of the work-nonwork interface. Firstly, following calls for time- and space-sensitive boundary research ([Kossek & Lautsch, 2012](#); [Pocock et al., 2012](#)), it introduces time and space as important, yet neglected dimensions of the work-nonwork interface. While scholars have long emphasised work-nonwork interrelations along the nexus of inter-role resource exchange, this study extends work-nonwork research into the hitherto obscured spatio-temporal axes of role participation. Particularly, it theorises work and nonwork by adopting more fluid perspectives on the role content of time and space and advances the current knowledge of the spatio-temporal relationship of work and nonwork.

Secondly, following Kreiner et al.'s (2009) call for developing theory on integrating boundary management tactics (BMTs), this research offers a time- and space-based classification of integrating BMTs invoked by the management consultants to better float between roles, and reconcile corresponding domain demands. Since little is known about what specific BMTs individuals enact to increase boundary permeability ([Kreiner et al., 2009](#)), this study advances knowledge of the approaches that consultants used to enmesh work and nonwork on a daily basis. This study also follows Piszczek and Berg's (2014) call for institutionalist boundary research, advancing the current understanding of how multi-level struggle over boundary control can account for alternations in the enacted BMTs of individuals. While boundary enactments and preferences have been found to be stable ([Ammons, 2013](#)), this study revealed that conflictive boundary inclinations of individuals, organisational members and clients led to ever-changing role boundaries, demonstrating that individuals' role boundaries can be much more dynamic and ephemeral than previously assumed. Additionally, this study also shows that low person-environment boundary fit can reduce the role conflict-ameliorating properties of, in particular, integrating BMTs. This finding raises the question of what contingencies need to be in place to make segmentist and integrating BMTs beneficial for reconciling role demands (see [Kreiner et al., 2009](#); [Paustian-Underdahl, Halbesleben, Carlson, & Kacmar, 2016](#)).

Thirdly, the cross-country design of this study improves the understanding of how structural factors co-constructed consultants' boundaries and the role of institutions in the transfer of managerial practices. While organisational factors (e.g., paternalistic managerial practices) shaped consultants' choices in BMTs significantly, institutions were of little relevance ([c.f. Piszczek & Berg, 2014](#)). Further, global client firms and competitors emerged as non-traditional isomorphic forces encouraging ConsultingGlobal Australia and Germany to adopt unified HR systems and organisational values, while national institutions did not lead to local differentiation ([c.f. Ferner, Almond, & Colling, 2005](#); [Kostova & Roth, 2002](#); [Tregaskis, Edwards, Ferner, & Marginson, 2010](#)).

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Putting consumers to work: prosuming work in a trend scouting company

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During the last decades, it is possible to observe a variety of attempts to make sense the transitions of contemporary capitalism, through discussions about changes related to post-Fordism, post-industrialism and network society (Bauman, 2001; Boltanski, Chiapello, 2002; Castells, 2009).

There are a number of articles, especially from the 2000s, which point out that we can no longer look at production alone, without considering the consumer (see

Gabriel, Lang, 2008; Ritzer, Goodman, Wiedenhof, 2001; Ritzer, 2014). However, it is in the third wave, from Toffler (1980), that for the first time the boundaries between production and consumption are blurred.

The term prosumption, for example, already presented the process of shuffling the frontiers that separated the producer from the consumer in the 1980s (Gabriel, Lang, 2008). At the present time, this term has gained strength and has become increasingly associated and integrated with the production of value for capitalism (Arvidsson, 2008; Fontenelle, 2015). This term is essentially "hailed as a form of consumer empowerment. From a critical perspective, authors point to a new form of alienation and exploitation of work "(Fontenelle, 2015, p. 84).

The alienation and exploitation of labor can take place from the extensions of work to the sphere of consumption (Oliveira, 2003). For example, the scope of work includes a wide range of consumer co-creation, coproduction and co-participation processes. It is the "do-it-yourself" proposed by Toffler (1980).

Thus, the idea of unlocking the "productive potential of the consuming public" (Arvidsson, 2013) seems to be a vital strategy. It is interesting that individuals participate actively, but it becomes even more attractive the interaction and participation in groups. Even if this cooperation is not determined by economic bias (because the creative elements are strictly linked to the values that only the forms of life produce), it is through the control of the communication, the information and its organizational processes that the economist tries to access, manage and regulate the activity of immaterial labor (Lazzarato, 2001; 2006).

That said, the purpose of this paper is to discuss how consumers are creating value for organizations on the assumption that borders are blurred between production and consumption. Empirical data were collected during a qualitative research in a trend scouting company located in London.

This trendsouting company began in Amsterdam in 2002 with a Dutch entrepreneur called Ronald (names were changed to preserve anonymity), who was already working with innovative, internet-oriented ideas from his previous company – an information site focused on business innovation. The beginning of the company was with Ronald himself, who realized a business opportunity that consisted of gathering material on consumer trends and producing annual reports that were sold only once during the year.

The business went on in this format until 2010, with the arrival of Arthur, who contacted Ronald to show some ideas he had to improve the company. After this conversation, Arthur became Ronald's right-hand man, and the company began to take on new directions.

The year 2014 marks a shift in the company's strategy with the hiring of Vivianne, responsible for coordinating the entire Happy Spotting network of people. Vivianne is hired at a time when the company was focused on making the site more interactive and also strengthened the relationship with Happy Spotters, now renamed TW:IN community – Happy spotting, spotters and TW:IN community can be understood as a network of people around the world which is connected with this trend scouting company and send, without payment involved, insights and trends of theirs regions. In Arthur's words, "there is now an interest in having 'trend partners', creating a collaborative network".

The potential contribution of this paper is to show the relationship between prosumption and practices of a trend scouting company in its relationship with its consumers/spotters, showing new interfaces between work and consumption and how consumption theories might be valuable to comprehend the shifts in the work arena

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Session 2: Flexibility and Discourse

Chairperson: Stefanie Reissner (Newcastle University, UK)

Flexible working and when it stumbles: Managerial discourses and their impractical translation into practice

Michal Izak (University of Roehampton, UK) and Stefanie Reissner (Newcastle University, UK)

Despite research indicating issues with flexible working, ranging from managerial (dis)trust (Vihelmsen and Thulin, 2016) to a danger of employee hyper-involvement and stress (Kelliher and Anderson, 2010), the advantages of workplace flexibility, such as greater autonomy, reduction in commuting time, better work-life balance and higher productivity (ILO/Eurofund, 2017) continue to be advocated by national governments, international institutions, managers and employees (Acas, 2015; Plantenga and Remery, 2010; Kersley et al., 2006). These managerial discourses totalize flexible and remote working as generally compelling, inevitable (Lake, 2013; Lake and Dwelly, 2014) and “something all companies should aim for” (FT, 2018).

Yet, as exemplified through our case study of the introduction of flexible working in a UK local authority, which we call Flexible Council (FlexCo) here, an attempt to anchor the managerial flexible working discourses within an applied organizational context may stumble against the following obstacles.

1. Double exclusivity of flexible working

The actual target audience of flexible – and particularly remote – working may be significantly smaller than implied. At FlexCo, the reason is two-fold: (1) Some employees already are and always have been ‘flexible’ and ‘remote’, such as school inspectors and care assessors whose main tasks take place in the community. (2) Other employees (such as receptionists or cleaners) can never work remotely because of the nature of their work. While

discounted in the managerial discourses, these employees are often puzzled by the applicability of flexible working to their specific roles. In FlexCo we found that such double exclusivity jeopardizes the organization's efforts to widen the appeal of more flexible and remote forms of working.

2. Championing flexible working within organizations

The advantages of workplace flexibility should allegedly be spontaneously embraced 'by everybody', yet the 'role models' and champions for flexible working may be difficult to identify in practice. In FlexCo, managers were generally keen to hail those employees as role models who were constantly available and, seemingly, working at all hours of the day, including whilst on leave. As such, role models were 'nominated' by management in a top-down approach rather than spontaneously emerging from within the workforce to support the introduction of flexible working in a more credible bottom-up manner.

3. Accountability for flexible working within organizations

While accountability is often ignored in managerial flexibility discourses, at FlexCo we found three distinct responses. Firstly, the managerial response was to make employees responsible for their flexible working practices, largely rejecting organizational accountability for ensuring healthy working hours. Secondly, the employee response was more ambivalent about the ability to work in different locations and at times outside of the 9-5 office pattern. They seemed overwhelmed with being solely accountable for their working practices with little or no steer on what organizational expectations were. Thirdly, the response by health and wellbeing professionals was critical of both responses above mainly because of the risk of overwork and stress among staff.

4. Universality of benefits customarily associated with 'employee wellbeing'

Following on from the previous point, improved wellbeing is hardly a universal outcome of flexible working. The protracted nature of flexible working arrangements may encourage staff to disperse work across extremely long working day and a seven-day working week, which is likely to lead to overwork and stress. At FlexCo, we saw data showing normalization of logging on to the organization's computer system over the weekend, as well as concerns that the push for staff to work outside of their usual office environment may affect their social relationships at the workplace and lead to social isolation among some staff.

Thus, in this paper we aim to demonstrate the limitations of the universalist and disproportionate claims of the managerial flexible working discourses, using the FlexCo case study as fitting magnifying lens for discussing the stumbling blocks of the introduction of flexible working in organizations. In conclusion of our study, we find it easy to eschew a performativist temptation to 'propose improvements'; instead we attempt to establish more moderate terms for discussion between theory and practice for flexible and remote working initiatives.

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The private sector and its influence in youth employment policies

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This article aims to describe how the private sector influences youth employment policies in Chile.

To do this, a media analysis (Fairclough, 1995, Alonso, McCabe, Chornet-Roses, 2010) that takes as a reference written press between the years 2014-2018 is conducted. Following scholars as Cherkovskaya, Watt, Tramer & Spoelstra (2013), employment programs have been developed as forms of integration and social inclusion of young people, immigrants, women, people with disabilities. From a rhetoric of 'employability', the inclusion of subjects that are considered as lacking of opportunities are aimed to integrate labour markets. For this, the subject must be modelled according to a competitive market (Vargas-Monroy & Pujal, 2013, Miller & Rose, 2009).

From a perspective of the Critical Discourse Analysis (Fairclough, 2010,) that incorporates analytical tools of public policies (Rivera-Aguilera, 2017), it is analyzed how normative prescriptions are generated and have their effects in a company-education as a strategy of social regulation of youth employment.

The results show that in recent years the discourses of the private sector are focused on new regulations for employability. This, through a discourse based on human capital, flexible working, and a new role for companies in the problem of youth unemployment.

In this new social context, we discuss the forms that the private sector discourses take in the production of labour subjects, which promote to enable an 'illiterate you' in a series of competencies that define the labour markets. In the light of this, the discussion argues that the fact of focus in the discourse on labour policies allows an understanding on how ideology works and what type of subjects produce for the markets (Fairclough, 2010).

Although this article takes the Chilean case as a reference, this study can contribute to an understanding of the influence of the private sector in youth employment policies in different part of the world. This, in a political context marked by a synchronicity between an economic model strongly marked by the neoliberalization of work policies and a specific way of promoting labor subjectivities in the vulnerable youth. Based on the results and the analysis, it's suggest for future studies to generate a broader reflection on how the discourses of the private sector, not only seek to generate a new worker, rather a 'new citizen'.

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Reshaping the managerial logics of office work: discourse and subjectivity in office cultures applying NWOW (New Ways of Working)

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The world of work has undergone significant changes under the influence of the techno-managerial apparatus of so-called NWOW (New Ways of Working). The label NWOW usually refers to an articulation of: flexible spatio-temporal work arrangements; participatory management strategies; organizational reconfigurations; and the implementation of enabling ICT's (Ajzen, Donis, & Taskin, 2015). Under the influence of the discourse of NWOW online and offline spaces for office work have been restructured as worker's relationships to the time/space of work have become mediatized through various information technologies and re-organizations of office spaces and routines. As the meaning of (office) work came to be rearticulated, so did the subjectivities of those performing this work. In this paper the authors name and identify the discursive logics constitutive of celebratory NWOW discourse, while also exploring the interpretive logics office workers draw on in order to make sense of, criticize and even resist (aspects of) NWOW. In order to do so the authors conduct a critical discourse study based on principles derived from Critical Discourse Analysis (CDA) and Poststructuralist Discourse Theory (PDT) (Fairclough, 1992; Glynos & Howarth, 2007; Zienkowski, 2017). Both celebrations and critiques of NWOW are marked by interpretive logics that structure specific articulations of norms, values, practices, and identities with each other. By naming and describing these logics the authors explore how office workers fix the meaning of the new ways of working they are supposed to practice. This study focuses on interviews conducted with employees (managers, team leaders and team members) working in a selection of public and private enterprises where NWOW are being or have been implemented. These interviews focus on the discursive practices related to the reorganization of office spaces and the associated (digital) competences. The analysis shows that even though office workers generally embrace the logics constitutive of celebratory NWOW discourse, many of them are able to engage in a limited form of critique regarding real or potential perverse effects of NWOW. At times they even rely on such logics in order to develop micro-resistances to specific aspects of the NWOW apparatus without calling its *raison d'être* or constitutive logics into question. Moreover, truly oppositional critiques remain rare and do not necessarily lead to actual practices of resistance. Overall the analysis demonstrates the extent to which celebratory NWOW discourse enjoys a relatively high degree of hegemony on the work floor.

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Session 3: Flexibility and Space 1

Chairperson: Sytze Kingma

Critique of flexible work spaces in a bank company

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Increasingly companies are implementing an incremental change institutionalized under the heading of New Ways of Working NWW (Block et al., 2012, Kingma, 2018). From an organizational point of view, NWW consists on the flexibilization of workspaces enabled by ICT (Kingma, 2018).

NWW is often advocated by the conceiver of space as the ideal type of an inclusive organization enabling the fluidity of information and a work-life balance, fostering collaboration, and communication, blurring boundaries, increasing empowerment, transparency, trust and a collective leaning (Veldhoen, 2005). In this new environment, space is presented as neutral materializing the cultural conception of the 'ideal' or 'new' worker despite growing literature in MOS claiming that organizational space can be the materialization of the production and the reproduction of class, gender, race and other mechanisms of power and control (Baldry, 1999; Fleming and Spicer, 2004; Brown et al., 2005; Dale and Burrell, 2008; Zhang and Spicer, 2014; Wasserman and Frenkel, 2015). This

critical approach invites the question of control and resistance in the NWW. Therefore, we pose the two research questions: what are the spatial politics of control in the “NWW”, and what types of spatial and embodied resistance workers develop?

To address these questions and gain a complete idea of the everyday life in NWW we will mobilize the concept of ‘Dressage’ (Lefebvre, 1992) as proposed by Lefebvre in Rhythmanalysis as the action where “one breaks-in other human living by making conform to rules, repeat certain acts, a certain gesture or movement” and then we will emphasize visible dynamics of the body resisting to the ‘Dressage’.

The data presented in this study are drawn from a wider 15-month study that explored the New Ways of working in the newly built headquarters of a major French Bank.

To understand the everyday life in this new environment we used multiple data collection. 53 depth interviews combined with participatory visual methods (Warren,2002; Warren,2009) were conducted. Data analysis was based upon the principles of grounded theory (Strauss and Corbin,1998) which include a constant comparison between the conceivers of space and the inhabitant’s experiences and practices. The method of analysis of visual materials chosen for this study is visual narratives (Bell, Warren, et Shroder,2014).

Our empirical study reveals that the ideal organizational shaping of the body in this flexible work space is a liquid body in constant movement. To resist the organizational dressage, we find that employees adopt two bodily tactics: personalization, and silence. Our findings highlight that a ‘sense of the body in space’ referring to the lefeverian term, allows the inhabitants to include their bodies actively in ways which meet their own needs. This empirical study suggests among others researches in space (Harriet,2014; Kingma,Dale, Wasserman,2018) a view of organizational space which accounts for how individuals need more than a functional space for work, they need a space where they can nest, a space which, if only for a moment, they can call their own.

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Mobile Information Technology Devices (MITDs) as Creative Capitalist Tools of Place Making: A Narrative of Blurred Spatial-Temporal Arrangement of Work in the Sri Lankan Appa

Hiranya Bandara (University of Sri Jayewardenepura, Sri Lanka) and Vasana Kaushalya (University of Sri Jayewardenepura, Sri Lanka)

Mobile Information Technology Devices (MITDs) are widely influencing the nature of both living spaces and workspaces in contemporary society. Yet, extant literature indicates a dearth of empirical evidence on how the use of MITDs—in the goods production sector in a political economy—influences the labour process, the workspace and consequently, a worker's living space. In this context, our research explores how the provision of MITDs to managerial level workers in the Sri Lankan apparel industry has influenced their spatial-temporal arrangement of work. For this purpose, we positioned our research in the constructivist-interpretive paradigm. We deployed in-depth interviews, using the Concept Card method as the strategy of inquiry, and used thematic analysis to analyse data using the manual coding technique.

Though workers representing the managerial level only own labour power—with no resources other than the ability to work with their minds and bodies—the lower strata of the proletariat, such as factory workers in Global South countries like Sri Lanka, perceive them as an elite group. However, this "elite group" has also been exploited in the labour process throughout history. At present, they are exposed to a novel form of exploitation via MITDs in the process of surplus value generation for capitalists. These workers have been oppressed by the power of capital as MITDs have intruded into their living spaces. Organisational time expectation has made managerial level workers embrace enslavement 24/7 for the sake of their local employers in the Global South and of an elite corporate client base in the Global North. Further, the creation of permeable spatial boundaries has made these managerial level workers socially alienated.

Our research exemplifies how the spaces habitually used for living, such as homes, cafes and vacation sites have been redefined as workspaces, while 'work-time' has been redefined as 'any time', requiring workers to be constantly in the 'always on' mode anywhere. It reveals how capitalist expectations have disabled workers at the managerial level—in Global South supply chains—to detach themselves from paid-work, both mentally and physically. This compulsion—work any time anywhere via MITDs—has diffused to other 'non-paid workspaces', like vehicle transit. They are unconsciously working longer hours as if keeping these hours were the established, orthodox norm. As such, living spaces will no longer be 'places of refuge, leisure and entertainment' or 'milieu where the individual is free from organisational control and surveillance'.

In this backdrop, we call for a re-examination of the view that MITDs facilitate the "Work-Life-Balance". Countering such a view of facilitation, we problematise the role of MITDs as "true enablers" of the "Work-Life Balance". In so doing, we conceptualise the provision of MITDs to managerial level workers as another form of 'organisational backstabbing' carried out in late-capitalist society, where capitalists exploit workers by compelling them to perform more work in a blurred spatial-temporal work arrangement. Through MITDs, capitalists aim at higher productivity via longer but cheaper labour hours, with enhanced accessibility and control over their workers in a "cultured" organisational image. Thus, contrary to the widely accepted notion of MITDs as enablers

of the “Work-Life Balance”, we finally conceptualise MITDs as a form of creative capitalist tool of place making which serves to discipline workers as docile bodies.

Considering the social, spatial and material in flexwork studies: Spacing identity and the (re-)constitution of communities in an Insurance company

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Flexwork practices cross a wide array of arenas, ranging from work schedule flexibility to teleworking but also including office designs, what suggests that flexibility may incorporate variability in location and time. While often associated with positive outcomes, recent studies on flexwork have shown that such practices may not have the expected effects in terms of employees’ well-being, job satisfaction, organizational commitment, or retention. Among the avenues raised to understand such often-contradictory results, critical studies have pointed to the fact flexworkers had to construct a new subjectivity, involving an identity dimension and calling for more qualitative and contextualized research work. Then came the intuition that considering the social and spatial material dimension of flexible work practices could allow to better understand what was at stake in such environment.

A large part of the research carried out in this perspective borrows the conceptualization of space proposed by Henri Lefebvre according to which space is not only the passive container of social relations but also the product of it. Recently, the need to consider the dynamics by which social relations produce space and space produces social relations has been raised—beyond the rhetorical application of Lefebvre’s triptych. Especially, it has been asked for research focusing on the role played by the actors themselves, in that production of sociomateriality, instead of considering individuals as passively conforming or producing norms derived from their mere appropriation of space. In that vein, and drawing on notion of ‘spacing’, we mobilize the notion of ‘spacing identity’ to understand how identity is performed through social and spatial-material dimensions.

In exploring how social relations are (re-)shaped when flexwork get introduced, we build upon work on organizational space, the sociomateriality of identity and, specifically, on ‘spacing identities’. In this article, we empirically demonstrate how the flexwork practices deeply questions the sense of identity. By refurbishing the workplace, by introducing homeworking and, by abolishing the clocking system, the company we investigated turned from a place where everyone is in the building and work the “right” number of hours to numerous places and times where work might be performed. At first, the implementation of such practices redefined how work should be individually and collectivity performed. Among others, the social, and spatial-material reconfiguration encompasses an individualized relation to work, an instrumentalized collaboration, and a more activity-based work. Interestingly, we observed a counter-movement through which employees spontaneously re-invested—socially and spatially—their original workplace, defining moments dedicated to sharing, meeting and mingling. This collective re-appropriation expresses the actors’ ability to contest the way flexwork questions their identity, but also how they re-appropriate spaces in order to (re)define their identity in this new context. By approaching this process as a dynamic through which identity is performed, our work offers a different perspective of organizational politics, allowing to understand how relationships are redefined in a collectively re-enacted space.

Session 4: Flexibility and Space 2

Chairperson: Michal Izak

The Domination and (re-)Appropriation of New Ways of Working (NWW) in Academia

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NWW refer to a new kind of organizational design in which digital information and communication technologies (ICTs) and architectural designs are being integrated, commodified, and presented in a systematic way, together with the behavioral changes which are deemed necessary for a successful application of the designs (Gorgievski et al. 2010; Blok et al. 2012; Brunia, Been, and Voordt 2016; Dery, Sebastian, and van der Meulen 2017) (Kingma 2018). NWW are believed to improve organizational efficiency and effectiveness and to align better with the

requirements of the information age (Castells 1996). In consultancy terms NWW are often summarized as bricks, bytes and behaviour changes, indicating the integrated management of spatiotemporal, technological and organizational cultural changes (Harrison, Wheeler, and Whitehead 2004; Veldhoen 2005; Bijl 2007; Baane, Houtkamp, and Knotter 2011).

What makes NWW particularly interesting but also rather complex and difficult to implement and research, is the circumstance that this organizational innovation does not focus on a single technological, spatial or behavioural aspect, but represents an attempt at introducing an orchestrated and integrated change of all these dimensions together, thus complicating and putting into question at once fundamental interrelationships between technological, spatial and cultural change. We should take into account that NWW not only alter techno-spatial organizational formations, but that the entire workspace itself is changing, to the extent that the conventional office may even disappear (Kurland and Bailey 1999; Chen and Nath 2005; Eurofound and International-Labour-Office 2017). NWW tend to open up work spaces in a non-linear fashion, because it becomes ideally possible to work anytime anywhere.

In NWW, the physical work space cannot be conceived without a particular technological infrastructure and organizational culture. Henri Lefebvre's (1991 [1974]) theory on the production of space has been suggested as helpful for developing such an approach to NWW, which understands space both as a social product and as producing social-organizational relations (Wainwright 2010; Beyes and Michels 2011; Wapshott and Mallett 2012; Uolamo and Ropo 2015; Kingma 2016; Kingma 2018). In Lefebvrian organization studies, the focus often is on Lefebvre's three epistemologically different but always complementary (analytical) spatial perspectives — briefly addressed as Lefebvre's 'spatial triad'; of the 'perceived space', the 'lived space' and the 'conceived space' (Watkins 2005; Zhang 2006; Kingma 2008; Zhang, Hancock, and Spicer 2008; Wasserman and Frenkel 2011). However, in the current research we shift the focus from these different types of 'knowledges' and ask how these knowledges relate to a Lefebvrian analysis of power-balances in terms of 'domination' and 'appropriation' (Lefebvre 1991 [1974], 164-168; Wapshott and Mallett 2012). Domination and appropriation draw attention to the contestations of and negotiations over space, and can be seen as forms of power and resistance that produce and transform space (Wapshott and Mallett 2012, 68). In this paper we explore these processes drawing on an extensive, longitudinal multi-method research about the introduction and application of NWW in a single case study, the VU-University in Amsterdam, which introduced NWW in its *Smart@Work* project between 2011-2019.

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Becoming a home-cafe: performing power struggles and contradictions of liminality

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Power relations that emerge through the process of construction of space including its physical and mental aspects have become a central focus of studies on organizational space (Beyes & Steyaert, 2012; Kornberger & Clegg, 2004; Zhang, Spicer, & Hancock, 2008). These studies argue that as new social relations around work and leisure are formed, they construct their own spatial boundaries and spaces that help organise and control work and leisure (Fleming & Spicer, 2004; Nansen, Arnold, Gibbs, & Davis, 2010). We explore such performative acts at a cafe that was lived simultaneously as a space for work and leisure, making it liminal. Our initial experiences of liminality and related contradictions led us to the following more specific questions: (1) how is space for eating out being constructed as a space that allows simultaneous occurrence of work and leisure, and (2) in that process, how does it emerge as 'liminal' (Czarniawska & Mazza, 2003; Shortt, 2015). We 'performed' an interpretive exploration (Baviskar, 1995; Orr, 1996; Geertz, 2008; Schwartz-Shea & Yanow, 2015) of performances around eating out at a cafe, participating in activities like eating, serving, billing, event designing, discussions, and conversations. We created field notes and shared our opinions, questions and concerns with other participants.

We argue that a contemporary urban space for eating, which is constructed in performing eating out, can erase old boundaries and produce and reproduce new boundaries, between work and leisure and production and consumption and manifest domination and control. These performative constructions shape the meanings of work, leisure, eating, food, consumption and production and the modernity linked with all these activities (Butler, 1993; Hislop & Axtell, 2009; Surman, 2002). While the performances include an attempt to create an intimate, 'homely' space for the participants, the emerging space, a home-cafe, assumes liminality by becoming between being a place and a 'non-place' (Auge, 2008). From these contradictions and production and reproduction of boundaries - an exercise of structuring power - the cafe emerges as a liminal space (Shortt, 2015), making it a home-cafe for the participants.

As the cafe is constructed as a home-like space, there are actions that are gradually routinized, with potential contradictions, for example, of experiencing novelty and loss of novelty in routinizing, relatively simultaneously. In addition, while the cafe appears as an emancipatory space where a collective could transcend class, gender and regional boundaries, it also re-produces such boundaries by limiting access to certain class and by confining discussions and actions to safe-issues with which co-participants are comfortable, leading to the construction of elitism (Butler, 1993). Thus, even when these spaces emerge as 'places' with routines, history and relations (Auge, 1995), their construction may still involve contradictory forces of structuring, continuing the possibility of liminality. Overall, in conversing with the literature on 'social production of space' (Lefebvre, 1991), we highlight the power relations and the entangled contradictions that arise in the emergence of liminal spaces at the boundaries of leisure and work in the modern era (Shortt, 2015).

Flexible working practices and Open Public and Communal (OPC) workspaces

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In recent trends there have been interests in space and spatiality and its relationship with our world, producing novel and surprising understandings of our everyday working environments. Using insights from the socio-spatial school of thought, this paper aims to provide evidence of flexible working practices through the lens of organisational space and spatiality.

As the world, the economy, markets and our working practices shift and changes with technological innovation, businesses are becoming increasingly more flexible in their strategies, management and structures. Using insights from the socio-spatial school of thought (Fleming & Spicer, 2004; Taylor and Spicer, 2007; Dale and Burrell, 2008; Van Marrewijk and Yanow, 2010), it is maintained that physical and non-physical (symbolic or blurred boundaries) are also following suit with some organisations are turning to flexible working practices such as hot-desking, hotelling and mobile working (Gibson, 2003; Venezia et al., 2008; Bosch-Sijtsema et al., 2010).

In recent years, the trends are especially visible in the rise of 'interdisciplinary spaces' (Coulson et al., 2014; Temple, 2014) as there has been a growth in numbers and significance of the interdisciplinary research centres and working spaces within Universities' capital construction (Coulson et al., 2014). Public or communal-public spaces, such as these are not commonly viewed as organisational spaces. Studies of public and communal spaces are largely addressed in the field of urban, or city planning studies. Furthermore, these studies do not generally report on the intersection between work conducted / workers and communal - public space; rather they focus on subjects such as work/ life balance, gender or technological communication. Therefore, knowledge about workers and working practices in these spaces is limited.

Empirical and theoretical studies of factories and contemporary workspaces are studied at a relatively macro-level perspective of often private organisations (King, 1984), while at Universities the spaces often under enquiry are the spaces of professors, lecturers and postgraduate staff, whereas semi-public areas such as the cafeterias, libraries or other open-plan group areas remain unobserved and their influences on the wider daily users such as students.

This paper positions a typology three-dimensional matrix of the level of flexibility in a worker (on one axis) and the level of flexibility in a space (on the other axis) with a third dimension of differentiating private/internal versus public/external spaces, in order to better understand what can be termed as Open Public and Communal (OPC) workspaces (Nikolaou, 2015). In doing so, this paper provides a more meaningful and generalizable

understanding of the certain type of workers, activities and habits taking place within similar novel and flexible spaces.

Using spatiality as a fundamental variable both in the observed and physical dimension and unobserved and social dimensions, organisations can begin to better understand their working practices and environments and how these are created and re-created on a regular basis. Flexibility offers the insight that spaces and practices are not static but processual (Duxbury et al., 2014), seeing them as something which is constructed and potentially resisted through social interactions, representing both professionally and spatially their daily users.

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Session 5: Flexibility, Working Practices and Control

Chairperson: Steanie Reissner

Paradoxes of the virtual work environment: flexibility and self-control

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The revolution and progress of information and communication technologies (ICTs), have favored new ways of real-time relationship, communication, and interaction, regardless of the physical location of the audience. In organizations, ICTs have favored real-time exchanges (Crossman and Lee-Kelley, 2004) and the development of new types of organizations, such as virtual organizations. According to Ho and Benbasat (2014), “a virtual organization refers to a group of individuals whose members and resources may be dispersed geographically, but function as a coherent unit through the use of cyber-infrastructure” (p. 1555). These virtual organizations have

high levels of virtuality in all their dispersion dimensions: temporary, spatial, cultural, and organizational (Shin, 2004), and use virtual work, also called virtualized or omnipresent work (Messenger and Gschwind, 2016), as the modality of work par excellence.

As stated by Messenger and Gschwind (2016), the concept of virtual work has gone through different stages, from work at home to work on virtual offices and complete work flexibility, and it has led to different types of telework. These modalities share characteristics including remote operation and use of ICTs (Sieben, 2007), but other elements are also noteworthy: adapting of working hours (Caillier, 2012, and Hernando, Peláez, and Higuaita, 2013); employees' performance appraisal (Osio Havriluk and Delgado de Smith, 2010); and human resource management, under the assumption of a trust-based relationship between employer and employee (Fernandes Bernardino, De Déa Roglio, and Del Corso, 2012).

Behind these new ways of work flexibility, new ways of control, discipline, and productivity hide. The management style applicable to the virtual work environments concurs with the concept of self-observance, following Halsall and Brown (2013), which is built on autonomy and self-control. In addition to this, Boell, Cecez-Kecmanovic, and Campbell (2016), explain that many benefits around virtual work have been studied, but paradoxes or contradictions are little addressed.

This paper addresses a case study through a virtual ethnography (Hine, 2004; 2012), also known as e-ethnography (Poynter, 2010) or netnography (Kozinets, 2010). This study included the analysis of documents, interviews, and non-participating observations, fully online to favor, according to Hine (2004), increased symmetry in the exploration. The case study corresponds to a totally-virtual organization whose members are dispersed geographically in Latin America, have a four-year career average, work from six to eight hours a day for the company, and, most of them, have not met in person.

The results of this study focuses on some paradoxes regarding what new modalities of work, such as virtual work or telework, promote. Thus, the alleged autonomy and flexibility provided by virtual work can become a post-panoptic instrument (Bauman and Lyon, 2013) or a digital panopticon (Han, 2013), from which virtual employees immerse in a self-control world and, at the same time, in a constant yet invisible supervision. It is also a modern mechanism of ergonomics of the individual (Le Goff, 2009), in which the very employees must reach the highest standards that are also self-imposed (acting as if the company were theirs, focused only on results, accepting that the responsibility is on the team, etc.).

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The Defensive Strategies of App's Drivers: An analysis from urban violence in Brazil

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In the so-called digital era of today, the ubiquity of technology is significantly transforming business models and contributing to the emergence of new patterns in work relations (Coyle, 2017; Todolí-Signes, 2017), raising concerns of various ways. One of them is related to the weaknesses of the industrial relations that are presenting themselves, as the weakening of the bonds of work and the helplessness of the worker before the own activity. In the contemporary context of these changes, the emergence and rapid rise of phenomena such as shared economy and gig economy point to significant economic and social changes (Sundararajan, 2016). These, along with the proliferation of so-called digital labor markets (technology-mediated labor markets) can significantly impact labor relations and become prevalent in this century (Balaram, Warden, & Wallace-Stephens, 2017; Codagnone, Abadie, & Biagi, 2016). It has the most characteristic of the flexibility and the high degree of autonomy of the workers, with the predominance of short-term and transient jobs that are paid by task (Manyika et al., 2016).

Given the heterogeneity of possibilities and the multiple contours that these phenomena assume in the new configurations of work (Codagnone et al., 2016), one can not ignore the contextual conditions peculiar to each country. In this paper, we investigate the Brazilian reality, which has the main driver of these new modes of economic organization in the activity of drivers of private passenger transport applications (like Uber). The country, it should be noted, is currently facing a serious financial crisis. The unemployment rate reached 12.4% in the second quarter of 2018, which represents almost 13 million unemployed people. Among the employed, 40.8% of the population is in informality (IBGE, 2018). The economic crisis that plagues the country places this work opportunity as viable, if not the only one possible, to more than half a million workers (the platform already has more than 500 thousand registered drivers). Parallel to the registrations there are also deaths of these drivers, who sometimes reach more than two a month, victims of urban violence that plagues Brazil.

In the Brazilian context, it can be stated that, in addition to the issues characteristic of the nature of their activity, application drivers face the reflexes of urban violence in their daily lives. Side by side with the growth in the number of drivers and users, the urban violence that plagues everyday work also increases in astonishing proportions. The death rate due to intentional violence in Brazil corresponds to 30 times the European rate. Only in the last ten years, more than half a million people have been victimized (Cerqueira, 2018). Thus, in addition to the uncertainties characteristic of their work activity, drivers are faced daily with the risks imposed by urban violence. It is believed that, to account for this double insecurity, motorists need to engender defensive strategies. It is then questioned how the movement of confrontation and resistance to suffering on the part of these workers and how it is revealed. Thus, the objective of this work is to understand how the strategies of coping with urban violence are configured in the context of the work of the application drivers.

The study of violence shows that this is a concept of multiple meanings, especially as it is the object of study of several areas of knowledge. The perception that an act is violent and therefore causing suffering is associated with the fact that this act exceeds the limit of agreements and rules that govern relations. In this sense, the limit and the evil that the violent act causes depends on perceptions, which vary culturally and temporally, so that the author emphasizes that the evil associated with violence also has no single definition (Zaluar, 1999). Since violence is a historical phenomenon, it must be understood from the socioeconomic, political and cultural relations of defined contexts.

Previous exploratory study (Vaclavik, Concolato, & Oltramari, 2018) conducted with 10 interviewees in the city of Porto Alegre (South Brazilian city) revealed that these workers feel helpless and unassisted. The meaning of the word 'self employed' used in the definition of these workers reflects the condition of the autonomous who does not find any support, both by the companies that host the application and by the State. Self-managed work, different from the organization of formal work (centered on the firm as a delivery agent of benefits regulated by the public power), charges the price for the advertised freedom and flexibility announced.

In order to deepen the study about the described reality, this work intends to perform a netnography (Kozinets, 2014) from participant observation of one of the researchers in a group of the WhatsApp application, which currently has 100 drivers. This experience has taken place since June 2018. This virtual means of communication, as demonstrated in the authors' initial research, is widely used by drivers and shows itself as a mechanism to cope with the adverse conditions in which they are found, reinforcing the importance of collectivity and the development of solidarity. It is hoped that the results found will reveal the importance of widening the gaze to the understanding of the subject under other forms of work organization. Moreover, this study meets the concerns of international authors regarding the development of empirical research that can strengthen the understanding of the phenomena of the shared economy, the Gig Economy and the digital labor markets, which are in full expansion.

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Stream 12: Practices and strategies of ignorance

Stream convenors: Janna Rose (Grenoble École de Management, France), Marcos Barros (Grenoble École de Management, France) and Ozan Nadir Alakavuklar (Massey University, New Zealand)

Session 5: Strategic Ignorance

Chairperson: Janna Rose (Grenoble École de Management, France)

The production of ignorance: Truth and power in a coastal climate change adaptation process

Vanessa Bowden (University of Newcastle, Australia) and Daniel Nyberg (University of Newcastle, Australia)

The suggestion that we have entered an era of ‘post-truth’ has revived interest in the ways in which knowledge is produced, as well as the power relations and dynamics involved. While the notion of ‘post-truth’ seems to suggest an unravelling of a previously agreed upon ‘reality’ (Prozorov, 2018), it is important to recognise that ‘debates about public facts have always also been debates about social meanings’ (Jasanoff and Simmet, 2017: 752). Truth claims are contingent, value-laden, and based ‘emotional salience’ (Kelly and McGoey, 2018: 2). As such, truth claims reveal power relations – what is and is not accepted, and by whom, who is listened to in the process of claims making, who is silenced – that have the explanatory potential for understanding the ways in which knowledge (and ignorance) is produced.

This is arguably most prominently the case with climate change, as the multiple truth claims made about the issue compete in the media, politics, and social movements (see, for instance, Young and Coutinho, 2013; McCright and Dunlap, 2010). What is interesting about these debates is not necessarily the ability (or not) to determine a ‘singular truth’, but what the processes of claims making – the ‘work’ in producing facts or truth (Sismondo, 2017) – reveal. Investigating a case study of climate change adaptation in the local government area of Lake Macquarie, Australia, our research examines the ways in which processes of coming to a shared ‘truth’ concurrently produce ignorance about climate change. We trace the ways in which key stakeholders mobilise resources and authority in the process to actively produce ‘strategic unknowns’ (McGoey, 2012) and disrupt planning for climate change adaptation.

Our analysis shows that the production of ignorance comes about in three distinct ways – producing fear and uncertainty within the community, a victimhood of the position of residents, and media pressure. First, key developers and conservatives within the planning process actively produced ignorance and fear within the community by mobilising climate sceptics and arguing that property prices will be affected by the plans. Second, residents were presented as victims of council regulations and consultation, resisting participation by arguing that there is no need to be worried about climate change. Finally, media representatives supported these positions, extending the pressure on the council to retreat from their adaptation plans by extending the audience for these concerns.

We argue that these actions reveal ways in which ignorance is produced within a local process. This shows how power is displayed and dominance of particular stakeholders achieved within a process which was intended to be a radically democratic. These observations contribute to discussions of epistemic democratisation and ‘equitable political economies of knowledge’ (Sismondo, 2017: 3) which have arisen in light of the notion of ‘post-truth’ and climate change politics. If it is the case that all opinions are now able to be presented as facts (Prozorov, 2018), recognising the ways in which these claims are socially produced is one means of understanding the implications of this for democracy.

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The Strategic Production of Ignorance in the Monsanto Tribunal

Janna Rose (Grenoble École de Management, Grenoble, France) and Marcos Barros (Grenoble École de Management, Grenoble, France)

Parsons (1960) and Scott (1990) claimed that social groups bore a responsibility to change, uphold, or reformulate social values according to certain standards. However, the groups who set these standards utilize fields of knowledge that produce shifts in power and result in new delineations of 'truth' (Foucault, 1980). Controversially, instead of using knowledge, more and more organizations are using ignorance, doubt, and other de-legitimizing schemas to compete for social power. The study of ignorance and how it is created and used strategically has been labelled 'agnotology' (Proctor and Schiebinger, 2008).

Our study contributes to agnotology by examining the tactics used by large organizations (both activists and corporations) to compete for power over social values. Gathering data from the fake trial of The Monsanto Tribunal, an activist group, and the online responses given by Monsanto, a large agri-business, we coded for uses of authoritative (legitimizing) knowledge and uses of de-stabilizing ignorance in both groups' discourses. The power struggle between the organizations was qualitatively analysed via rhetorical devices and visual graphics in the discourse, which communicated the valuation of competing authorities. The organizations used fields of knowledge and ignorance in different, yet complementary, ways. Our results highlighted novel ideas regarding pre-figuring events, and we added a new classification of ignorance-producing tactics based on current technologies that inundate knowledge-seekers with 'fake' information. While knowledge production is often studied as a means of power, the production of ignorance may be more applicable to organizations within the current social system.

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Session 6: Practical Ignorance

Chairperson: Janna Rose (Grenoble École de Management, France)

Facing the Unexpected: Organizational Arrogance, Ignorance, and UnLearning in the Technology Leap

Anne Koski (Tampere University, Finland), Jaana Parviainen (Tampere University, Finland) and Lauri Lahikainen (Tampere University, Finland)

The economic uncertainty after the 2008 financial crisis, combined with ‘Googlezation’ of knowledge, platform economy and the rise of social media has contributed to the development of ‘post-truth politics’ and general anti-intellectualism in knowledge intensive societies. A wide range of scholars across many disciplines have begun to consider that the previous understanding of knowledge economy, knowledge management and knowledge as source of value must be reconstructed from the perspective of ignorance, non-knowing, uncertainty, and unlearning (e.g. Beck 2009; Proctor & Schiebinger 2008). In organisational contexts, knowledge and ignorance have never been distributed evenly in organizations. In Roberts’ (2012) characterisation of ignorance, organizational ignorance can arise from absence of knowledge, from unrecognition of knowledge or from suppression of knowledge. Applying Roberts’ (2012) notion of purposively incorporating ignorance into management strategies it is possible to analyze the impact of organizational ignorance on professionals’ capabilities of using their competence.

In this paper we examine the role of non-knowledge and ignorance behind the collapse of Nokia Mobile Phone (NMP) after the launch of Apple’s iPhone in 2007. Nokia as a technological pioneer and market leader showed arrogance in different ladders of the organization regarding both internal organizational warnings and external signals indicating technological challenges. Based on our analysis of interviews of former employees in NMP, we have identified information breaks between ICT experts and managers, increasing distrust among experts, suppressing of knowledge, both intentional and unintentional denials by managers and executives in NMP. In the crisis some members of board of directors even felt been kept in the darkness on the acute technology problems hindering the work of creating a new operating system fit for smartphones. Applying the conceptualisation of negative expertise (e.g. Parviainen & Eriksson 2006; Gartmeier et al. 2008), we consider why individual experts sustained their ability to recognize the limits of their own expertise but, at organisational level, NMP lost its capabilities of learning from mistakes (Straehler-Pohl & Pais, 2014) and unlearning when applicable knowledge became obsolete (McWilliam, 2005). We suggest that NMP as an organization lost unbearably fast its former negative capabilities. In our interpretation, negative capability is characterized as the capacity that can lead people and organisations into and through intellectual confusion and uncertainty to develop their resilience to handle insecurity and avoid overconfidence. The organizational culture of NMP did not have enough space for admitting mistakes, playfulness with non-knowing and capability of unlearning needed in innovation and staying resilient in the technology leap from mobile to smart phones in 2007. After the massive downsizings in 2011, Nokia experts didn’t just lose their work but also their job market competences since their work skills connected to the Symbian platform were treated as obsolete to get employed in tech companies. Negative capability is also discussed as a surviving skill that experts need in the turbulent labour market.

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Ignoring what harms you - the case of live-stock MRSA

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The concept of ignorance, has attracted increasing interest in fields such as economics (Davies & McGoey, 2012), psychology (Hertwig & Engel, 2016), anthropology (High, Kelly, & Mair, 2012), environmental studies (Gross 2010; Kleinman & Suryanarayanan, 2012; Elliott 2013), sociology of medicine (Duttge, 2015; Heimer, 2012), organization and management studies (Bakken and Wiik, 2018; Roberts 2013) and feminist and race theory studies (Tuana and Sullivan 2006; Sullivan and Tuana 2007). The (mis)use and utility of ignorance are dominant themes in this scattered literature. But ignorance can also be of value to 'the ignorant' because, for instance, it can enable the ignorant to avoid conflicts (Hoeyer, Jensen, & Olejaz, 2015), responsibility (Luhmann, 1998; McGoey, 2012; cf. Somin, 2015) and negative insights about complications and problems (Schaefer, 2018).

This paper deals with self-inflicted ignorance, but self-inflicted ignorance that is of questionable value to the ignorant. I do so by developing a concept of ignoring. Ignoring is an aspect of ignorance that involves a peculiar double structure: you need to know something in order to ignore it. In order to investigate the work it takes to ignore or repress what you know I develop a concept of ignoring – not least drawing on Bateson's theory of information. But I will also build on and develop ideas I have previously been working with in relation to ignorance and non-knowledge (Knudsen 2011, 2017).

Empirically the paper investigates a very interesting case involving multiple actors and both strategic ignorance and acts of ignoring. It is a case about LS-MRSA (live-stock Methicillin-Resistant Staphylococcus Aureus = MRSA CC 398). MRSA is a worldwide increasing problem as the bacteria causes infections difficult to treat. The LS-MRSA can be transmitted from animals to humans. From 2008-2014 the Danish Veterinary and Food Administration ignored warnings from acknowledged top-experts (in reports the Administration had ordered itself) that LS-MRSA probably was an upcoming problem in the Danish pig industry – and that proper investigation should be made. The ignorance involved government attempts at silencing university experts, the removal of central expert recommendations in reports to the Parliament etc. The result was that the number of breeding pigs infected with LS-MRSA increased from close to 0% in 2008 to 63% in 2014. Today practically all pigs and around 12.000 Danes are infected (most of them without any symptoms, though). In 2012-2014 4 people died because of LS-MRSA.

The strategies to avoid the production of knowledge about LS-MRSA is a classic example of strategic ignorance (McGoey 2007) or agnotology (Proctor and Schiebinger 2008). But the real mystery is why the Danish Agricultural and Food Culture (the professional organization of the food and agriculture industry in DK) was so active in producing the ignorance about the risk. In the short run, it may make sense to prevent the industry from investigations (and thus probably regulation). But in the longer run, it seems very self-harming. Not only is the majority of the people infected working in the industry but they and their families have also been stigmatized as sources of infection. Furthermore, the industry now produces meat which is infected with MRSA.

So why and how have the relevant lobby organizations been ignoring the information that LS-MRSA was a risk, but also something that could if acted upon relative fast, be prevented (as it has successfully been in Norway)? That is the empirical question guiding this paper.

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Material and discursive elements of epistemic ignorance during sustainability crisis - A case study about recognition for Sami ways of life in the reassembling of the Arctic

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Although it has been known since the 1960s that the social and environmental challenges are a result of economic growth models, the industrialisation paradigm continues to subjugate all other forms of life, traditional knowledges and alternative development paradigms as if they did not exist (e.g. Carson, 1962; Meadows, 1972; Daly, 1992; Shiva, 1989, 1993, 2012; Escobar, 1995; Latouche, 2007; Behrens, Giljum, Kovanda, & Niza, 2007; Santos, 2006; 2008; 2014; DÁlisa et al. 2015; Kröger, 2016; Conde, 2017; *The Indigenous World*, 2017; *The Global Arctic Handbook*, forthcoming). All around the world, local communities whose ways of life and knowledges are embedded in complex webs of relations between humans and nonhumans, are faced with an accelerating pace of disruptions caused by market logic in the name of development. Groups whose ways of life are currently being ignored and destroyed by homogenic forms of production include indigenous peoples, local communities living from crop rotation and agro-forestry, smallholders, women actively organizing for land rights and peasant communities. The production system is supported by modern science, closely connected with neoliberal institutions, and often enforced by corrupt governments. This monotonous preoccupation with development leads to epistemicide (Santos 2007; 2008; 2014).

Non-existence is enacted through epistemic ignorance. Drawing on the work of Gayatri Spivak on “sanctioned ignorance” and “learning from the other” (1987; 1999), Sámi scholar Rauna Kuokkanen conceptualizes epistemic ignorance as practices and discourses that enable the continued exclusion of other than dominant Western epistemic and intellectual traditions.

This paper is based on a case study on differing worlds and ongoing disputes about development trajectories for the Finnish Sámi homeland: One made by the Sámi, the indigenous people that have inhabited the Northern parts of Scandinavia and Kola peninsula, and, another made by the Finnish government and industries promoting Arctic Railway connection through the Sápmi territory to the Arctic Ocean, hoping to see Finland as a logistical hub of the Arctic, between Europe and Asia. The study illustrates how epistemic ignorance enacts in order to exclude the Sámi world and to reassemble the territory into a neoliberal industrial area. I conducted this study by developing a decolonial and relational research methodology. The empirical work consists of ethnographic fieldwork. The Sámi and Finnish reindeer herders whose livelihoods are located in the land under dispute first provided me with insights and experiences about their worlds. I then mapped the rising acts and claims on mining activities and the initial stages of assembling for the railway. The empirical material includes interviews with those involved in planning the development strategies for mining and the railway, document sources and media material.

Theoretical framework combines work by Santos, Spivak (1987; 1999) and Kuokkanen (2007; 2008) with new materialism, particularly with Barad's (2003) concept of onto-epistemology as the study of practices of knowing in being and in science-making and knowledge-production as an enactment of boundaries that constitutes exclusions. I illustrate how strategic use of ignorance, ambiguity, doubt, secrecy and denial enact materially and discursively to reassemble certain ways of being and knowing as irrelevant.

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Session 7: Ignorance as a Micropolitical Practice

Chairperson: Janna Rose

Strategic Ignorance as employee resistance: a discursive approach

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Scholars have recently discussed ignorance as an epistemic activity and a substantive phenomenon that, depending on the case, involves particular knowledge(s), logics, affects, ethics, social relations, and effects (Mair, Kelly, & High, 2012; May, 2006). In this paper, we draw on and set out to contribute to this literature by exploring and examining the ways in which organizational members practice strategic ignorance—choosing not to know the world or one's self as expected (May, 2006: 117)—to resist organizational power in the context of organizational change.

Integrating the theory on strategic ignorance with the theory on organizational resistance (Fleming, 2005; Mumby, Thomas, Martí, & Seidl, 2017) and discursive positioning as identity work (Davies & Harré, 1990), we

analyze how change recipients practice ignorance by reflexively positioning themselves within a managerial change discourse in ways that allow them to resist organizational power and change. More specifically, we address the following research question: How do employees as change participants practice ignorance to reflexively position themselves in opposition to a “participatory” managerial change discourse in the context of organizational change?

The empirical case study on which the paper is based focuses on an organizational change project associated with a relocation of a university campus. The empirical materials of the study consist of 25 semi-structured thematic interviews conducted with the employees of the university. As complementary material, the dataset also includes seven participatory relocation workshops, organized respectively for each department of the university.

Based on our preliminary analysis, we identify three discursive strategies of strategic ignorance through which employees resist the change process and managers’ guided sensemaking (Maitlis, 2005) efforts in our case: 1) active silence, 2) tactic oblivion, and 3) full refusal. First, active silence is a discursive strategy that is deployed in our empirical materials to resist management efforts by not publicly expressing their views in the relocation workshops that they attend. In the interviews that we analyzed this strategy is represented as a means of refusing to give one’s voice and contribution to the use of the change team. Active silence thus functions as a micro-practice of resistance by hampering the knowledge production processes of the organization. Second, tactic oblivion is a discursive strategy that is geared to opposing management efforts by avoiding to familiarize with any (formal) change communication and to participate in related participatory opportunities. This strategy is represented in the material as a way of separating one’s self from the change process. The employees who construct this strategy imply that they choose not to know the change process as their managers do because they experience the managerial definitions of the relocation as unfair and untruthful (May 2006). Third, the discursive strategy of full refusal is discussed in the materials as a means of challenging management efforts by refusing to take part in any (formal) change communication so as to disconnect oneself from the organization. Overall, we argue, these strategies are geared to interfering, destabilizing, and altering the terrain of the known organization through the practice of not-knowing.

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Sweeping the dust under the carpet: organisational ignorance in internal whistleblowing cases

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Whistleblowing is said to be increasingly an institutionalised practice (Vandekerckhove, Brown, & Tsahuridu, 2014), with organisations now commonly setting up tools to response to their employees raising issues. However, as one can notice, ethical scandals of various kinds keep flooding in the media, with whistleblowers conceding they did not succeed in raising concerns within their organisations. Scholars indeed have noticed that internal disclosure usually precedes external whistleblowing (Culiberg & Mihelič, 2017). In that context, this article seeks to investigate the nature of the answers that were given to employees looking for raising critical issues internally, which, in a way, failed to convince the whistleblower to contain the issue within the organisation, since some employees ended up seeking the attention of an external audience.

In order to do so, we investigate in details an emblematic French case of whistleblowing from the point of view of Stacie Martin, the former Communication manager of the French subsidiary of a Swiss bank, who sought to raise concerns about tax evasion practices she witnessed. In particular, at the beginning of the whistleblowing process, Stacie Martin addressed up to fourteen internal dispositives, be it individuals or technical devices (higher management ranks, colleagues, internal control departments, trade unions, HR department, the CEO, etc.) in order to denounce the parallel accountability system she discovered, that she thought was linked to tax evasion practices. This case is particularly interesting because the bank has been convicted of tax evasion by a French court ; but also for moral harassment against Stacie Martin, who has been made redundant for the claims she persistently made for seven years. The data we gathered are made of face-to-face interviews with Stacie Martin and secondary data of various kinds, thanks to the important mediatization of the case in France.

What kind of (denying?) answers did she receive for seven years when persistently trying to denounce the illegal practices to internal organisational dispositive? The analysis of the answers allows to picture a typology of the practices and discourses that contribute to the disqualification of the internal whistleblowing discourse: off the mark answers, ignorance of the questions, dishonest answers; but also, diminution, disqualification, sexism, paternalism, and even « medicalisation » of the whistleblower contribute to transform the allegedly organisational issue of tax evasion into an individual problem, that of the employee who raises the concern.

The contributions of this article are threefold: first of all, they describe from a micro-level perspective the insidious retaliation mechanisms that are opposed to internal whistleblowers. In particular, they contribute to earlier works that have shown that organisations' answers (and non-answers) to whistleblowers provide for a continuum of reactions of various kinds and intensity (Vandekerckhove et al., 2014). Understanding how secrecy and ignorance is constructed within the organisation through everyday discourses practices also allows to comprehend how malpractices are protected and perpetuated overtime (Yeager, 2007). Lastly, these findings also extend recent work that have investigated how internal whistleblowers are diminished as valid organisational speaker while their speech is censored as legitimate organisational discourse (Kenny, 2018).

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An exploration of the possibilities of post-truth accounts

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Within the social accounting literature, significant interest has been devoted to the exploration of new forms of 'external accounts' produced 'for the other, by the other'. As interest in this subject has grown, these accounts have been conceptualised as forms of symbolic activism (Dey et al., 2010; Thomson et al., 2015) and as attempts to 'speak truth to power' (Gray et al., 2014; Tregidga, 2017). In this paper, we explore the potential role of such accounts in the context of an emerging, and perhaps less well-understood, culture of post-truth, fake news and alternative facts. In a culture where emotion and personal belief have overtaken objective facts as a basis for decision making, the defining characteristics of this post-truth era may be the increasing polarisation of public opinion, and the resultant impossibility of deliberation towards consensus. If the provision of new evidence and facts is no longer effective in influencing policy debates or influencing public opinion, then there are major potential implications for accounting and accountability. Psychological concepts of system justification (Jost & Banaji, 1994) or motivated reasoning provide potentially useful theoretical starting points, and in the social accounting literature, Adams and Whelan (2009) have suggested using accounts to create sufficient cognitive

dissonance to ‘unfreeze’ managerial attitudes. Paradoxically, however, it seems the more one tries to counter existing views and opinions with new and conflicting evidence, the more one’s target audience may be motivated to stick to their existing view (Harford, 2017). At the same time, arenas in which motivated reasoning is prevalent may be further undermined by the production of misinformation and ignorance. Although the role of propaganda in the creation and manipulation of doubt and uncertainty has received some recognition in the accounting literature (Collison, 2005), the emerging study of the sociology of ignorance (McGoey, 2012), or agnotology (Proctor & Schiebinger, 2008) remains largely unexplored, not least in relation to the potential role of doubt and uncertainty as necessary pre-requisites to curiosity and receptivity to new information (Harford, 2017). To begin to confront these issues and set out a potential agenda for accounting as a ‘post-truth technology’, we highlight in particular the work of sociologist Steve Fuller (2018). In contrast to most recent popular literature on the subject, Fuller argues that the problems of post-truth culture cannot easily be solved by retreating from emotion towards a ‘pro-truth’ stance based on reason and objectivity. Instead, Fuller considers the circumstances in which competing knowledge claims are made and in particular, the role of ‘modal power’ as epistemic ‘rules of the game’ which effectively control what may be collectively thought of as true, false, possible, or impossible. This represents a key additional dimension of struggles involving competing knowledge claims within conflict arenas. We suggest that Fuller’s analysis provides valuable insight into the potential role of external accounts as a post-truth technology which can help democratise knowledge not simply in terms of the claims made, but through control over modal power. To illustrate our argument, we draw on recent debates around the framing of poverty, with particular reference to the recent book *Factfulness* (Rosling et al. 2018).

Session 8: New Ideas and Next Steps

Chairperson: Janna Rose

Uncertainty Labs: A Think Tank for Non-Knowledge

Kenneth Pietrobono (Resident Artist and Director of Uncertainty Labs, New York City, USA)

Language and abstractions as agents of ignorance; methods of knowledge production that maintain ignorance; maintained non-knowledge in the removal of obligation and liability in global finance and governance; the inability to convert knowledge to regulation and remedy; maintained ignorance in the production of advantage in the ability to shape reality.

Non-knowledge and its maintenance are central tools in global wealth accrual and systems protection. Reacting to the hazards of the 20th century, speculative technologies created the ability to produce and protect wealth outside of obligation to nation states and their publics. The existence of this wealth and the opportunities it provides to governments and citizens is dependent on its ability to expand, circulate, define futures, guide participation, coordinate actors, maintain belief and exert political control beyond sovereign regulation. Through tools of abstraction, like the control of speed, scale, inter-dependence, circulation, alignment/non-alignment, diffusion of accountability and control of terms, the inability of a sovereign to regulate beyond itself is exploited and cultivated, creating a circulatory supra-state whose architecture is defined by the outer bounds of our current systems of knowledge and remedy to intersect with reality.

Uncertainty Labs, an artist-run think tank for non-knowledge, focuses on ignorance as the core condition for our age of no remedy; where knowledge has no bearing on effect and no correction or exertion of public will is great enough to overcome the surety of capital to generate and organize our world. This failure to produce effect rests in the inability of governments, academics, markets, politicians, financiers, journalists, scientists and expertise culture to confront and endure positions of not knowing, substituting knowledge for belief of knowledge at all costs and facilitating sites of ignorance through which reality is generated and alternatives suppressed—all beyond regulation. Uncertainty Labs believes that a greater relationship to uncertainty and non-knowledge is necessary as we understand and strategize through this age of no remedy (for most).

As an artist run think tank, Uncertainty Labs is positioned to collaborate with existing knowledge producers and extend the following advantages of the artist position:

Abstracts: Stream 12

As we exponentially function within a world we do not fully understand, the artist is one of the few social roles allowed to speak from a position of not-knowing without risking delegitimization;

The artist can move between fields of study and connect silos of information, their alignments and misalignments;

The artist can endure risk and experiment with proposals for remedy when outcomes are not fully known or measurable.

By sharing these advantages in partnership with the knowledge community, Uncertainty Labs works to affirm knowledge production while building connection to the uncertainty and ignorance that run through our methods of knowing, including:

The role of language in producing abstractions which facilitate ignorance;

The allocation of knowledge and non-knowledge as engine for the production of advantage;

The inability to convert knowledge production to effective regulation and remedy.

Incorporating the work of philosophers, anthropologists, sociologists, and cultural theorists and its own independent research, Uncertainty Labs is available to the knowledge community both as artwork and solutions-oriented endeavor to facilitate relationships to non-knowledge and ignorance in the creation of more accurate mappings of reality and the pursuit of remedy.

Is Ignorance the Absence of Knowledge? On what can we focus our research?

Janna Rose (Grenoble École de Management, France)

Group discussion, theories and methods for the future of ignorance research.

Stream 13: Contending materialities and affective relations in work and organisation – Exploring the ethics and politics of new materialist thinking

Stream convenors: Emma Bell (The Open University, UK), Pikka-Maaria Laine (University of Lapland, Finland), Susan Meriläinen (University of Lapland, Finland) and Sheena J. Vachhani (University of Bristol, UK)

Session 1: Exploring the intersections between ethics, politics and power in the study of materiality

Chairperson: Sheena Vachhani (University of Bristol, UK)

Assemblage, affordance and affect: Speaking out in organizations

Kate Kenny (National University of Ireland Galway, Ireland)

My paper explores the ways in which new forms of technology and existing hierarchies of power intersect to influence the legitimacy and visibility of people who speak out in public about perceived wrongdoing. Specifically I draw on affect theory to understand how and why a speaker's presence in the public sphere is enabled in some cases, barred in others. Affect here is understood as the circulation of intensities of feelings, in and between human and non-human actors (Clough, 2008; Hemmings, 2005; Seigworth and Gregg, 2010). Rather than residing in particular signs, subjects or entities, it is produced only 'as an effect of its circulation' (Ahmed, 2004: 120). New information technologies give rise to a variety of affordances, and obstacles, for the control and circulation of both affect and information. And whistleblower struggles variously prevail or perish, based on the framing accorded to them by the media in which they appear and the affect that is thus enabled or foreclosed. Recent scholarship has highlighted the role of power in shaping the space in which people are given legitimacy to speak; specifically how the discursive context in which organizations and institutions operate can close down such opportunities. In *Frames of War* (2009) for example Judith Butler draws on Susan Sonntag's work among others to describe how the regulation of affect by various forms of media can shape and structure the transmission of empathy and feeling between subjects. Presentation shapes affect, while the transmission of affect influences public perceptions (Bertelsen and Murphie, 2010). Power inscribes the subject positions available to individuals and this can be extended to those who would speak out. Subtle matrices of control operate through the regulation of recognition, a process that is often affective in nature. Subjects falling outside of discursive matrices of control around who can be recognized as valid speaker and who cannot, are deemed 'impossible' and their speech acts ignored. And ICTs play a key role in this. Through this lens, in this paper 'speaking up' about perceived wrongdoing takes place amid assemblages of both human and non human-actors, in a process that is both affectively charged and inscribed by power. In developing our understanding of speaking out therefore, the task is to identify the various matrices of control via censorship, the discursive and affective forces influencing these, and the opportunities for speaking out that arise, or that are denied, as a result.

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Space/Gender in Becoming: An affective Ethnography of an Entrepreneurial Event Hub

Saija Katila (Aalto University, Finland), Ari Kuismin (Aalto University, Finland), Joel Hietanen (University of Helsinki, Finland) and Alice Wickström (Aalto University, Finland)

Scholars have explored the entanglement of organizational space and gender. This research shows that space carries aesthetic meanings of 'femininity' and 'masculinity' (Tyler and Cohen, 2010; Wasserman, 2012) and constructs both physical and symbolic boundaries between 'women' and 'men' (Hirst and Schwabenland, 2018; Panayiotou and Kafiris, 2010). Studies further illustrate that organizational space materializes cultural gender norms that guide the doing of gender and that may be subverted through spatial practices (Panayiotou, 2015). Although these studies demonstrate that gender and space influence each other in organizations and organizing, they tend to focus on representational and dualistic accounts of gender and construct space as a physical or social product. The affective fluidity and multiplicity of both gender (Linstead and Pullen, 2006) and space (Beyes and Steyaert, 2012) have thus been largely downplayed and the complex, fluctuating and elusive reproduction of 'gendering' and 'spacing' neglected.

Through Deleuze and Guattari's (1987) theorizing of desiring intensities and immanent relations, this study offers an alternative approach to gender and space that emphasize their affective and fluid interplay. This allows us to reimagine gender/space outside of, and in between, structures and dualities, and thus enables us to critically explore nuances of inclusion/exclusion, as well as the possibilities of an affective politics of difference (Bell et al., 2019). We examine gender and space as *agencements* of desiring relations between human and nonhuman elements. Neither of them is thus 'there' from the beginning but emerge through affective encounters that allow for momentary expressions of both sameness and difference, structures and formlessness. This allows us to challenge the prevailing emphasis on representational and/or dualistic accounts of gender/space, and instead focus on the haunting, uncanny and shocking encounters, forces and intensities that condition both the everyday formations of gender(s) and space(s), and their ongoing transformation and multiplicity. Through this oscillation, we elaborate on Pullen and colleagues (2017) adaption of D&G's 'becoming-woman' to critically explore the political possibilities of becoming 'outside of', rather than in relation to, the dominant orders of gender/space.

Building on an ethnographic study of ThinkCo, a Nordic entrepreneurial event hub seeking to encourage entrepreneurship and 'joyful' inclusion, the study highlights how affective potentials emerge (with)in organizing, and how these contribute to the fluid and elusive production of gender/space and difference/othering. Specifically, by tracing the affective sociomaterial relations that enact gender/space in the context of entrepreneurial event hub, the study finds possibilities to problematize dominant forms of gender and space but also various tendencies and drifts towards their reproduction. The study adds to the literature on organizational space by offering an affective ethnographic account of the fluid and multiple becomings of gender/space within, between and outside dualities like feminine and masculine; by showing how a space can masquerade as one of smoothness with innate potential for difference, only to draw participants into striated orders of sameness; and by extending studies on affective politics of gender and space by showing how possibilities of becoming outside of, rather than in relation to, dominant gender and spatial orders might emerge.

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Towards a new materialist business ethics

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In this paper we examine the prospects of a new materialist approach to business ethics. In particular we focus on new materialism as an account of ethics that can both disrupt and reinvigorate key debates within the field. We approach new-materialism through the work of Karen Barad (2003, 2007), Jane Bennet (2010) and Rosa Braidotti (2006a, 2006b, 2013) - noting that this work shares sufficient commonality that it is possible to refer to a new materialist account of ethics (Hollin et. al., 2017).

The first part of the paper outlines the key features of this account of ethical theory. We focus on: the radical decentring of the human as both a sovereign agent and ethical progenitor; the meta-ethical commitment to form of vitalism; and the prioritisation of entanglements and the ethical responsibilities that flow within them. In this approach we see a radical post-human account of ethics rooted in vibrant flows and material entanglements (Chiew, 2014; de Freitas, 2017; Hollin et. al, 2017; Thiele, 2014; Washick et.al, 2015).

The second part explores this new-materialist ethics in respect of key themes in business ethics thereby seeking to articulate the contours of new materialist business ethics. In particular we discuss: an approach to CSR in which the boundary of the organisation is disrupted and the idea of a stakeholder is decentred, radicalised and expanded; an account of leadership ethics that decentres both leadership and ethics, towards practices that enact a productive ethic of difference that brings in others (both human and non-human) as participants within dynamic entanglements; and, new materialist ethics as a critique of capitalism, as a system that domesticates and eschews the possibility of ethical practice through a disavowal of entanglements via a re-assertion of the individual sovereign subject. We conclude that a new-materialist account of ethics has much to offers in respect of business ethics, one that goes beyond even the more radical accounts of ethics in the field (e.g. Kenny and Fotaki, 2015; Knights, 2015; Pullen and Rhodes, 2015) (which arguably still operate within a human, although intersubjective, explanatory framework).

Whilst recognising the vibrant possibilities of a new materialist business ethics, the final part of the paper sounds a cautionary note through a discussion of key critiques of the approach, namely: the meta-ethical commitment to vitalism which portrays a rather mystical protean presence (McLennan, 2010; Rekret, 2016); the lack of a convincing account of ethical motivation/provocation (one that may succumb in part to Hume's (2003[1888]) objection); and, the problematic derivation of a substantive ethical claims from a formal account of entanglements.

We conclude with a rather aporetic assessment that although a new materialism approach to business ethics is an enticing prospect (offering both critique and reconstruction) it does so at the cost of some rather unpromising ethical foundations.

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Session 2: Affect, Entanglements and Materialities

Chairperson: Susan Meriläinen (University of Lapland, Finland)

The affective children's book – exploring the materialities of writing for children

Nina Kivinen (Åbo Akademi University, Finland) and Carolyn Hunter (University of York, UK)

When exploring happiness, Sara Ahmed (2010) writes how “[w]e are moved by things”, suggesting that ‘things’ or objects have an affective materiality. We began our research on the labour of children’s authors by exploring the working lives and affective experiences of forming a creative product. However, this manuscript will reverse this position, and explore how the children’s book as an affective materiality emerged in interviews. In doing so, our aim is to decentre the author by exploring the entanglement of subject and object in the assemblage of creative labour. Children’s books evoke recollections of childhood and parenting, of bedtime stories and monsters under the bed, of teen angst and first love. Embodied emotions and affective experiences of childhood were drawn out through the material and discursive interactions with books, as paper and bindings, as smells and touch and as images, words and sounds. The relationships the authors, and indeed ourselves, had with material objects revealed the emotions attached not only to these objects but also to other people (Miller, 2008), to parents and siblings, to our younger selves. “To experience an object as being affective or sensational is to be directed not only toward an object but to what is around that object, which includes what is behind the object, the conditions of its arrival.” (Ahmed, 2010 p. 25)

A children’s book takes on different material forms in different times and spaces. There are scribbles in a note book, words written on a laptop, annotated pages, proofs and the first printed copy of the book. The book performs a life of its own: observed in bookstores, book fairs, on blogs and on twitter, in the hands of its young readers (Barthes, 1967/1977). The different forms of the book move the lives of the people around them. However, the book is particularly meaningful for its author as part of an assemblage of creativity labour (Duff & Sumartojo, 2017), through the entanglement of the life of the author and the book, where the book and the

author are both formed. This assemblage of humans and non-humans, of past, present and future have affective consequences not only in producing subjects but as forming and reforming assemblages (Deleuze & Guattari, 1987; Bennett, 2010).

In this paper, we will disentangle (Barthes, 1967/1977) the assemblage of children's authors, their writing and their books and the different ways in which 'the book' comes into being in interviews with 40 children's authors. We will specifically explore the ways in which 'a story', 'a text', 'the manuscript' and 'my book' become sticky with emotions (Ahmed, 2010) and the temporal ordinary affects of children's literature (Stewart, 2007). Drawing upon recent writings on affect and materiality in organization studies (eg. Fotaki et al., 2017; Pullen et al., 2017), this paper joins the contemporary discussions on creative labour and develops our understanding of affectual economy.

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Cookbooks with attitude: the entangling of food, aesthetics and activism

Christina Schwabenland (University of Bedfordshire, UK) and Alison Hirst (Anglian Ruskin University, UK)

This paper focuses on a preliminary analysis of four Palestinian cookbooks: *Soufra: Recipes from a Refugee Food Truck*; Soufra (2017), *The Gaza Kitchen*; Laila El-Haddad and Maggie Schmidt (2016), *The Palestinian Table*; Reem Kassis (undated) and *Bethlehem: Beautiful Resistance in Recipes*; Albelfattah Abusrour and Manal Odeh (2017). These cookbooks are aesthetically delightful; coffee table books with beautiful illustrations of mouth-watering food. But these are cookbooks with a difference. Interspersed throughout are personal accounts of hardship, deprivation and the struggle for cultural and political survival, alongside the celebration of a valued heritage. Two books were produced by women's groups in refugee camps. Another was written in Gaza. The authors are thus geographically and politically limited in their ability to move from one place to another, but through these books they can transgress spatial boundaries. The cookbooks are all using the appeal of food as an invitation to engage. They are an expression of activism. They can thus be regarded (and studied) as creating / summoning assemblages which include food, its cultural, historical and political resonances and the readers.

We suggest that books, food and cooking help us advance understanding of materiality. Cooking as a metaphor is richer than entanglement and food as a particular kind of 'thing' helps us to see more clearly how it is 'doing' forever. Its life cycle is short with respect to ours – we can see it being made, consumed and then recycled. Food enters the body and becomes entangled with the eater. Books also are easily understood as actants that invite and summon an array of entities into fluid and constantly shifting assemblages.

These cookbooks also suggest a nuanced and subtle understanding of 'resistance'. The giving of beloved recipes that are infused with cultural inheritance and loss, can be seen as a more gentle form of resistance. They draw us

into responses 'that enable compassionate and ethical relations' (stream call). And yet, the claiming of a cultural heritage under threat (as detailed in Ariel's 2012 article on 'The Hummus Wars') is not an insignificant act.

We thus draw on new materiality to trace the 'vibrancy' (Bennett 2010) of these cookbooks and the complex array of actants that are drawn into, and entangled within them and beyond.

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Affect matters? Entanglement of affect in the hobbyist community-creating competition practice

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The hobby of troll fishing is based on the spirit of *communitas*—a body of two to four anglers acting collectively in a watercraft. Furthermore, committed anglers often form aggregations, social worlds, which can be conceptualized, as constellation of actors, organizations, events and practices (Unruh 1980). Fishing club community is a typical angler organization. My previous research (2013), based upon practice theories (Schatzki; Reckwitz) and literature that discuss the body and the senses, illuminated how hobbyist community is formulated in doing—a common trolling-related practice—fishing competition.

Trolling crew, the basic unit of club community, is an organized constellation of anglers. Trolling crews have their own background, they are historically emerged, socially constructed and interconnected together through practice (after Gherardi, 2006). Current study observes and analyses fishing competition, this specific and unique practice of trolling organizations. Doing so, it shares the same 'foundation' with *the practice-turn in organization studies* (e.g., Gherardi; Nicolini; Strati; Whittington; Yanow). Some of these practice approaches shares an interest in studying individual activities in organizations (e.g. Orlikowski & Yates 1994). My study, for one, takes anti-individualistic approach, which directs the analytic attention to practices that organise and shape individual action. Thus, my study can be positioned to the 'Social Practice Turn' of organizations studies (after Geiger 2009).

The significance of affect is rarely appreciated in practice— theoretic analyses of the social world (Sandberg & Tsoukas, 2011). This paper ponders the potential of affect theory to generate new insights into community-creating competition practice. It aims, to scrutinize how affect may be entangled into this situated practice— to get better understanding on the nature and performance of organization at hand.

The primary study provides understanding of the dynamic and changing nature of human-nonhuman encounters, highlighting the sensuality of these interactions, including the non-human sensuous of the fish. Therefore, in line with new materialist thinking, it encompasses the nonhuman as well as the human.

Competition as an integrated practice can be seen as a spring of 'affective atmosphere'. It's a 'showdown' stage, where anglers gather together in a competitive manner to perform. Hence, it's a shared ground from which affect emerges (Brennan 2004).

In trolling activity, one has to account for the bodily movements of others, in this case, the bodily movements of the fish (after Massumi 2002). Anglers have to also improvise, often because of suddenly changing weather conditions—they are affected. Non-human materialities, weather and water—they affect. They have the capacity to enable, constrain, direct and redirect practices and thereby shape the action (Rantala et al., 2011).

The critical theorization of affect is concerned with what occurs when bodies encounter each other (Brennan, 2004). In trolling context, the anglers and fish are 'connected' through the rod and line. In this encounter bodily movements are sensed by both parties through the fishing line. Affect is found in those intensities that pass body to body. Such embodied encounter provides also opportunity to ponder the imbalance of power between different practitioners (Hemmings, 2012). For example, the fish, in some occasions, have little possibility to refuse being part of that practice.

I suggest that a *certain kind of sensory ethnography* (Valtonen et al. 2010; Markuksela 2013), which is 'tinted' with anthropology-zoo-genetic theoretical stances (Despret, 2004) and also upon literature on the bodies, senses and movements (e.g., Howes, 2005; Rodaway 1995), *can also work as a 'style' of affective ethnography* (Gherardi

2017). This 'style's' multi-sited-data-driven narrative analysis may provide 'tall tales' about 'placeness' and 'being in-between'. Forming insights about trolling as a dance between a fish and an angler, in which the non-human and the human exchange intense and extremely sensual moments (Markuksela & Valtonen, 2019). Contingently, anglers may be able to sense like a fish. In sensing like a fish, the angler is, in a way, becoming an animal.

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Session 3: Embodiment, Desire and Otherness

Chairperson: Emma Bell (The Open University, UK)

Being entangled: Considering an ethics of unknowing

Stephen Allen (The University of Sheffield, UK)

To make sense of ethics in a sociomaterial world (e.g. Barad, 2007; Braidotti, 2013; Hayles, 2008) I suggest that developing an appreciation of 'unknowing' is necessary. Unknowing has been suggested to relate to a "realisation of inadequacy to anything approaching full and comprehensive understanding" (Zembylas, 2005, p. 142), or as "an act of embracing otherness" (p. 158). I propose that unknowing is a productive concept to consider ethics in relation to new materialist thinking based on two assumptions. Firstly, that we live in a relational world whereby all beings and things are defined and produced by their interactions. Our being and knowing are mediated through our multifarious entanglements (e.g. Allen, 2018). Which means that unknowing about what is, and about what to do in an emerging sociomaterial world, is an inevitable quality of being. Secondly, that being in a relational world does not negate our possible ethical engagement with the goods and bads that we might be implicated in. We can engage within an ethics of unknowing which involves appreciating the limits, and lacking of our potential knowing i.e. exploring the dynamics of our unknowingness (e.g. Allen, 2017). For example, in relation to socio-ecological sustainability. A choice we might make about not owning or using a car because of the emissions we can see and smell when the fuel is burnt to power it, can not be based on naming the measurable consequences. The constellations of relations between our body, the fuel, the engine, the wheels, the journey etc. will vary. As will peoples' interpretations of whether any of those aspects mentioned and the consequences of their interactions might be seen to be good or bad. As well as the relation of the car in question to any alternative, perhaps a bigger car which may now be used instead, by somebody else, who is moving whatever we haven't moved with the car we have decided not to own or use. However, we may well have a fuzzy conceptualisation that climate change is a reality of significance and that not burning fossil fuels by becoming enrolled by technologies such as a car powered by a combustion engine would be a sensible way forward. So a, and indeed my own, claim to not using a car seems inevitably to be one of unknowing, rather than full and comprehensive knowing. Consequently, a potential ethics of unknowing is about what aspects of the ambiguity of otherness we can be open to, and willing and able to relate with, or let be. In this paper I will consider how unknowing can help us to conceptualise what acting ethically in a sociomaterial world could mean.

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A materialist psychiatry of nightclub work: non-human mediation and the suspension of desire

Christopher Murray (Lancaster University, UK)

This paper explores the potential of Deleuze and Guattari's philosophy for generating novel insights into the materialities of organisational life. It does this by a sustained effort to account for work in nightclubs that involves modulation of desire (Holland, 1999; Patton, 2000) and mediation with the non-human (Bennet, 2004). Extant

literature on nightclub work has foregrounded issues of identity, resistance and subjectivity (Sosteric, 1996; O’Doherty and Willmott, 2001), gender and embodiment (Monaghan, 2003) and affective labour (Dowling, 2012). However what is missing from these analyses is an explicit focus on the intensive and differential dynamics of the non-human (Clough, 2000) and as a result, these features are often rendered inconsequential or given short shrift.

To make good on this deficiency, I draw on 9 months of empirical research, interviews, focus groups, photography and CCTV footage, offering a cartography of complex non-human mediations of desire that flow impersonally through an inner-city nightclub in the UK. Following calls to engage with theoretical and methodological innovation (Blackman & Venn, 2010), I conduct a materialist psychiatry (Deleuze and Guattari, 1977; Holland, 1999;2012) to diagnose how nightclub work involves the intensive suspension of desire. This analytic is inspired by an approach laid out in Deleuze and Guattari’s mature work, *What is Philosophy?* (1994) in tandem with their conception of desiring-production developed in *Anti-Oedipus* (1977).

I ask whether it makes sense to talk of nightclub work as imbricated in the suspension of desire? How is this modulated within critical thresholds of intensity? In what ways do these suspensions become invested with desire? How does this relate to organisation and how is this captured commercially? To answer these questions the analysis undergoes three interlinked movements. First, I put conceptions of affect (Massumi, 2002; Fotaki et al, 2017) into dialogue with the impersonal and machinic qualities of ‘desiring-production’ (Deleuze & Guattari, 1977).

Introducing the reader to nightclub work I trace the events that new-starters encounter and demonstrate through these instances how desire is enmeshed in the material infrastructure of the workplace (Smith, 2012; Holland, 2012). Second, the paper maps out a cartography of desire as it is suspended and modulated within critical thresholds. I draw attention to interventions into a range of non-human machines and how these act toward maintaining flows of desire within certain tolerances and the occasions where desire exceeds them. Finally, I draw these themes together by exploring how a series of antagonisms and conflicts unfold as intensive and ordinal flows of desire (are forced to) undergo axiomatic conversion into the cardinal scalar magnitudes of capital (Mader, 2017).

The main contribution is an empirically grounded theorisation of how “affects or drives form part of the infrastructure” of the night time economy (Deleuze & Guattari, 1977, p.63; see also, Smith, 2011) and how nightclub work involves interventions that alter the potential for differential relationships, *to differ from themselves*, thus, radically inhibiting and repressing the essential openness of desiring-production (Colebrook, 2002).

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Exploring the prefigurative potential of affect through embodied methods: theatre play with anarchists

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Anarchist organisations can have a gap between their theoretical ideas of non-oppression or inclusion and their organisational practises. This research explores this gap through critical performativity theory. Using an embodied and interactive methodology I have engaged movement actors to reflect their own performativity. Non-verbal theatre play enabled participants to present their feelings of vulnerability and propose alternative subjectivities. Embodied affect was here a starting point of critique and collective reflection.

Anarchism is an essential part of alternative organisation studies (Parker, Cheney, Fournier, & Land, 2014). It provides interesting examples of politicising organisational norms following the principle of prefiguration (Maekelbergh, 2011), the bringing about of a better world through every day practises. Prefigurative organising can be seen as critically performative (Spicer, Alvesson, & Ka rremman, 2016). Critical performativity theory explores ways in which people try to take ownership of their subjections and develop ways of being together, which are in line with their political ideals. Research on performativity theory (Butler, 1999) including organisation studies (Borgerson, 2005) has a tendency to present subjection as unchallengeable process with little potential for resistance. However, performativity theory's focus on bodies (Butler, 2011) has offered great insight into the way subjections affect human bodies and how these bodies reiterate these subjections.

To explore the potential of anarchists to reflect on the non-verbal affect between bodies this research has used Augusto Boal's (2002, 2008) theatre for non-actors, which lets participants experience how their bodies are formed through everyday subordination. Through this learning, they are not only able to communicate between them what they cannot or dare not say, but also develop the potential to use their bodies differently. Used in the context of a collective theatre play workshop (Erel, Reynolds, & Kaptani, 2017), Boal's methods can be used to criticise everyday organising and even to develop alternatives. In my field work in the 'autonomous movement' in Germany (Katsiaficas, 2006) I have conducted six theatre workshops in which participants created non-verbal body images about their feelings in everyday organising.

Workshops and ethnographic field work both showed that anarchists feel a need to perform a masculine form of militant strength and intensely paced self-organising. Although individuals were able to deconstruct these norms, they still felt unable to challenge them. However, in the workshops by communicating feelings of vulnerability or rejection to this norm participants related to each other and developed a strong sense of mutual support.

Theatre is the practise of learning about the own body's capacity to affect and be affected by other bodies and to place meaning onto this interaction. Sharing feelings of vulnerability through non-verbal affective work can be a way to open up potentials for different performances and imaginaries, which might be blocked by individual fears of rejection. Using one's body to play with these potentials offers ways towards a critical performativity, the conscious use of the own body to affect organisational practises.

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Not a good fit? Fat embodiment, affect and organizational materials as differentiating agents

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This presentation offers a new materialist perspective on processes of differentiation in the professional lives of women who identify as fat. Contemporary ideas about health, size and productivity in many western societies have resulted in a dominant assumption that a legitimate corporate body needs to be slender - or at least not fat (e.g. Johansson, Tienari, & Valtonen, 2017; Kelly, Allender, & Colquhoun, 2007). This has led to marginalization of fat employees in terms of salaries and job opportunities (Levay, 2013). Gendered notions about embodiment compound the exclusionary practices related to size, since gendered discourses prioritize women's physical appearance over their professional abilities (e.g. Mavin & Grandy, 2016). Professional fat women can thus be considered to have 'precarious presents' that are specifically tied to their embodiment. Yet, how fat female employees are in- and excluded in their everyday work context remains understudied. Adopting a new materialist analytical lens, we argue that the fat body is given meaning within organizations via negotiations of the extent to which it literally 'fits in' to everyday objects such as chairs and clothes. This fitting in (or not) becomes both literal and metaphorical, and emerges through the affective responses generated within these negotiations. To illustrate how these processes of differentiation unfold, we draw on in-depth interviews with 22 self-identified fat women from the Netherlands. We show how their basic needs with respect to suitable clothing and adequate seating are made un- or extraordinary by both colleagues and organizational structures, and that this puts them at a disadvantage in the context of their employment. We use the works of Karen Barad (2003, 2007, 2008, 2014) and Sarah Ahmed (Ahmed, 2004, 2008, 2013) to unpack the intra-actions between material objects (in this case, seats and clothing), affect, discourses about size, and our participants' large bodies. This leads us to argue our political and ethical points: 1) size is a marker of diversity and should be analysed against the backdrop of systemic power structures that differentiate and create a hierarchy based on size; 2) differentiating practices are not merely discursive, they are inherently material and affective. A new materialist lens thus demonstrates the need for spatial justice (2009; 2010), so that people of all sizes and shapes have equitable access to suitable work spaces, seating and clothing.

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Stream 14: The intimacy of disorganization and mismanagement - Exploring relations of order and disorder in critical organization and management studies

Stream convenors: Mie Plotnikof, Associate Professor (Aarhus University, Denmark), Dennis Mumby, Distinguished Professor (University of North Carolina, USA) Tim Kuhn, Professor (University of Colorado, USA) and Consuelo Vásquez, Associate Professor (University of Quebec, Canada)

Session 1: Empirical Methods for studying Dis/Organization

Chairperson: Mie Plotnikof (Aarhus University, Denmark)

The fractal realities of breakdowns: An ethnography of Traffic Officers on the SRN

Felicity Heathcote-Márcz (The University of Manchester, UK) and Sideeq Mohammed (University of Kent, UK)

Despite its apparent simplicity, the question ‘What is an organization?’ continues to trouble organization scholars. Recent scholarship seems to have reinvigorated calls for the discipline to return to the study of ‘formal organization’ informed by a contractual/legal understanding of what an organization is (du Gay & Vikkelsø, 2017) while simultaneously, contemporaneous publications seek to encourage us to be interested in the absurdity of organizational realities, to be preoccupied with ruins (De Cock & O’Doherty, 2017; Reed & Burrell, 2018), or to look to and for those spaces wherein organization seems to reach its limits regarding what some have termed the ‘blind spots and aporias of our discipline’ (O’Doherty, De Cock, Rehn, et al., 2013: 1440).

Straddling the marginal territory between organization and disorganization is what we describe as ‘the breakdown’. Within organization studies, breakdowns are often exceptional events, but for the Traffic Officers who are called upon to monitor England’s Strategic Road Network (SRN), dealing with breakdowns is considered a normal part of their everyday working lives. Based on continuing ethnographic observations of Traffic Officers in their Control Centres and along the road networks that they patrol, we report on what we describe as a ‘fractal’ quality of organization: patterns and relationships that recur and reproduce themselves at different levels and scales through different events and forms of sense. We chart the occurrence of breakdowns at multiple levels including Traffic Officers responding to the breakdowns of cars at the roadside, the breakdown of communication between Traffic Officers at control centres and those working on the road network leading to “near misses”, and the breaking down of control and organized social structures on the SRN that lead to “incidents” – such as road traffic collisions or pedestrians, animals and alien objects entering the space of the SRN. These are found to create a break with the organized normality that the Highways Agency (which organizes Traffic Officers) attempts to maintain at all times, and a fractal repetition of the breakdowns described here. The breakdown of State and community systems leaving people in precarious situations financially (so that they travel without adequate fuel or insurance) or mentally (so that they come to the SRN in order to attempt or commit suicide) indicative of a breakdown of compassion and basic human solidarity etc., will also be traced out in order to explore the limits of our collective understanding of organization with a view towards the continued development of a ‘disorganization theory’ (Hassard, Kelemen & Cox, 2008). We conclude by offering a number of provocations regarding how we see the ethnographic study of the concept of breakdowns as being central to unpacking the boundary conditions of organization/disorganization as it occurs fractally throughout the social fabric and what this might mean for what organization/ disorganization we find on the SRN. We also consider the more practical implications of this argument, for instance, whether understanding the SRN as a fractal space of breakdowns can help Traffic Officers do their jobs and improve public safety in this challenging environment.

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An exploration of organisational conflicts and tensions from a depth psychology perspective: A case study

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The aim of this paper is to uncover patterns regarding how conflicts and tensions develop in a work organisation through an examination of values, relationships and language in the workplace from an analytical psychology perspective.

In mainstream organisational studies, control and order are regarded as having a superior position to uncontrollable and disordering processes (Vásquez, et al., 2016), and for that reason the latter are seen as disruptive forces that need to be excluded from organisational life. It is acknowledged by Farjoun (2010) that there is a problem with this one-sidedness in organisations, specifically in the dualistic perspective towards opposing qualities like order/disorder, control/lack of control, direction/misdirection. The problem of one-sidedness was also an important concern for Carl Gustav Jung (1957/[1969]) both on the level of the individual and the organisations. This paper seeks to offer a Jungian perspective to the problem of one-sidedness and the simultaneous conflicts and tensions in organisations.

When organisations focus on certain qualities associated with control and order, the complementary opposites, like uncontrollable processes, are excluded from organisational life through ignorance, denial, projection or other organisational defence mechanisms (Menzies Lyth, 1960). However, they do not cease to exist. On the contrary, trying to exclude them through use of defence mechanisms can have destructive effects on the organisation in the long run.

Drawing on empirical material from a qualitative case-study, I show that attempts to bring order to workplace structures and processes in line with organisational objectives in fact contribute to the creation of conflicts and tensions. I collected data through fieldwork in a case-organisation, spending four months on the company premises as a participant observer. I interviewed 27 employees of the organisation and 3 of its ex-managers, and reviewed magazines and articles from 2000-2017 that included information about the organisation.

The data reveal that the company underwent a transformation from a small family business where strong family values prevailed, to a large holding company whose structures were shaped by its growth objectives in accordance with the neoliberal market conditions; this seemed to create conflicts and tensions in the company which were left unaddressed. They are usually excluded from the organisational life through defence mechanisms embedded in the organisation's structures and processes. Trying to resolve the conflicts and tensions through its old mentality by attempting to increase control and order only resulted in escalating conflicts and tensions, and as a result, the organisation seems to be stuck and cannot advance further.

This article suggests that, the conscious recognition and integration of conflicts and tensions would allow the appreciation of the complex and dynamic nature of organisations and achievement of growth-oriented objectives without incurring a cost that would potentially affect the organisation in the long term. Instead of seeing conflicts and tensions as dysfunctions, a depth-psychology lens enables to see them as carrying potential creative insights that could enrich the organisational life. Drawing upon a depth-psychology perspective, this study contributes to organisational studies with a more comprehensive understanding of organisational conflicts and tensions.

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(Dis)ordering within and through a chaotic method: justifying a messy ethnography

Akash Puranik (The Open University, UK)

If the focus on the nuances of disorder within management studies has been peripheral (Vasquez et al., 2015; Warglien & Masuch, 1996), critical attention to methods that can sense disorder is even more so (Law, 2004). Organisational ethnography as a methodological approach is perhaps most sensitive to this (Van Maneen, 2011), and yet, detailed ethnographic accounts of tackling disorder, particularly within the access acquisition and fieldwork itself, remain sporadic and fragmented (Cunliffe and Alcadipani 2016; Cunliffe and Karunanayake 2013; Bruni 2006; Brown et al. 1976). Disorder, as a performative enactment of deep-seated ontological contradictions and paradoxes, is now more easily understood to be a quintessential feature of organisational (and general) life (Vasquez et al., 2015; Law, 2004; Mol, 2002; Cooper, 2001; 1986). Hence, in confronting situational disorder in research work, the ethnographer is in no different position than the informants. However, what sets the management researcher apart is the requirement of discursive awareness towards a *supposedly* orderly means (method) that can uncover and de-sensitise disorderly reality (research field). I tackle this deep-seated paradox as a three-pronged problematic: realities of fieldwork, realities of negotiational approach, and alignment through meta-theory.

The paper draws on my reflections from an ethnographic work of 18 months (June 2016 – December 2017) that explored informal, unstructured collaborative projects. Vignettes of access acquisition and fieldwork are discussed to foreground the abovementioned problematics. I present a detailed account of my methodological sensemaking to open the blackbox surrounding the justification of a messy qualitative research. It is put forth that through detailed reflexive accounts, a seemingly haphazard and chaotic access acquisition and fieldwork can simply be recognised as mirroring of the nature of the research work undertaken. Research performed in a flawed world necessarily embodies flaws of that world. The inevitable fracturing of a neat, clean research method that exists somewhere in a theoretical vacuum should not deter researchers, rather, critical attention to symmetrical resonance (in method and research field), however messy, can open up new knowledge perspectives.

A practice lens applied via the structuration theory (Giddens, 1993; 2010) is used to view access acquisition and fieldwork as an iterative social accomplishment. In performing this accomplishment, the researcher needs to symmetrically align the three problematics and explicitly uncover their alignment process communicatively. In suggesting this as appropriate for peculiar research subjects, I extend the argument for multiplicity and method assemblage (Law, 2004; Cooper, 2005; 2001; 1986). For management researchers braving messy research areas (like disorder and disorganisation), aligning of 'in-hereness' with 'out-thereness' through reflexive means, which, in turn, produces the vocabulary to uncover this alignment process, is recommended.

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Session 2: Analysing Dis/Organization in Work Life

Chairperson: Tim Kuhn (University of Colorado, USA)

Dis/organizing Co-production: Liminal spaces haunted by the spirit of formal organizing

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Increasingly, Western public organizations engage in political calls for co-production, where volunteers contribute to the development and implementation of welfare services (Pestoff, 2019; Sandvin, Bjørge, Hutchinson, & Johansen, 2011). Scholars, managers, and politicians alike argue that collaboration with volunteer-based organizations and voluntary individuals has the potential to improve the quality and effectiveness of their innovations in welfare services (Bergmann, 2018; Boyle & Harris, 2009). However, when volunteers are invited inside welfare organizations, such as schools, kindergartens, and nursing homes, they bring with them unpredictability into the organizations they enter in that their actions are hard to control (la Cour, 2014). On the one hand, this unpredictability is exactly why volunteers are invited to contribute in the first place as stakeholders expect volunteers' unpredictability to come with the potential to rethink and innovate welfare services (Bergmann & Plotnikof, 2018). On the other, public organizations typically seek to control the disorganization fueled by volunteers, e.g., by demanding that voluntary contributors follow distinct and predefined values, goals, divisions of responsibilities, and tasks to ensure specific notions of quality in collaborative projects and services – i.e., quality that matches the direction set out by the respective public organization (Sandvin et al., 2011). Due to these tensions between organization and disorganization, most research find that co-production in welfare services is a challenging endeavor (Bryson, Crosby, & Stone, 2015; Doberstein, 2016; Selsky & Parker, 2005).

In this paper, we use the concept of liminality to address the intimacy of dis/organization in co-production by examining multiple cases of Danish 'open school' cross-sector collaboration in which schools invite volunteers into the organization to contribute to better learning. The term liminality has been used to describe settings where regular routines and structures are suspended (Johnsen & Sørensen, 2015). Although liminality may be a creative and desirable state that increases possibilities of innovation (Garsten, 1999), it has also been described as a profoundly unsettling experience since relatively settled organizational identities, routines and rules disappear (Sturdy, Schwarz, & Spicer, 2006; Szokolczai, 2017).

We show how 'open school' activities create an experimental and potentially innovative liminal space in which regular routines and rituals of the school organization are suspended. While such space appears to encourage disorganization, our initial findings, however, also indicate that 'open school' activities are haunted by the spirit of

formal organizing reflected in demands about meeting specific learning objectives. This coexistence of liminality and formal organization gives rise to tensions between determinacy and indeterminacy and produces new expectations to school professionals as responsible for organizing the disorganization of 'open school' activities. Extending discussions on liminality (e.g., Sturdy et al., 2006), this paper illustrates how liminal spaces can exist in parallel to – and even enable - highly structured and formal organizational spaces while being highly disorganized and unsettling. Moreover, we explore the productivity of this apparent paradox in relation to public organizations' innovative potential, thereby also deepening understandings of the possibilities, challenges and complex dynamics of co-production.

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Leaving more than their footprints: Ironies in the “shutdown” of U.S. National Parks

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On December 22, 2018, President Trump initiated a partial shutdown of the US government, lasting 35 days. The shutdown resulted in mass littering, partial destruction of America's National Parks, and death and injury for some park visitors. Normally a symbol of conservation of nature and culture, the National Parks became a highly visible physical manifestation of governmental disorganization and dysfunction, and then emergent organization. Estimates reveal \$14 million lost from park entrance fees (Mandel, 2019), and up to 4 years to reverse the damage to America's public lands (Gibbens, 2019).

Our analysis explores organizational ironies during the monthlong shutdown of National Parks. Irony arises from “contradictions between text and subtext of what a situation purports and what it actually is” (Oswick, Putnam, & Keenoy, 2004, p. 117). Moreover, irony also leads to unintended consequences through the ways that organizational actions produce the opposite of what is intended. Irony includes contradictory meanings (opposites), dilemmas (choices between undesirable alternatives), and paradoxes (self-contradictory elements that lead to logical conclusions, or logical elements that lead to contradictory conclusions). We take an ironic approach to consider contradictions as constitutive of an emergent organization that is made present mostly in mediated contexts (such as mass media and social media) and by non-organizational members (such as donors and volunteers), and through an organizational effort that fluidly moves between immaterial social media activism (clicktivism) and material (such as trash collection).

A brief illustration demonstrates why an ironical analysis is appropriate. The federal shutdown meant that National Parks were unstaffed and officially closed. However, visitors took this to mean that access to protected public lands was open and free because no one was watching. Since the parks had zero to few staff available to operate, they could not prevent people from entering and leaving more than their footprints. This closed-but-open situation presented park stakeholders (nonprofit conservation organizations, outdoor companies such as The North Face, and surrounding businesses) with a dilemma: allow waste to pile up and pressure the government to reopen (through constituent complaints about garbage, destruction, and accidents) and staff the parks, or remove the waste and decrease the sense of urgency to do something. The first option risked long-term damage to the parks, while the second produced a false sense of normalcy and potentially attracted more visitors than volunteers could keep pace to clean up after. In effect, the parks shutdown created a recursive cycle of disorder and order through its closed-but-open status and choice between doing nothing to get the government to do something, or doing something while enabling government inaction.

To conduct our analysis, we use publicly available data (photos, articles, social media) on the shutdown’s impact on the National Parks and perform close textual reading to identify contradictions, dilemmas, and paradoxes. While we acknowledge the role of the official brick-and-mortar organizations (the U.S. Government, the Department of the Interior, the National Parks Service, the private companies and nonprofit conservation organizations), we are not interested in any one of these organizational entities in its own right. Instead, we look to the contradictions that become evident in our analysis, such as wilderness vs. organization, order vs. disorder, public land vs. protected land and so on, and use them to theorize the ironies of emergent organizing. In so doing, we expand the application of irony to emergent organizations, activism, and the debate over America’s public lands.

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The performativity of (non)sense-making: reflexive leadership in the Danish public sector

Rasmus Bergmann (University College Copenhagen) and Mie Plotnikof (Aarhus University, Denmark)

While traditionally downgraded in favour of quick and decisive action, reflexivity has recently been highlighted as key to modern leadership practice (Alvesson, Blom, & Sveningsson, 2017; Broussine & Ahmad, 2013; Cunliffe & Jun, 2005). Considered as the ambition and ability to question dominant beliefs and expectation and to ponder about alternatives, reflexivity destabilizes organizational order, whereas lack of reflexivity conversely contributes to maintaining and strengthening this order (Alvesson & Spicer, 2012). Despite its status as a buzzword in the leadership literature, reflexivity still only takes up a minor part of the curriculum in most management education

programs (Parker, 2018). This is probably because questioning organizational rules and routines can be perceived as threatening and needless, especially if you as a student are looking for tools to simplify your leadership practice (Cunliffe, 2009; Parker, 2016). However, ongoing debates about critical reflexivity and critical performativity suggest that reflexivity is of key importance to develop more collaborative, responsive, and ethical ways of leading organizations (Broussine & Ahmad, 2013; Cunliffe, 2004; Cunliffe & Jun, 2005). At the same time, though, scholars have begun questioning the role of what they refer to as 'ephemeral talk' (Alvesson & Kärreman, 2011) or simply 'bullshit' (Spicer, 2013) in organizations arguing that organizations of today are 'full of fleeting talk that lacks substance' (Spicer, 2013). Whether management concepts generate reflexivity or bullshit, calls have been made for empirical examinations of the relationship between management theory and practice (Jarzabkowski, Mohrman, & Scherer, 2010). This is because concepts of reflexivity are diverse and even though such concepts are performative in that they can have a practical outcome (Hibbert & Cunliffe, 2015) the practical effects of reflexivity cannot be identified in advance (Lynch, 2000).

This paper questions the dis/organizing role of reflexive management concepts in everyday life of management and leadership practitioners in modern organizations. Drawing on recent debates about critical reflexivity, critical performativity and bullshitting, the paper examines how management-educated practitioners within the Danish public sector enact and perform reflexivity concepts in their daily practices. Initial findings indicate a) that managers experience reflexive management as an ideal that they are expected to practice, b) how managers in effect make both sense and nonsense of and through their practices, when they use the reflexive concepts, they are taught, and furthermore c) the performativity of this reflexive (non)sense-making. The paper, then, suggests that rather than merely establishing a more sophisticated position through which to reflect upon ones practices, or functioning as a veil of bullshit covering the reality of public management, reflexivity concepts make this practice visible and, thus, governable for its practitioners with more or less (non-)sensible implications. On this basis, the paper argues that reflexive management and leadership, though often presented as a neutral way of relating to leadership issues, always involves a specific normativity derived from the concepts and theories used by leaders to make (non)sense. This calls for better in-depth understandings of not just the practices of reflexivity in management, but also the performativity and unattended side effects of reflexive management concepts.

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Session 3: Theorizing Dis/Organization in CMS

Chairperson: Dennis Mumby (University of North Carolina, USA)

The Hermetic Organization

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As Cooper (2015) states, although organizations are ways of transforming matter and energy, at the moment they occur, they carry a meaning, an informational character. In this way, organizations are not only “productive” tools, but they are ways of signifying the world. The way we organize ourselves is not only a way to produce goods or services but also an end in itself. It carries within the information that, once interpreted by us, creates the meaning of social life.

Despite many metaphors paint the modernity as the victory of Apollo over his brother Dionysus, or even the realization of the Prometheus’ project, we think a better image could be the translation of Hermes in Mercury. The Romans replaced the old Greek god Hermes, patron of communication and magic, with Mercury. Hermes was supreme in his goal: to communicate for each one a specific meaning that could be revealed only in one’s subjectivity. Mercury, in opposition, was a communicator and, to this, lost his original magic. He was efficient, fast and impersonal. Suitable for an empire to deliver orders and commands in a vast space — terrible for a convivial society in terms of Illich.

In this sense, Mercury blesses the bureaucratic organization. Rather than this, Hermes is the protector of a personal, organic, subjective way of organizing. Although the modern project tried to objectify all the reality and its participants by imposing universal rational rules, Hermes lives. He is the god that allows organizations outside the hegemony. He is “the trickster who leads in misleading, the *tremendum* that echoes through the broken word. Hermes is therefore political, or rather ambassadorial patron of intelligence and cryptography alchemy that seeks only the embodiment of the real” (Bey, 1997).

These characteristics make it possible to avoid a direct confrontation with the *status quo*. If a rational, mercurial way of organizing, is a messenger of the fascist hegemony, a hermetic organization is a way of living on the cracks of the structure. As Graeber (2015) shows, any rule is, ultimately, physical violence or coercion based on a single meaning. Notwithstanding, the hermetic organization can exist by hiding itself from the totalitarian hegemony on one side and by showing itself subjectively, on the other. Is by producing a distinctive meaning to every single participant of an organization that such participants can free themselves from the totalitarian meaning of organization.

Such organizations can be everywhere. From social movements to alternative communities, from cooperatives to organization of dissidents. But even classic organizations can produce different meanings and organize resistance within, like the university. That’s because all organizations are hermetic in some sense. Hermeticism is a subjectivization feature that lies in the between, in the difference between two subjectivities. In this way, any characterization of organizational hermeticism is an ideal type, being the mercurial the opposite reflection.

In this theoretical essay, we want to explore the constitution of the meaning of an organization as a hermetic exercise of its participants. This hermetic feature makes it possible for an organization to live within a totality and, at the same time, to change such social totality.

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A constitutive and affective approach of order and disorder

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With this proposal, we wish to approach the question of dis/organization and mis/management from a Spinozist perspective. Building on Spinoza and on the constitutive approach of organization (and in particular the Communicative Constitution of Organization approach, or CCO; see Ashcraft, Kuhn, & Cooren, 2009; Boivin, Brummans, & Barker, 2017; Brummans, Cooren, Robichaud, & Taylor, 2014), we try to understand how we can rethink the “flow of disordered experiences” (Hjorth & Holt, 2014: 90) of organizing from a specific conception of order and disorder constituted and affected by neoliberal capitalism.

First, some organizational configurations are considered as being good or bad. Conversely, good and bad determine if an organization is considered as “ordered” or “disordered”. But in his *Ethics* (1664), Spinoza states that what we call *order* and *disorder* are misunderstandings of the nature of things. This misunderstanding leads us to think that when phenomena require little effort of imagination, then they are *well-ordered*; when lots of imagination is needed, then they are *ill-ordered* or *confused* (1664: 37). Following Spinoza, therefore, order/disorder and the “ordering of things” are products of imagination. Starting from these premises, we reverse the usual causal relationship between dis/order and good/bad management or organizing. “Bad” does not emerge from disorganization. Rather, “disorganized” is what we call whatever we deem bad in the first place, including, following Spinoza, because we fail to understand it. Therefore, good things are what is easy to understand: that is why we like “lean management”, simplifying structures, etc.

Second, for Spinoza, *being* is a question of *constitution of affections and desires* (Hjorth & Holt, 2014; Lordon, 2010; Spinoza, 1664; Thanem & Wallenberg, 2015): “Subjects are subjectified through affect and being affected, a change in intensity, a passage from one experiential state of a body/mind to another. The passage result in an increase or a decrease in that body’s capacity to act” (Hjorth & Holt, 2014: 87). This statement parallels the premises of the constitutive approach to communication, which is inspired by successors of Spinoza, including Whitehead (1929; see Bencherki & Cooren, 2011). Communication scholars adopting a constitutive approach consider that beings – human or not, including organizations – are relationally constituted *through* communication (Cooren, 2018).

Thirdly, today, neoliberal capitalism *affects* and *constitutes* how we organize (Kuhn, Ashcraft, & Cooren, 2017; Mumby, 2019), inducing alienation towards consumption, market and capital accumulation (Dardot & Laval, 2009; Foucault, 2004). We argue that this is the case because neoliberalism defines the kinds of relational configurations that are understandable or not, and therefore what we deem good or bad organizing. For instance, neoliberalism has led us to privilege legal-economic possessive relations as a main avenue for organizing (Bencherki & Bourgoïn, 2017).

This proposal, then, will show how the communicative constitution of organization may be an appropriate avenue to think of neoliberal capitalism as *affecting* organizing, as it participates in distinguishing what we consider “good” from “bad,” and therefore “organized” from “disorganized.”

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"They planned this mess to make us leave": Planned (worker) obsolescence in an algorithmically managed warehouse

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Management literature has extensively remarked upon the role of quantification and algorithmisation of the workplace, focusing on positive aspects of this process, addressing its role in the increased efficiency of organisations, emergence of new business models or outreach to consumers (e.g. Yoo et al., 2012; Brynjolfsson and McAfee, 2014). In response, critical works have outlined its detrimental effects, such as the usage of technology to capture the free labour of users (Beverungen, Böhm and Land, 2015) or utilising the false consciousness of users to expand market practices (Ossewaarde and Reijers, 2017). These works have brought in arguments connected to the identification of technology as a tool of efficiency, introducing new orders in order to enhance the process of value capture through new channels provided by technology. The discussion in the literature has extensively addressed the growing tensions in the digital sphere but so far very few works have addressed the changes that quantification of labour has brought into low-skilled sectors or remarked on the position of the workforce.

This paper theorises the position of a worker in an algorithmically managed workplace. It relies on research in Poland, in a fulfilment warehouse owned by Amazon, one of the largest e-commerce platforms in the world. As of 2018, the firm has nearly 200 similar fulfilment centres responsible for customer orders. In short, in these organisations, the majority of worker positions are involved in the fulfilment of customer orders with the use of electronic devices which use bar code scanning and efficiency analysis. These devices are also tools of one-way communication from the management. In this organisation the central task of a worker is based on physical attempts to satisfy measures enforced by the algorithm, creating a dynamic of highly abstract physical labour.

In my study I look at the co-existence of *order* and *disorder* in managing the workforce. In doing so, I pay attention to the role of improvisation and 'shadowy realities' (O'doherty et al., 2013; Spicer, 2018) accompanying the

seemingly orderly, rational and well-functioning organisation of labour. This organisation, due to its reliance on an extreme form of labour abstraction, through the highly controlled movement of workers and enforcement of the pace of work, takes the form of a model based on short-term and intensive engagement with the labour force. In this paper I argue that the co-existence of *order* of efficiency and worker perception of *disorder* plays a key role in regulating employee retention. Amazon's model of employment in the warehouse relies on a high volume of newly hired workers, attracted by the salaries and technological advancement of the workplace. While Amazon continues to recruit for most of the year offering instant hiring through work agencies, more experienced workers face problems connected to *disorder*, manifested in tensions with management, delegation to more exploiting tasks, instability of employment and continuous rotation within the warehouse, which results in workforce dissatisfaction, which with time pressures the workers to either re-skill, leave the organisation or, ultimately, sell the contract after about 4 years of service. These elements, as I argue in this paper, are based on the process of "planned worker obsolescence", a pre-programmed, quickened wear and tear of workforce which responds to the demands of the algorithmic workplace.

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Session 4: Writing up Dis/Organization in CMS

Chairperson: Mie Plotnikof (Aarhus University, Denmark), Dennis Mumby (University of North Carolina, USA) and Tim Kuhn (University of Colorado, USA)

Sensitizing methods: Grabbling with the messy dis/organization of discourse and materiality

Maria Hvid Dille (Aalborg University, Denmark) and Mie Plotnikof (Aarhus University, Denmark)

The past two decades vivid discussions on the relationship between discourse and materiality have emerged across critical management and organizations studies (Iedema 2011; Mumby 2011; Alvesson & Kärreman 2000; Putnam & Fairhurst 2001; Hardy & Grant 2012). Indeed, they address complex issues regarding the conceptualizations and explorations of discourse and materiality as, for example, isolated, correlating, opposing, or entangled and co-constitutive features of contemporary (dis)organizational life (Phillips & Oswick, 2012). Moreover, they discuss whether critical scholars approach this interrelation properly, and in what ways that dis/orders their research methods as well as the way they account for the discursive and/or material organizational lives being studied. While these debates have enabled important cross-disciplinary conceptual advancements (Hardy & Thomas, 2015; Putnam, 2015), and thereby embracing a co-constitutive perspective on materiality and discourse (Iedema 2007; Martin & Cooren 2016; Kuhn, Ashcraft & Cooren 2017), less progress has been made methodologically (Phillips & Oswick 2012). Hence, this leaves the practical challenges of empirically studying discourse-materiality interrelations and their co-constitution of more or less (dis)organized realities, underexplored.

In this paper, we will address some methodological issues – and especially empirical methods – implicitly connected to the conceptual discussions of the discourse-materiality (dis)order. We pursue this, by engaging

practically and pragmatically with “how to” grapple with discourse and materiality as co-constitutive in the study of organization as well as disorganization (Cooper 1986). We do so by working across two epistemological positions; namely organizational discourse analysis and ethnography (Hardy & Thomas, 2015; Plotnikof & Zandee, 2016). Through this, we seek to enable a form of inquiry facilitated by sensitivity to this ongoing and entwined interplay of discourse and materiality. In this regard, we draw on the concept of *multimodal sensitizing* (Plotnikof & Zandee 2016; Iedema, 2007) and unfold it further as a form of grappling-tool when pursuing to methodologically approach and unpack such complex dis/organizational constitutive processes. We will explore the potentials of this with examples from a case-study of the both organized and disorganized work of an informal leadership role recently given to chosen teachers in effect of the latest Danish school reform. In particular, three examples of different data collection methods are highlighted as variations of multimodal “sensitizing catalysts” (in-situ observations, interviews and participant log writings); making it possible to investigate the unfolding of interactions and negotiations of the diverse players (artifacts, buildings, bodies, interactions, texts etc.) that contribute to constitute the dis/organized work of such an informal leadership position across space and time.

The paper contributes to the broader field of critical management and organization study, and in particular to organizational discourse studies, by advancing the discussions of discourse-materiality relations on methodological terms and by offering insights to the challenges and potential tangible method-grappling’s when studying the constitution of (dis)organizational life. In the full paper, we will develop this argument further, by first reviewing the literature on the discourse-materiality debates in critical management and organization studies with a specific focus on the implicit methodological issues. Then we will approach those issues and their practical challenges by conceptualizing this multimodal sensitivity as a grappling tool. Next, we will relate this methodological development to the aforementioned case-study, giving context to our specific research methods and the empirical case studies. This is followed by an analytical unpacking of the use and work with the three examples of discourse-ethnographic methods, the potential and challenges of which we will discuss at the end in relation to their impact on future research practices.

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Book presentation - a forthcoming book on dis/organization

Mie Plotnikof (Aarhus University, Denmark), Dennis Mumby (University of North Carolina, USA) and Tim Kuhn (University of Colorado, USA)

Stream 15: Critical entrepreneurship studies: Destabilizing and transgressing mainstream entrepreneurship

Stream convenors: Caroline Essers (Radboud University, The Netherlands), Patricia Lewis (University of Kent, UK), Sally Jones (Manchester Metropolitan University, UK), María Villares Varela (University of Southampton, UK) and Monder Ram (Aston University, UK)

Session 1: Entrepreneurship and popular discourse

Chairperson: Caroline Essers (Radboud University, The Netherlands)

Entrepreneurship meanings and practices: In a sex-segregated societies

Hadil Al-Moosa (University of Bedfordshire, UK) and Caroline Essers (Radboud University Nijmegen, The Netherlands)

Traditionally, entrepreneurship theory has largely associated the term with masculine qualities, and the entrepreneur is assumed to be male (Ahl, 2006) until the contribution of feminist theories, social constructionism and post-structuralist studies in the late 90s that challenged the conventional assumptions of the classic entrepreneurship theory, and highlighted the idea of gendered entrepreneurship ([Mirchandani, 1999](#); [Ogbor, 2000](#); [Calas et al., 2009](#)). The idea of gendered occupations, including entrepreneurship, evolves around describing occupations with gendered qualities such as feminine and masculine ([Acker, 1992](#)). Entrepreneurship in this regard, is widely described with masculine qualities, and therefore, feminine qualities by default are incompatible (Ahl, 2006).

Building on social constructionism, and infused by postmodernism, this study challenges the widely propagated idea of gendered entrepreneurship, and argues that this idea –among others- is merely a Western projection, and therefore inadequate to represent different cultures and groups ([Verduijn and Essers, 2013](#)).

This paper accordingly discusses that entrepreneurship in Oman is not described by gender qualities, but rather by social and cultural appropriateness of occupations for sexes, which is contextual and situational. Expanding on entrepreneurship and gender are forms of social doing ([Bruni et al., 2004](#); [Essers and Benschop, 2009](#)). This paper hence presents the meanings and the practices of what is considered appropriate and suitable for women entrepreneurship in the Omani context.

By applying narrative inquiry, this study explores the lived experiences of 29 women Omani entrepreneurs. The data were analysed using Lieblich *et al.* (1998) categorical- content mode of narrative analysis. This analytical approach claims the ability to capture the complexity of the social world.

The results of this study highlight that entrepreneurship in sex-segregated societies takes different meanings and practices. Omani women entrepreneurs, within their conservative and historically sex-segregated society, described the suitability of entrepreneurship for women, among other occupations, in light of social and culture appropriateness, rather than in light of gender qualities. The sex-segregation social condition divides and determines the physical spaces between sexes. Culturally, it is inappropriate for women to work in male dominating spaces, or in jobs that require high level of mixing ([Dechant and AL Lamky, 2005](#)). This premise draws our attention to gender-specific spaces rather than the traditional idea of gender dominating occupations.

The idea of describing entrepreneurship with masculine qualities such as aggressiveness, assertiveness and risk-taking represents the Western way of thinking. Meaning, jobs are not described with gender qualities in sex-segregated societies. Historically, spaces are divided for sexes, and the mixing between them is encountered on necessity basis (Madichie and Gallant, 2012). Given that, women in sex-segregated societies are expected to work in any given occupation to serve women only within women designated spaces; which in turn opens up new opportunities for women. However; despite that Omani women entrepreneurs perceived entrepreneurship as gender neutral, their entrepreneurial practices reveal that being a woman involves specific challenges that could be considered highly gendered, especially once stepping outside the women-only spaces.

The mixing spaces in Oman are fairly new notion that was introduced by the government since 1970s; conversely the social tendency towards sex-segregation remains in place (Al-Bulushi, 2010; Al-Azri, 2013). Also, the labour market, apart from the education sector, which is sex-segregated, is hostile towards working career women (Al-Bulushi, 2010).

Thus, the main influencing factor of determining the appropriateness of occupations in Oman stems from the sex-segregation mentality/culture (Al-Bulushi, 2010). The issue of mixing spaces between sexes in labour market appears to be a challenge (Sidani, 2016). Accordingly, and under these social circumstances, entrepreneurship seems to be culturally preferred and more appealing than wage employment (Itani et al., 2011), where women can draw their own spaces (Madichie and Gallant, 2012; Welsh et al., 2014) and align with the cultural appropriateness of their gender and chosen occupation.

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Critical representations of entrepreneurship through the discourse of entre-tainment reality television programming

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This is a working paper of which the aim is to critically unpack the representations of entrepreneurship arising from the discourse produced by the cultural phenomenon of business content television programming becoming a popularised, globalised, entertainment past time. This was facilitated by the transition of this programming

content from the factual, documentary type genre to that of reality television, thus attracting the viewership of a more inclusive and wider audience base (Boyle, 2009). This genre of reality television in which the storyline has centred on entrepreneurship has been referenced to as “entre-tainment”, defined as a “televisual media that stage and perform entrepreneurship for entertainment purposes” (Swail et al, 2014, p. 859). The *Dragons’ Den* television programme format was selected due to its widespread and international replication, in addition to the longevity of the UK version which has been running for over a decade and presently airing season 16. In 2013, Sony Pictures Television also reported that the format of this reality television show, the storyline of which entrepreneurs/contestants pitch their business idea seeking investment before a panel of venture capitalists, had been purchased by thirty-eight countries. This research focuses on one of the parent versions of this show, *Dragons’ Den* (UK), and two other versions of the show similar in format but not of the official franchise, *Shark Tank* (USA) and *Planting Seeds* (Caribbean). A cross-section of episodes was randomly selected (14 episodes per show) and qualitatively coded applying Multimodal Critical Discourse Analysis through NVivo software. This approach was selected to include the possibility of taking under consideration the various elements of expression such as music, gestures, and images that video data provides. The coding found that there were both commonalities and differences in the way in which these shows produced discourses of entrepreneurship. This has been divided into four sections, the first three sections surround characteristics associated with entrepreneurs (i.e. entrepreneurial ideals, how entrepreneurs are represented, how venture capitalists represent entrepreneurial characteristics as idols), while the fourth and final category focuses on the nationalistic narratives which emerged due to differences in the shows’ genres. The expected contributions of this study surround the discourse of entrepreneurship being presented by entre-tainment, that is “legitimizing and endorsing the associated cultural changes in attitudes to business and finance” (Boyle, 2009, p.3). These features reiterate that there is a relevance and importance to the way in which these shows represent entrepreneurship, thus re-imagining the idea of entrepreneurship.

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Critical Discourse Analysis on the pro-MSMEs and entrepreneurship policies in Brazil after redemocratization

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Entrepreneurship became a slogan worldwide and Brazil, since its redemocratization in the late 1980s, has been developing public policies to support micro, small and medium business [MSMEs] and foster entrepreneurship (Sarfati, 2013). Based on a belief that MSMEs are job creators (Birch, 1979, 1981) and on the role of entrepreneurship in creating opportunities for those left outside the job market, the country developed a sophisticated set of laws relieving taxes and offering benefits for MSMEs in the first moment. More recently, the country has been focusing on promoting programs aimed at start-up companies, like Startup Brazil, in one hand, and in the other hand focusing on incentivising self-employed individuals to formalize in category called *Microempreendedores Individuais (individual microentrepreneurs)* [MEI], reminding Foucault (2008) when he says that in neoliberalism everyone is becoming “an entrepreneur of himself” (p. 226).

Empirical evidence from the mainstream entrepreneurship and economic literature, however, is inconclusive about the role of these policies in promoting economic growth, social development, job creation and poverty reduction. (Laffineur *et al.*, 2017; Åstebro, 2017; Acs *et al.*, 2016). Concentrating on this controversial relation, in this work we aim to understand how the pro-MSMEs and entrepreneurship policies discourse was formed in Brazil during de 1990s and continues until present days.

While the majority of the literature on public policies on MSMEs and entrepreneurship in Brazil look at this issue from a functionalist perspective (e.g. Borges *et al.*, 2013), as ontological option this research is aligned to critical realism (Fairclough, 2005). The belief is that there is a reality out there, but the reality that can be observed is socially constructed. Epistemologically, it builds on a stream conventionally called Critical Entrepreneurship

Studies (Calás, Smircich, & Bourne, 2009), repositioning “‘entrepreneurship as positive economic activity’ to ‘entrepreneurship as social change’” (p. 552). Methodologically, this work uses Critical Discourse Analysis [CDA] (Fairclough, 2001, 2003) to dig into the most expressive candidates (determined as the top two contenders) election manifestos in the eight presidential runs between 1989 and 2018. CDA “is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context” (van Dijk, 2001, p 352). Looking at election manifestos allows us to understand how context influenced what politicians were/are talking about. It also offers us a way for comparing over time the parties’ views of MSMEs and entrepreneurship and how it took effect in the following mandate (Wapshott & Mallett, 2018; Laver & Garry, 2000).

We believe that exposing how public policies on MSMEs and entrepreneurship were shaped will allow us to question, in the political perspective, how alternatives are constantly obliterated in the neoliberal model and how stigmatization on those who are not ‘entrepreneurs’ is forging us to fight [only] as individuals.

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Session 2: Entrepreneurial Divergence and Difference

Chairperson: Hadil Al Moosa (University of Bedfordshire, UK)

Making Sense of Precarity in Migrants' Self-Employment

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This article explores the mobility experience of 21 black African migrants in the UK, who were all once employed in organisations, but who left their 'standard' employment to become self-employed small-business owners. Self-employment is often perceived as an alternative route to social mobility for migrants and ethnic minorities who suffer block mobility and discrimination of opportunity in the labour market. However, the precarious nature of some work among the self-employed call this assumption into question. Using precarity as both a class and a condition, our research question focuses on 'how migrants in self-employment make sense of precarity, and how their precarity relates to their mobility experience'? Our work uses data elicited in qualitative interviews and personal narratives to explore how the discourse of upward mobility and precarity intersect for migrant entrepreneurs involved in unstable work. Our analysis shows a contradictory and metaphoric nature of precarity and challenges the dominant discourse of social class. In a departure from economic narratives of social mobility, we identify other essential narratives of mobility. These entrepreneurs embrace uncertainty in exchange for a more rewarding future, by this they enact projective agency as social actors negotiating future trajectories..

The role of fiction in the emergence of alternative organization: a Deleuzian perspective

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The communication focuses on the processual emergence of alternative organizations, contributing to re-shape the meaning of entrepreneurship. Indeed alternative organizations are at the crossroads of entrepreneurship (Rindova, Barry, & Ketchen Jr, 2009) and of critiques of an institutional order (Dorion, 2017). Alternative organizations question hegemonic notions of entrepreneurship as epistemology and practice. While different types of alternative organizations have been studied as well as how to maintain them (Battilana & Dorado, 2010), we lack understanding of their processes of creation (e.g. Parker, 2013).

To understand how entrepreneurs imagine a different organization, we use the concept of fiction, which could be understood as imagined futures (Beckert, 2013). In this perspective, we propose to address the topic of the link between fiction and entrepreneurship by answering the following research question: how do fictions defined as imagined futures influence the creation of alternative organizations?

Theoretical framework: a Deleuzian perspective on fiction as fabulation

To answer our research question, we propose to use the theoretical framework built by the French philosopher Gilles Deleuze on fiction. Deleuze's philosophy has already been used in organization studies, and more specifically in processual studies. However, while Deleuze's reflection about fiction is rich and promising for organizational research, its use in organizational studies is still in its infancy (e.g. Hjorth, 2013).

Deleuze's starting point on fiction is a critical reflection on the purpose of arts. While traditionally the purpose of arts is often considered to be the representation of reality, Deleuze argues that it should not be its mission. According to Deleuze, describing as accurately as possible our real world is useless and even impossible as it would provide only with a poor copy of it. At the opposite, Deleuze argues that arts, such as literature or cinema, are able to produce a "double of the world". This double has several functions. One function is to receive its violence. Another function is to initiate the fable function which Deleuze names fabulation after Bergson (Deleuze, 1994). Fabulation is the creation of stories, legends, myths, etc. that are neither the reality nor the future, nor tales or fabulous accounts. They are escape routes or "lines of flight" ("*lignes de fuite*", in Deleuze's writings) which gives the possibility of transforming the world (Brito, 2016).

Methodology

To answer our research question, we use a qualitative methodology. We conducted two cases studies of alternative organizations, one in France and one in Portugal. The first one is the creation of a local 'collaborative and participatory supermarket' in Dijon. The second one is the creation of a social enterprise to empower a poor local community in Lisbon. These cases have been selected because they account for the creation of an alternative organization, in the sense that they intend to propose an alternative to a dominant model. Data have been collected by using different methods: ethnographic method, interviews, observation and collection of documents. In these cases, we show how fabulation could be at the source of the creation of the deleuzians "lines of flight" already mentioned.

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Crowd, Factory, Community, and Cult: Entrepreneurial multiplicity at the University of Waterloo

Ryan T. MacNeil (Acadia University, Canada), Santana Ochoa Briggs (Acadia University, Canada), Alisha Christie (Acadia University, Canada), Bailey Darling (Acadia University, Canada) and Connor Sheehan (Acadia University, Canada)

Mainstream discussions within and around entrepreneurship studies have become fixated on identifying and prescribing the optimal conditions for “entrepreneurial ecosystems” (e.g., Feld, 2012; Isenberg, 2010; O’Connor, Stam, Sussan, & Audretsch, 2018). These discussions are problematic not only because they presume entrepreneurship development to be a wholly positive force, but also because they reify entrepreneurial contexts in a way that encourages strategically coordinated uniformity. In this work, we problematize the ecosystem metaphor by revealing Canada’s most famously entrepreneurial campus/community as a site of multiplicity.

In November 2018, we conducted a week-long ethnographic field study at the University of Waterloo (UW). Our team—the five authors of this paper—includes one professor and four undergraduate students (two entrepreneurship students, one politics student, and one community & environment student) from Acadia University, Nova Scotia, Canada. Our university is located approximately 2,000 km from Waterloo, Ontario, Canada. We accessed the research site via the first author’s alumni connections at UW and we stayed in residence on campus for a full week during the fall semester. Over the course of five school days, we collected data about the student entrepreneurship experience at UW via guided tours, peer-to-peer semi-structured interviews, passive observation, and an on-site pop-up engagement (i.e., a series of very short anonymous interviews in an entrepreneurship support space). Our respondents included a wide range of students, faculty, and staff.

In their words, and in our observations, we identified four metaphors for this entrepreneurial context: the crowd, the factory, the community, and the cult. With respect to the first of these, we heard about the campus as an isolating place for students and we noted the subsequent entrepreneurial identity-work many students were undertaking to stand out from the crowd. We also heard the campus described in terms of an entrepreneurship factory, with a carefully-tuned and measured process/funnel for producing entrepreneurship. We heard the campus described as an overlapping set of entrepreneurial communities or clans, within which one might find both supportive and strained relationships. And we heard the campus described as a kind of cult: from frequent uses of the phrase “we really drink the koolaid” (a reference to the Jonestown cult’s mass suicide in 1978) to direct acknowledgement of the entrepreneurial “cult of masculinity.”

We (re)present these four narrative metaphors as a campus-in-multiplicity (Mol, 2002): multiple, conflicting, and irreconcilable understandings of the same entrepreneurial experiences in the same place. While Roundy (Roundy, 2018; Roundy & Bayer, 2018) has recently argued that entrepreneurial ecosystem narratives stabilize and become uncontested over time, we problematize the idea of one “ecosystem” by showing that more than one, but less than many (Mol, 2002) understandings of entrepreneurship coexist at UW.

Session 3: Entrepreneurial Divergence and Difference

Chairperson: Maria Villares

What Happen When Entrepreneurship Meets Feminist Solidarity Practices?

Rosa Cristina Lima Ribeiro (Universidade Estadual do Ceará, Brazil) and Ana Silvia Rocha Ipiranga (Universidade Estadual do Ceará, Brazil)

Entrepreneurship is a complex multifaceted practice and important critiques highlight the need of new ontologies and epistemologies to examine it. Hall (2005) appoints Law and Economics speeches, in social sciences, as the ones which remains centered in the man as a unified and stable identity. Entrepreneurship science, due its roots from Economics, is examined by the same lens. Ahl (2006) criticized the studies conducted on women entrepreneurship, according to her, researches have a kind of “prejudice” against female entrepreneurship, that always perform below their men counterparts and dissociated of social and cultural conditions. Calás, Smircich and Bourne (2009, p. 553) call for a comprehension why entrepreneurship is “[...] important for specific people in

specific places and for specific reason – reasons that may differ from normative reasons in the mainstream literature”.

As one of the forces in the conceptual decentering of cartesian subjects, feminism criticized the forms how gendering is formed in public and private areas. The practices of identification and the rules assumed as male/female, mother/father etc. (HALL, 2005). Recent studies in feminist theory have a special attention on feminist affective solidarity practices as a form of organizing in order to resist against sexism (HEMMINGS, 2012; VACHHANI; PULLEN, 2019). A sexism that still current in entrepreneurship studies (AHL, 2006; CALÁS, SMIRCICH, BOURNE, 2009; HUGHIES, ET AL, 2012). Hemmings (2012, p.157) shows the possibilities for affective solidarity as: “What the women or children know, combined with their rage, annoyance or passion, might make them feminists even, might draw them to others who want to narrate the world differently, better, in ways that suggest it might change”.

This study aims to comprehend the microscopic practices conducted by a Network of Entrepreneur Women, which uses discarded materials from industries as main raw-material for artisanal production, that operates in the periphery of Fortaleza, a Brazilian city (DE CERTEAU, 1984; GEERTZ, 1989). Methodological procedures were based on one-year period of netnography in a WhatsApp Group (GEERTZ, 1989, 2018; KARAPANOS, TEIXEIRA, GOUVEIRA, 2016; KOZINETS, 1998, 1999). In addition, diary studies, non-participant observation, a set of interviews and the shadowing method (CZARNIAWSKA, 2013) were used.

Women in the Network conduct very small, “nano”, entrepreneurial activities, far from Schumpeter (1997) hero entrepreneur, their logics and practices are closer to De Certeau (1984) ordinary hero, or heroines, the common men/women who fight against varied forms of oppressions or Dakalaki, Hejorth and Mair (2015) invitation for creating value for society through new combinations of resources and opportunities in entrepreneurship.

Instead of worrying in building a kingdom (SHUMPETER, 1997) these women are concerned in organizing a space for a sharing opportunities practice – they spread notices about fairs, events and demands on-line, through their WhatsApp group. They also do the sales for one another, for someone who is not able to take part in an event by any reason. Donations and requests for any kind of materials are also shared, because they don't want to accumulate, but create opportunities of income generation for all of them. These sharing practices came from a feminist affective solidarity, a fight against sexism and oppression such as poverty, lack of resources and opportunities.

The WhatsApp group also organizes a space for managerial and creative practices. They discuss and share information about how to price, calculate costs, evaluate markets or solve logistics problems. This virtual space is also a place to spread new ideas, products and creative practices.

Affective solidarity ties are reinforced through emojis and comments. Achievements are applauded, new products are object of surprise and admiration, conquers in self-steam and happiness are celebrated with kisses, prays and hearts. This virtual space supplies, in an on-line way, the need of alternatives spaces for an entrepreneurial feminist solidarity practices and contributes for organizing very small new worlds of opportunities.

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Soft capitalism? – Deviant entrepreneurial biographies between autonomy and economic restraints
Markus Tümpel (Chemnitz University of Technology, Germany) and Pia Cardone (Chemnitz University of Technology, Germany)

In contemporary western societies, a shrinking public welfare and seemingly multitudinous opportunities of occupational career but also the will to lead an autonomous and self-determined life can be reasons for people to become self-employed entrepreneurs and freelancers. Individual freedom is also a central figure in the logic of entrepreneurialism in neoliberal regimes (De Lissovoy 2015; Leitner et al. 2007). Freedom itself is often equated with "the liberty to move and compete in markets" whereas the freedom-limiting side of "the increasingly immoderate demands of capital" (De Lissovoy 2015, p.52) is neglected.

'Ideal' entrepreneurs are often described as opportunistic, highly educated, flexible and future-oriented (e.g., Smith 1967) with personality traits like aggression, leadership and eagerness (Viinikainen et al. 2017), finding their way in capitalistic, competitive environments. Our biographical study shows that entrepreneurs with alternative motives are soon confronted with contradictions between their sublime ideals and economic restraints. In our study we focus on entrepreneurs who have diverse backgrounds, leading to social movements, anti-capitalist or anarchist subculture, a community oriented self-understanding or grassroots projects of self-organized groups. Entrepreneurs with a commitment to such "weaker" incentives are likely to be labelled social entrepreneurs or non-profit entrepreneurs (Abu-Saifan 2012; Glaeser / Shleifer 2001) and discredited as "ideological" (Rose-Ackerman 1996). This distinction is not only problematic; it also strengthens widely accepted neoliberalist beliefs that elevate the market and profit above social considerations and eliminate alternative viewpoints (Hurst & Henderson, 2011: pp. 171ff.).

The aim of our study is to analyze entrepreneurs' narratives about their alternative pathways and struggles with the neoliberal system. In regard to that, our major question will be: How do these narratives reflect the governmentality regime of the neoliberal system? The individual motivations, or rather the narratives used in these contexts, often reflect precarious situations among self-employed and freelancers as well as 'regular' employees. Given a dwindling public welfare and inadequacies in personal, financial security, necessities are presented - such as that of individual ownership (e.g., regarding housing). This is where the will to lead a self-determined way of life and a supposed or experienced imprisonment in economic and organizational constraints converge. This is also the point where the governmentality regime of the neo-liberal system comes in (Miller / Rose 2011, Rose 1989, Burchell et al. [Ed.] 2011, Bröckling et al. 2015, Reckwitz 2004).

Our ongoing, inductive multiple case study is based on in-depth biographical interviews with three self-employed entrepreneurs or freelancers. These extensive interviews were conducted in more than one session, a method that stimulates long discussions of a wide range of life dimensions and people's reflexivity (Caetano 2015).

Furthermore, we applied a method that we would like to call the comfort technique: All interviews take place in a convenient setting and had the nature of an informal, loose talk, allowing an extensive conversation about personal biographies, opinions and motivations.

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Towards different futures: tracing the affective dynamics of entrepreneurial experimentation in an art enterprise.

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More recently, critical scholars have tried to expand the boundaries of entrepreneurship beyond its economic dimension and beyond the predominantly heroic narratives that shape it. Entrepreneurship, they suggest, should be researched as a 'social change' activity (Calás, Smircich, & Bourne, 2009) – or as an act of 'emancipation' (Rindova, Barry, & Ketchen, 2009) with ambivalent outcomes. They have highlighted that entrepreneurial projects have a disruptive potential, challenging and transforming social orders in the pursuit of a different future (Dashtipour & Rumens, 2018; Dey & Mason, 2018). They have also emphasized the many constraints and resistances that such entrepreneurial endeavors need to negotiate and called for a stronger focus on "entrepreneurship's engagement in localized, everyday struggles and practices of freedom" (Verduijn, Essers, Dey, & Tedmanson, 2014, p. 101).

In this conference paper, I want to trace this entrepreneurial struggle of 'becoming-other' (Hjorth, 2012) through investigating the entrepreneurial process of a Swiss art enterprise which attempts to reposition the role of art in society through creating art works – mostly in the form of installations or performances – that intervene in and challenge everyday routines, organizations and at times entire social fields (Beyes & Steyaert, 2011). Building upon literature from the science and technology studies (STS), I will frame their entrepreneurial endeavor as an ongoing process of experimentation that opens up and reorganizes socio-material orders (Knorr-Cetina, 1992; Law & Urry, 2004; Mol, 1999; Rheinberger, 2001). In my analysis, I want to focus on the role that 'affect' has in organizing this process of entrepreneurial experimentation. Indeed, different scholars have pointed out the importance of the affective dimension in entrepreneurial processes (Berglund, 2007; Cardon, Wincent, Singh, & Drnovsek, 2009; Dey & Mason, 2018; Morris, Kuratko, Schindehutte, & Spivack, 2012). This affective dimension, I argue, is particularly relevant if we try to grasp entrepreneurship as a social change activity that is not primarily motivated by economic interest, but rather organized around a vague idea that life could be different (Rindova et al., 2009).

Building on an ongoing 'affective ethnography' (Gherardi, 2018) of my case, I will analyze and trace how the affects unfolding along the art enterprise's process of entrepreneurial experimentation play a part in opening up such new futures, convincing and engaging other people in the process, as well as struggling with and negotiating emerging frictions and constraints. In contrast to existing literature that ties affects primarily to individual bodies (Baron, 2008; Fodor & Pinteá, 2017; Foo, Uy, & Baron, 2009), I draw upon a strand of vitalist, feminist and Deleuzian theories (Blackman & Venn, 2010; Stewart, 2007) to understand affect in a post-dual way. Therefore, I frame affect as a relational phenomenon, that is to say, as intensities circulating through the various human and non-human relationships that are enacted and altered through entrepreneurial experimentation (Fotaki, Kenny, & Vachhani, 2017; Gherardi, 2017; Slaby & Röttger-Rössler, 2018). I trace those intensities in field data that 'glow' (MacLure, 2013), following the unfolding of a number of the art enterprise's projects along key events and encounters over several months. My paper will carve out (1) how affect plays a crucial role in creating movements towards other futures and dealing with friction as well as (2) how entrepreneurs cultivate 'affective practices' (Reckwitz, 2017) to shape and navigate the affective dynamics that unfold in the process of entrepreneurial experimentation.

Considering entrepreneurial projects as experimental processes driven through relational intensities and a longing for other futures opens scholars' eyes to more radical explorations of what kinds of relationships are enacted in entrepreneurial processes and what kind of 'ontological politics' entrepreneurial projects eventually actualize (Mol, 1999).

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Session 4: Entrepreneurship, gender and feminism

Chairperson: Patricia Lewis

Popular Micro-entrepreneurship: Practicing Entrepreneurship and Popular Culture at Roof Parties in Bahia, Brazil

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Inscribed in an audiovisual ethnography of the organizers of solidary enterprises for setting down the concrete of their homes' roofs, in popular communities in Bahia, this research proposes 'popular micro-entrepreneurship' as a conceptual alternative for amplifying and refining our understanding of entrepreneurship. Micro-entrepreneurship refers to the specific practices of entrepreneurship, based on projects (Lindgren & Packendorff, 2003), taking place in the everyday cultural process of a community, in the search for emancipation (Rindova et al., 2009; Verduijn et al., 2014), solidarity (Spinosa et al, 1997), and social change (Calas et al., 2009), in which innovations are discrete and almost imperceptible, but highly meaningful.

Roof parties, which are popular celebrations for setting down someone's roof, are enterprises rooted in solidary and festive popular culture. These communitarian parties reveal entrepreneurship in practice, during the manifestation of their deeply cultural ingenuity. Roof parties are based on collective mobilizations (based on solidarity and gratuitousness) to build the roof of a community resident who does not have the financial conditions to pay for professional services. As setting down the roof requires a collective effort at a specific moment, it is impossible to do it individually or sporadically. Thus, the way to change this situation is found in the mobilization of neighbors. The party is an entrepreneurial and emancipatory practice allowing people to help, have fun, get together, and build their home. It is a practice created, perpetuated, and transmitted in the popular cultural universe in Bahia. In this case, building means planning the construction and the festivity, mobilizing neighbors, friends and family through the cultural inventions of fun and entertainment (cultural strategies and micro-innovations, such as new types of food, drink, and live music).

The study mobilizes concepts from the field of research on cultural entrepreneurship, popular culture, and entrepreneurship as emancipation (Rindova et al., 2009; Verduijn et al., 2014), solidarity (Spinosa et al, 1997), and social change (Calas et al., 2009). The inspiration of popular culture emerges from everyday happenings (Bakhtin, 2010; Burke, 1989; Storey, 2003, 2015; Strinati, 1995), experiences, practices, and expressions of the people (Waskul & Vannini, 2016). The focus on everydayness (Steyaert, 2004; Pardo, 1996) recognizes that entrepreneurship occurs in a variety of interactions, in many segments of the population, on a diverse and continuous basis.

The methodology is based on an audiovisual ethnography of several experiences of entrepreneuring roof parties in different communities in the State of Bahia, Brazil. The films are made by the researcher and residents of the communities. Their goal is to document the process of planning, carrying out, and celebrating the popular enterprise. In-depth interviews with roof party entrepreneurs were conducted to obtain narratives about the entrepreneurial process, its links with popular culture, strategies, and micro-innovations.

Popular entrepreneurship unfolds according the practicing of popular culture, which distinguishes values, behaviors, representations, symbolic codes, and relational wisdom within the everyday experience of the community. It invites us to rethink our conception of entrepreneurship.

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Life Before and After Entrepreneurship: Enterprising Immigrant Women's Narratives on Womanhood, Marriage, Family

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This study provides an empirical analysis of "entrepreneurship as connecting" life narratives of Turkish immigrant women enterprising in Sweden and in Netherlands by attending to the flows and connections between private and public spheres before and after they come to be entrepreneurs (Anderson, Dodd, & Jack, 2012). Entrepreneurship research evidences that female entrepreneurs more likely than male entrepreneurs center their entrepreneurial strategies around the family and get more benefit from family support (Powell & Eddleston,

2013; Powell & Greenhaus, 2010). Yet, doing business in the involvement of family and securing family support takes considerable practical (Stewart, 2003) and identity work (Essers, Doorewaard, & Benschop, 2013). Moreover, the gendered context of migration often complicates established gender and family norms and relations (Hondagneu-Sotelo, 2000) and may introduce change in gender roles within and outside of the family (Roodsaz, R., & Jansen, 2018), an issue to which entrepreneurship research has hitherto paid little attention (Cederberg & Villares-Varela, 2019).

We join into this conversation by adopting a relational approach towards the Turkish immigrant women's enterprising practices. The aim is to provide an in-depth analysis on the interface of the private-public spheres of entrepreneurship to demonstrate how the migrant women entrepreneurs' family dynamics such as transnational marriages often involuntarily made at early ages which often ends with a divorce or changing long-term partners following the migration, etc. intimately shape their practical and identity work as motivating their starting-up decisions as well as strategic directions they take. Thus, we depart from the managerial and here-and-now logic of exchange relations (Tatli, Vassilopoulou, Özbilgin, Forson, & Slutskaya, 2014) and respond to the calls on examining the conditions of possibilities for the women and migrant entrepreneurs' agency (Cederberg and Villares-Varela, 2019) and the emancipatory potential and limits of entrepreneurship for historically disadvantaged groups (Al-Dajani, Carter, Shaw, & Marlow, 2015). This way the study opens up the relational underpinnings of entrepreneurship extends to multiple socio-cultural and spatial contexts, experiences and relations of power. We take an intersectional approach and examine the potential effect of intersecting power hierarchies on entrepreneurs' private and career plus life chances differently, while taking into account different experiences and situated agency qualitatively (Holvino 2010; Beverley Skeggs 2004) (Haraway 1988; Stoetzler & Yuval-Davis 2002).

The study thus supports a concept of emancipation where entrepreneurship is regarded as a means of "new openings for more liberating forms of individual and collective existence" (Verduijn et al. 2014) within certain limits. We observe within our empirical data that emancipation is the driving force for most of them to start up their own business. Despite being exposed to different dominant structures, gender, ethnicity, class and entrepreneurship, the women found something in entrepreneurship to make their own; i.e. to present a purpose and meaning for their lives to move forward (Essers, Doorewaard, & Benschop, 2013).

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Session 5: Female entrepreneurship, ethnicity and identity work

Chairperson: Hadil Al Moosa (University of Bedfordshire, UK)

'Faking work': Performing identities among ultraorthodox female entrepreneurs

Avital Baikovich (Tel Aviv University, Israel), Talia Pfefferman (Tel Aviv University, Israel) and Varda Wasserman (Open University of Israel)

The rapid development of today's global economy has led to the entrance of ultra-religious employees into the modern workplace in recent decades (Chan-Serafin et al. 2013; Zaroni et al. 2010). Ultraorthodox religions prescribe specific demands on their members' behaviour in the public sphere (i.e. Islam and Judaism), which are often in conflict with contemporary organizational environments (Banton, 2011; Tracey, 2012). The integration of ultraorthodox women into the labor market is even more complicated, as they are subjected to control mechanisms designed to ensure they obey strict chastity rules and avoid working with men (Erogul et al., 2016). Under these circumstances, some of these women become engaged in entrepreneurial activities by establishing and managing their own enterprises in different industries (Zaroni and Janssens 2007; Essers & Benschop 2009; Essers et. al 2010, 2013).

In the process of becoming entrepreneurs, ultraorthodox Jewish women are often required for strategic and potentially subversive individual performances designed to produce a sense of coherence and belonging to their religious community, while simultaneously promoting various entrepreneurial initiatives that serve to challenge their religious authorities, and sometimes undermine their underlying values. Women's occupational choice in entrepreneurship bears particular significance for the Jewish ultraorthodox community, which prioritizes religious studies over its members' integration into the labor market (Friedman, 1991), promoting highly institutionalized gendered division of labor (El-Or, 1992). Ultraorthodox women are expected to support their spouses' full-time religious studies and to provide for their large households, hence their entrepreneurial work is viewed as a means to an end rather than an end in itself. Therefore, they are still positioned at a double disadvantage as they are expected for distinct gender roles within their community, and are strongly regulated throughout their economic activity in the public sphere.

Drawing on an identity work perspective (Brown 2015), we aim to examine how ultraorthodox Jewish female entrepreneurs purposefully and performatively exercise constructions of their selves, designed to manage and maneuver between their gendered religious identity and their entrepreneurial, often feminist, identity. Specifically, we aim to uncover ultraorthodox female entrepreneurs' *faking work* - the diverse ways and means through which women construct and shift between their gender, religious and entrepreneurial identities at work, and the implications of such identity work, wherein these women may strategically enact and fake different and often competing versions of their selves, on their religious social environment.

Using 30 qualitative in-depth interviews we found that ultraorthodox female entrepreneurs' identity work unfolded in dynamic and diverse individual performances in everyday work life, through which women attempted to cope with and negotiate between their different and contradicting identities situationally. They did so in two distinct ways: *faked compliance* - performing a gendered religious identity to signify submission and belonging to a religious social community, and *faked resistance* - performing a gender-aware, possibly even a feminist, entrepreneurial identity resisting the religious community and its prescribed rules.

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"Contextual lens on entrepreneurial identity construction and experience: A cross-cultural study between Turkey and the Netherlands

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This cross-cultural study analyzes how the entrepreneurial experiences and identity construction processes vary with respect to the context. This study pertains to the contextual analysis of identity construction processes and experiences of female entrepreneurs of Turkish origin through their interaction with the opportunity structures in the two countries of operation, Turkey and the Netherlands. Capitalizing on twenty-one life-story narratives of female entrepreneurs operating in both countries, we explore the entrepreneurial identity and experience in context through the constructions of gender, ethnicity, and class in relation to the politico-institutional and socio-

cultural opportunity structures in these two country-contexts. We contribute to the field of entrepreneurship by providing a better understanding of entrepreneurial identities and experiences, which might shed new light on the often taken-for-granted assumptions on entrepreneurs.

The results show us that women in both countries influenced by similar opportunity structures (socio-political discourses, (ethnic) cultural norms and practices, and government policies and regulations) respond differently; since, both the opportunity structures and the female entrepreneurs' perceptions and interpretations of these opportunity structures vary with respect to the context. Female entrepreneurs in the Netherlands enter into the processes of class-consciousness, politicization, and transnational and cosmopolitan positioning; whereas in Turkey they engage in perfectionism, distancing in the politicization process, and closed social positioning. We define the processes of identity construction for female entrepreneurs in the Netherlands as 'self-discovery' and in Turkey as 'self-defense'.

Being ethnic migrants, Turkish female entrepreneurs in the Dutch context presume a structured class system with predefined and more clear-cut social identity categories of gender, ethnicity, and class. Through their entrepreneurship, they try to position themselves in a higher status. They challenge the opportunity structures in Dutch society such as the socio-political discourse on migrant women and the restrictive (ethnic) socio-cultural norms and practices especially on women in the Turkish community. On the other hand, they lean on their connections with Turkey in constructing their higher social status based on either current nationalistic political tendency in Turkey or secular-Kemalist historical modernity. Then their entrepreneurial identities and experiences become rather socio-politically oriented that they disrupt these opportunity structures.

Female entrepreneurs in the context of Turkey perceive a controversial social environment with discussions on Western modernity versus Islamist counter-modernity, Islamist political discourse versus secular-Kemalist discourse, and neo-liberalism versus neo-conservatism. They presume social categories of gender, ethnicity and class more osmotic and changing in relation to context within context. As a result, they construct their entrepreneurial identities in contradictions. While constructing a non-religious identity to disrupt their alleged connections with religious groups, they also try to be religious to conform the religio-political discourse or while constructing a higher social class depending on the secular-Kemalist discourse, they hide their ethnic Kurdish identity, which contradicts with the higher-class image they try to build.

'Studying gender and entrepreneurship in the context of Pakistani women from urban-poor regions'

Uzair Shah (Lancaster University, UK), Niall Hayes (Lancaster University, UK) and Asfia Obaid (National University of Sciences and Technology, Pakistan)

While there has been a surge in the literature that has attended to entrepreneurship, the vast majority of these commentators have explicitly or implicitly focused on nations in the global north such as North American, UK and Australasia regions (Henry et al 2016). A further observation highlighted about the field is that the contributions have been largely male-gendered and global north ethnocentric (see Ahi 2006). More recently, there has been a small but growing number of commentators that have sought to explore gender, ethnicity and entrepreneurship (see Esser and Tedmanson 2014). Few studies have emerged to explore gender, entrepreneurship and women within developing countries with the backdrop of inherently unequal status of the female gender along with socio-cultural norms seen to subjugate opportunities for women economic development (Akinbami and Aransiola 2016; Goyal and Parkash 2011). The reported study is based on an in-depth case study of women entrepreneurs from urban-poor and materially less-privileged class in a major city in Pakistan to explore:

How do women from urban-poor regions in Pakistan experience socio-cultural opportunities and challenges in undertaking entrepreneurial activities?

Sen's agency-based capability approach (Sen 1999) has been influential in understating development needs. According to Sen, development is 'a process of expanding the real freedoms that people enjoy' and 'the removal of major sources of freedom' (Sen, 1999, p. 3). However, due to the cultural conditions for females in this setting, we argue that such an analysis only makes sense if we collocate it within critical feminist theory (Ledwith 2005; 1997). What this allows us to do is to critically evaluate issues around disadvantage and inequalities of gender, class and agency in dealing with development related challenges and participation in entrepreneurial activities.

Using life-narrative approach, we interviewed 29 participants, aged 18 or above, with majority having at least secondary education. In addition, we arranged three focus groups. Due to societal norms, a female academic from Pakistan took the lead in interviewing women-entrepreneurs. This allowed a male researcher to be present. Sometimes a guardian of the female entrepreneur would also attend. We also interviewed 15 higher-management staff from eight different NGOs who supported women entrepreneurs. Importantly, these NGO staff were highly educated – with some obtaining their PG degrees from universities within Western countries.

Our findings suggest that the type of entrepreneurial activities the participants could undertake was delineated in several ways. First, they established business that were perceived as female gender-friendly and home-based. These included business relating designing and tailoring female garments, cooking, beauty-parlours and for some participants, tutoring Quranic recitation. We also found that the participants' choices of their businesses were, to a degree, informed by the NGOs as they provided related vocational skills development trainings but with little focus on facilitating enabling environments and agentic capabilities amongst the women entrepreneurs. In addition, due to social and cultural considerations, such businesses meant that they would be interacting mostly with female clients – this aspect was described as important for greater acceptance and support of their entrepreneurial activities.

Further, we found that despite the participants' economic contributions that lead to them having greater influence within decision-making process at home, they experienced little success in renegotiating gendered division of domestic work. Those who received less support from their family, described feeling restricted in 'opening' up time for the business due to their domestic responsibilities as a mother and/or wife and/or daughter (-in-law).

This study add to the literature on women entrepreneurship within developing countries to argue that NGOs also influence perpetuating gendered nature of businesses. In addition, we also highlight that the functioning of women entrepreneurs in Pakistan is closely linked with their ability to balance unpaid domestic work. Further, for research work on facilitating women entrepreneurs in making decisions according to their aspirations, may well prove difficult unless societal expectations and gendered roles are revisited/revised in a substantial manner. We believe this is potential for NGOs to have greater impact in this regard.

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Session 6: Entrepreneurship and daily practices

Chairperson: Hadil Al Moosa (University of Bedfordshire, UK)

'Organizational participation in the devaluation of 'collective-entrepreneurship': Mobilizing mainstream conceptions of the entrepreneur'

Gemma Lord (The University of Manchester, UK)

This paper draws upon data from an ethnographic study of a charity delivering public care services. It empirically demonstrates the organizational strategies used in a change process that enabled dominant codes of individualized entrepreneurship to be mobilized. In line with the conference theme, this paper explores how, under these terms, certain 'collective' codes of entrepreneurship become closed off and excluded from understandings of value. It therefore examines how conceptions of entrepreneurship operate and are operated, and the micro-processes of how they are mobilized.

CES recognizes the importance of moving beyond rigid, mainstream, often functionalist approaches wherein entrepreneurship theories and conceptualizations have traditionally been located (Grant and Perren 2002; Mole and Ram, 2012; Ogbor, 2000). By bringing contributions of CES to this empirical setting, it becomes possible to conceptually de-stabilize the individualized notions of entrepreneurship that are mobilized within the organization. By changing the 'centre of action' (Jones and Spicer, 2009:112), and indeed refocusing from 'the entrepreneur' and towards a collective conceptualization (or seeing the face of the other), it demonstrates the complex and combined efforts of 'entrepreneurial activity' (Watson, 2013), thus reclaiming entrepreneurship as "a fundamentally collective enterprise" (Jones and Spicer, 2009:110). It shows how collective entrepreneurial activity in the practices of this work enact collaborative and participative mechanisms, thus suggesting the ways that "entrepreneurship may possibly become an emancipatory activity that redistributes economic power and helps communities grow sustainably" (Essers et al, 2017:8).

And yet, through the organizational change programme, collective practices of work are rendered inapt, and excluded from the inflexible conceptions of entrepreneurship that are organizationally authorized. A 'professionalization project' relied upon neat trajectories that would identify individual's skills-shortfalls, act to rectify deficits, inculcate competition, set clear (sales-based) targets and monitor individual progress or lack thereof. The 'project' therefore displayed an enduring commitment to the "'traditional' attempts at theorizing entrepreneurial processes" (Verduyn, Dey and Tedmanson, 2017:41). This study reveals the devices employed in a zero-sum logic, that delimits 'collective-entrepreneurship' and ultimately excludes it from notions of value. Why public care institutions co-opt this conception is well-discussed in the literature, as is the inappropriateness of this move (du Gay, 2005; Jones and Spicer, 2009:113). But empirical evidence of the micro-processes of organizational corroboration and participation that occur with and around this activity are under-described.

Whilst, as Verduyn et al (2017:41) note, "the perspective of entrepreneuring as a non-linear and inherently open phenomenon is receiving increasing attention" (see, for example Steyaert, 2007), it is perhaps time to raise questions about how scholarly interest might translate into those organizational settings that are embarking upon transformations and are doing so in the name of entrepreneurship. Because although individuals enduring ongoing and compound forms of subjugation do, at times, resist practical and discursive attempts to appropriate meaning (Essers and Benschop, 2007), this study describes several of the organizational micro-processes of exclusion perpetuating rigid conceptions of entrepreneurship and making resistance increasingly difficult in care settings.

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Session 7: Entrepreneurship and lived experiences

Chairperson: Caroline Essers

Building an enterprise: Using LEGO® to explore lived experiences of entrepreneurs

Helen Williams (Swansea University, UK), Katrina Pritchard (Swansea University, UK) and Cara Reed (Swansea University, UK)

The challenge to find and hire a first employee has been identified as a significant issue for entrepreneurs and venture growth (Coad, et al., 2017). According to recent estimates many ventures are classified as non-employing businesses, comprising the founder only (Dept. Business, Energy & Industrial Strategy, 2018). This suggests that while a high proportion of individuals enter self-employment, growth presents a significant challenge for many. Considering job creation is cited as one of the most beneficial outcomes of entrepreneurship (Birch, 1979; Acs, 2006), little is known about the experiences of this critical transition.

Research investigating this phenomenon is predominantly functionalist, reinforcing a commonly held belief that entrepreneurship is a 'desirable' economic activity (e.g. Coad et al., 2017; Fairlie & Mirander, 2017; Dvouletý, 2018). This narrative "obscures important questions: of identity, phenomenology, ideology..." (Tedmanson et al., 2012, p. 532 cited in Verduijn et al., 2014). In response, we present our on-going research exploring the lived experiences of entrepreneurs hiring their first employees. We aim to understand socio-cultural influences (e.g. the role of gender) in greater contextual depth (Ahl & Marlow, 2017; Welter, 2011).

Our research uses a co-creative method in which Lego is used in interviews within an Interpretative Phenomenological Analysis (IPA) framework (Smith & Osborne, 2008). We deliberately employed a 'bold' research design in answer to numerous calls to challenge the ideological foundations the field of entrepreneurship sits upon (Essers, et. al., 2017; Bygrave, 2007; Berglund, 2015; Welter & Gartner, 2016), revealing its complexities rather than rendering over them. We argue that creative methods can be an effective tool to explore complex and multifaceted entrepreneurial phenomena. They have potential to push the boundaries of accepted methodological paradigms (Perren & Jennings, 2005 cited in Essers et al., 2017).

Our research participant's stories reflect an 'uglier' reality of job-creation, perceiving it as a double-edged sword. For example, one participant, working in the service sector, explored the 'emotional costs' of hiring a friend and reported she felt trapped by the 'web of responsibilities' being an employer creates, 'I lost myself and my friend... all from trying to do the right thing.' (Fig. 1). Another participant, who set up a technology venture, spoke of leaving the 'corporate world' to be 'free to do whatever I wanted' but then discussion of feeling 'stuck' resurfaced when taking on his first employees; 'I thought I'd left that world...but really it's just the same except this time, it's all on me...' (Fig. 2).

Our paper will explore this tension between feeling free and trapped as an emerging theme of interest, illuminating Laclau's (1996) conceptualisation of emancipation 'as intimately related to oppression' (Verduijn et

al., 2014, p.98). Our preliminary findings reveal how understanding experiences of the critical transition to employer are essential in challenging dominant neoliberal discourses which position the entrepreneur as a 'societal saviour' (Jones & Spicer, 2009; Swail, et al., 2014).

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“Going through the Process”. Entrepreneurship Education as Transformative Ritual

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Entrepreneurship holds an important place within current political, economic and cultural discourses as a defining ethos and morality of our time. Characteristics associated with the entrepreneur such as self-reliance, personal responsibility, boldness, and a willingness to take risks in the pursuit of goals, have risen as human virtues in the enterprise culture (Marttila, 2013). Consequently, education becomes an important institution for the development of enterprising individuals (Farny et al., 2016). In this paper, I investigate how entrepreneurship is modelled as a teaching and learning process in higher education. Specifically, I ask how participants invest it with powers to transform themselves into enterprising selves. I show how the entrepreneurial process in education materializes as a transformative “ritual” that involves symbolic and performative elements in support of an enterprise culture.

Research associates the entrepreneurial process with personal learning experiences (Cope, 2005; Rae & Carswell, 2001) and understands it as a process of transformation not only in terms of the environment, but also in terms of the individual (Anderson, 2005). These understandings are reflected in education. Students learn “through” entrepreneurship (Scott et al., 1998) by engaging in an entrepreneurial process while reflecting on their actions and experiences (Hägg, 2018; Leitch & Harrison, 1999). In that way, entrepreneurship is consolidated as a treatment aimed at enabling students to “think and act in enterprising ways” (Rae, 2007, p. 611).

“Ritual” is commonly associated with formal events such as religious ceremonies or graduation ceremonies in the educational context. Still, education research argues that classroom instruction share common traits with modes of symbolic instruction identified over the years by ritual scholars (McLaren, 1999). Rituals are “action wrapped in a web of symbolism” (Kertzer, 1988, p. 9) and can be viewed as a “storehouse of symbols and scripts” originating in the world outside the ritual, and activated within ritual in prescribed ways, to inform and instill participants with appropriate meanings and feelings (Handelman, 2004, p. 2). In this study, I use ritual as an analytical lens to investigate and draw out such appropriate meanings and feelings negotiated by participants in entrepreneurial process education. In that way, I seek to construct a critical view on learning through entrepreneurship in education, which complements the understanding currently dominating the field. Hence, I balance the emancipatory messages inherent to experiential learning accounts in entrepreneurship education (e.g. Löbler, 2006) with a consideration of symbolization and normative control as well as an ongoing dialectic between form/content and power/resistance (Handelman, 1998).

The empirical material derives from ethnographic fieldwork conducted in 2012-2013 in an entrepreneurship course embedded in an interdisciplinary postgraduate education in the Arts Faculty at a Danish University. Over five months, students worked in groups through a process of five assignments to develop and enact entrepreneurial projects. The empirical material consists of interviews with students and teachers, field notes from participant observation in various teaching situations and student teamwork, as well as documents used and produced by educators and students.

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Social entrepreneurship as “otherness”?!

Andrea Toarniczky (Corvinus University of Budapest, Hungary), Julianna Kiss (Corvinus University of Budapest, Hungary) and Henriett Primecz (Corvinus University of Budapest, Hungary)

Social entrepreneurship is framed as different from mainstream entrepreneurship, by bringing into foreground social impact, emphasizing the “creative use of resources to generate both social and economic value” (Miller et al., 2012:351). The social value refers to activities, that address social problems, their aim often being to improve the life of disadvantaged social groups. There is praise and controversy, social enterprises facing a double challenge, social entrepreneurs struggling with a “contested identity” (Howorth et al., 2012:386). There is the assumption that they give different answers to the business challenge by prioritising social impact, however this might prove to be an oversimplification, a desired and difficult experience.

The aim of our paper is to explore instead of simply assuming, how the social entrepreneurs answer this double challenge, by focusing on their inclusion practices. One major goal for these enterprises is to facilitate societal, and possibly labour market inclusion of disadvantaged social groups, therefore the inclusion practices may give insights into their real choices, beyond the desired, hoped for. The studies into social enterprises are either describing a heroic entrepreneur struggling with major challenges, or describe the dark side, the undesired effects these work life may have on entrepreneurs (e.g. vanishing personal life, long working hours), but there are seldom critical studies into the enterprises’ everyday practices.

Our research explores the narratives of Hungarian social entrepreneurs, looking for: (1) their social inclusion practices in the internal operation and in the external activities aiming at achieving the social mission of the organization (social objectives, activities, results and impact, difficulties and success).

The study shows that practices are not solving the tensions, they rather give an adaptive and changing answer to them, the nature of inclusion practices being dependent on the social group they address.

The practices target inclusion at different level:

changing the social perception, the stereotypes related to the social group;

offering direct support for the social group on a specific need, which may have indirect effect on their inclusion,

offering work, practicing inclusion within their own organization.

These practices are not either/or, they are combined and they are critically assessed in the paper, highlighting their complexity and ambivalence. For example working on changing stereotypes can be connected to hiring within the organization due to external influences (e.g. requirements by funders of grant programs), which does not result in continuous work inclusion of the target group and leads to tensions within the organization. The analysis also shows that work inclusion and exclusion can happen at the same time.

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The research was conducted in the framework of the research project entitled the Organizational level research and development of social innovations implemented by the Corvinus University of Budapest supported by the project nr. EFOP-3.6.2-16-2017-00007, titled *Aspects on the development of intelligent, sustainable and inclusive society: social, technological, innovation networks in employment and digital economy*. The project has been supported by the European Union, co-financed by the European Social Fund and the budget of Hungary.

Stream 16/36: Creaturely ethics, poetics and critical animal studies

Stream convenors: Victor J. Krawczyk (University of South Australia, Australia) and Caroline Clarke (The Open University, UK)

Session 1a: How to organize with animals: historical and contemporary and historical perspectives

Chairperson: M. Anne Hamilton-Bruce (University of Adelaide, Australia)

Academia for Animals: Towards an anti-speciesist university

Matthew Cole (The Open University, UK)

Contemporary universities are rightly concerned with the decolonisation of curricula, recruiting and retaining a more representative workforce, widening participation, working towards closing attainment gaps between social groups and developing 'green' working practices. At The Open University in particular, 'openness' is aligned with social justice through making higher education accessible to all, throughout adult life. However, these processes rarely take account of the impact of higher education organisations on nonhuman animals. Indeed, universities are presently sites where hegemonic speciesism is reproduced, from the ubiquity of non-plant-based catering to the use of nonhuman animals as experimental subjects. This paper will sketch out what it could mean for universities to be mindful of nonhuman animals in all its processes and practices, and invite discussion to develop practical policy initiatives to work towards these goals throughout the sector. Areas of concern include:

Broadening the focus of decolonisation to include: the impacts of colonialism on the displacement and extermination of indigenous species and their habitats alongside those of indigenous human populations; the expansion of animal-agriculture and concomitant human labour exploitation; the neo-colonial export of animal-based diets to create new markets for food conglomerates in the Global North.

This renewed focus requires curricula redesign across the arts, 'humanities' and social sciences (and beyond). Indeed, 'humanities' as a construct is in need of anti-speciesist transformation and 'the social' needs reconstruction to always include nonhuman animals.

Research ought always to consider impacts on nonhuman animals, whether as potentially harmed or as beneficiaries of research. This extends to research ethics governance and codifying ethical guidelines as to nonhuman research participants (for instance animal companions as part of a research project investigating family life)

Creating an anti-speciesist campus: nonhuman animal experimentation is replaced with alternatives such as computer modelling; all catering is plant-based; the campus is as hospitable as possible to its nonhuman residents and visitors, whether they be animal companions or free-living animals in the local environment.

Such processes would entail a radically new dimension to organizational 'openness' in higher education, such that universities could become beacons of anti-speciesist communities that help to reintegrate human animals with our estranged, objectified and dominated fellow creatures.

Humans as horses

David Weir (York St John University, UK)

Terry Pratchett has a story in which a witch is telling a priest about sin. "And sin, young man, is when you treat people as things. Including yourself. That's what sin is....When people say things are a lot more complicated than that, they means they're getting worried that they won't like the truth. People as things, that's where it starts." "Oh, I'm sure there are worse crimes-" "But they Starts with thinking about people as things..."(Pratchett, T. (1998) *Carpe Jugulum*: London: Corgi) .

But humans as animals, who can be fed, enjoy limited freedoms, display ordered behaviour, perform useful functions for their masters, are always controlled and subject to a discipline that privileges only the "useful" traits

and degrades their opportunities for authentic self-expression in the service of learned, internalised behaviours over so many generations that they come to see these behavioural prisons as somehow “natural” and inescapable.

When in fact we have the “management” that dominates the organisational worlds we all inhabit.

But when did that start and what are the implications? In fact the use of the term “manage” comes into European usage in much its modern form in a precisely dateable period, around the middle of what we, Euro-centredly call “The Renaissance” that re-introduced many thought-patterns and useful knowledge from the Arab and Islamic regions of Central and Western Asia where through the translations and interpretations of scholars like Al Kindi and Ibn Sina the knowledge derived from Greek and Chinese cultures were preserved and codified.

Central to these knowledge-forms were practices, often incorporated into manuals detailing how horses could be broken, trained and disciplined from their wild, native conditions to provide useful service to their human masters in war and then in land management.

“Management” did not start in Western Europe or in the Enlightenment or in the Industrial Revolution; came bouncing in on horseback from the Arab world

The first “managers” in Europe were menaggiere, usually from Arabia or Arab-dominated Spain who brought into Renaissance Italy the relevant technologies as well as models of performance that became the basis for competing exhibitions of masterful prowess in which for example the “Great Horses”, the Destriers were prepared in ménage for appropriate displays of power and front-on mobility useful for charging at a static enemy were supplanted by the neater, more tractable and vivacious but less stolid horses from Iberia, with Arab genes, and subsequently the dressage culture became favoured by the emerging leisure classes.

This paper draws on original etymological and historical research to illustrate how particular types of “management” first appearing in a specific historical period became the prototypes for structures and styles of cultural formation that came initially by analogy but subsequently as homologues of supposedly “natural” patterns to be applied to the human condition, forming an unexamined matrix for the semiotics of a whole civilisation. Some original poems use starlings, cows and horses.

Ethical entanglements of companionship in play

Petra Falin (University of Lapland, Finland) and Soile Veijola (University of Lapland, Finland)

Pullen and Rhodes (2015) call for more embodied ethics to replace the dominant approaches that favour rationality and control while neglecting affectual, caring relations in organizational ethics. The same problematic subsists beyond the organizational contexts in multiple human-animal relations. Although the non-human creatures living in our homes are innately treated with care and love, the same does not apply to the ones in exploited situations such as stockbreeding, fur farms and laboratories. In order to apply and expand the caring ethic of companionship into research in other arenas, we need to develop the methodologies in contexts where the embodied ethical relations are naturally present.

Our paper derives from our everyday experiences of playing with our nonhuman co-inhabitants in ways that question the common human-centred understanding of what being and doing with animals means, and to give light to a view where ontological, epistemological and ethical are fundamentally entangled. Thus, dislocating the centrality of the human leads us to consider the function of *figurations* (Jokinen & Veijola 1997; Haraway 2007) as a suggestion of rethinking knowing as a result of ethical interrelations. This evokes the following questions: How this conception alters and obligates research in the conceptual and methodological sense? What becomes data? How is it created and analysed and by whom? What are the conditions of knowing? How does this affect our conceptualization?

Our exploratory paper aims to enable knowledge that reflects a different, creaturely (Pick 2011) apprehension of the possibility of sustaining ethical relations between species. We start by introducing the theoretical starting points of our conceptualization and putting them to test by grappling with small experiments taking place in our everyday lives, respectively, with our affective relations to our creaturely co-inhabitants.

In our intellectual and inter-species exercise we focus on the ethical encounters where both parties are participating voluntarily and willingly, on an equal footing. In order to create data from such encounters we record, and study shared moments of physical exercise or play with our messmates. No cat or dog, or any other animal, is harmed during these experiments.

For the methodological purposes, we borrow the concept of *corpography* from Gregory (2015) to emphasize a different apprehension of space through the body, which relies on sound, smell, and touch over the privilege of sight. Whereas Gregory has used this concept to discern the corporeal slimescapes of war from the soldiers' perspective, we apply it to perceive the possibility of sustaining ethical relations with our co-creatures of the mud, with beings that operate on different sense. We elaborate and extend the analysis with the concept of rhythm (Henriques, Tiainen & Väliäho 2014) to deepen our examination of movement, embodiment and sensory events.

We end up with *a conceptual portmanteau of ethical relations* that we hope will have the ability to merge and carry meanings beyond established categories of e.g. subjects and objects. The experiment continues and extends our previous work on responsible and creative forms of encounters and ethical coexistence (Veijola & Falin 2016).

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Gleaning the glossaries of lean culture [poster]

Natalie Joelle (Birbeck, University of London, UK)

Session 3a: Vulnerabilities: Animal and Human subjects in fragile relations

Chairperson: Caroline Clarke

Exploring 'Limits of Attention': The exclusion of nonhuman animals from sociology

Alexandra Kimbo (The University of Essex, UK)

This paper will consider how an institutional context plays a role in hindering "ethical relationships" through its (deliberate or unintentional) silencing of nonhuman animal scholarship. Drawing on Cora Diamond's work on Simone Weil's critique of rights, Pick (2011: 193) argues that we ought to focus on those '...conditions that affect the modes of attentiveness to them [nonhuman animals].' In this way, this paper is aligned with Pick's (2011: 193) understanding of a "creaturely ethics", '...which recognizes in animals an exemplary case of worldly suffering, does not ask, What are the limits of rights? But, What are the limits of attention?' Thus, this discussion attempts to pinpoint such "limits of attention" on a disciplinary level within sociology.

Arluke (2003: 27) argues that the exclusion of nonhuman animals in sociology is primarily due to problems *internal* as opposed to external to the discipline. Moreover, he argues that popular explanations such as those singling out the discipline's "androcentric bias" or "institutional conservatism" are insufficient, and suggests that the problem is more complex and nuanced than this (Arluke, 2003: 29). While I am unsure whether the problem is purely an internal one, I do agree with Arluke (2003: 29) that the barriers faced by human-animal scholarship are by no means straightforward.

To my mind, the topic of nonhuman animals faces two main categories of resistance or barriers in sociology: either, new scholarship is deterred, or upon emerging directly challenged by scholars internal, as well as external to the discipline. Thus, of interest here is on the one hand why scholars may avoid studying topics surrounding nonhuman animals, and on the other hand on what basis new scholarship is challenged. While there are many factors at play regarding the exclusion of other animals, I will here focus on those that operate on a disciplinary as opposed to merely an individual level. In order to do this, I will explore the relationship between the concepts of "professional credibility" (Wilkie, 2015: 4) and "forbidden knowledge" (Kempner, 2012), as well as between "disciplinary arrogance" (Irvine, 2007: 11-3) and "uncomfortable knowledge" (Rayner, 2012). This in turn will for example necessitate a discussion of the historical context of the emergence of the discipline, as well as the peculiar relationship between sociology and biology.

Apart from drawing out complexities and opportunities surrounding barriers to the study of other animals within sociology, this paper also has an ulterior aim; namely, to explore whether sociology of ignorance approaches may be helpful for this endeavour. Overall, I am hoping that this paper may offer pointers for addressing the "vulnerability" of nonhuman animals in an institutional context, and to contribute to wider debates in human-animal studies more generally.

Feasting on friends: Whales, puffins and tourism in Iceland

Edward H. Huijbens (Wageningen University, The Netherlands)

This paper is developed from a recently published chapter with the same title in the book *Tourism Experiences and Animal Consumption*. Therein whaling and whale watching in Iceland is analyzed whereby charismatic fauna such as whales and puffins have become iconic for tourism marketing purposes. Thriving alongside the iconic status of whales and puffins in Iceland is their harvesting and eating. Moreover, feasting on whales and puffins has become a tourist attraction in tandem with the exponential growth in whale and puffin watching in the most recent years. The paper will explain how these iconic animals have become tourist delicacies in the Icelandic context and how their consumption has become a tourism experience and reason to go for some, but also a reason not to travel to Iceland for others.

Whale watching started in Iceland in 1991. Often complemented with puffin watching, it has since grown enormously in popularity among visitors to the northern island. This growth has followed the increasing number of tourists to Iceland, but since 2010 the annual increase has exceeded 20% till last year. Understanding the dynamics of interaction among tourists and marine mega-fauna is a growing research field in tourism. Enhancing the tourist experience, informing product development, creating awareness of conservation issues and getting humans more attuned to the rhythms of marine life all contribute to understanding this interaction. As a recreational and cultural activity, whale and puffin watching laces with ecosystem dynamics and within a strict tourism management regime can benefit both the marine and avifauna, tourists themselves and region's struggling to develop and diversify their economy under the terms of financial/asset consolidation through marine policy with resulting disruptive settlement patterns. Unraveling this complex interplay is key to understanding tourism's wider impact on natural resources, Icelandic coastal communities and what tourism can offer. Adding the harvesting for local and tourism consumption purposes adds yet another layer of complexity to this interaction.

The paper will argue that developing responsibilities and attuning to more than human rhythms of life is afforded to those going whale and puffin watching. These affordances and encounters with marine and avifauna can inform storytelling which allows for a minimal geo-ethics for the Anthropocene. The bodily consumption of this marine and avifauna arguably holds less potential for this attunement, yet informs us of our earthly co-habitation with non-humans from another perspective. The paper argues that both have particular values in developing

ethics of hospitality, but it is imperative that these values be recognized if tourism's encounter with wildlife in their habitat or on a plate is to be hospitable.

The dialectics of reindeer play – The display and disposability of human and non-human animals in a Finnish winter wonderland

José-Carlos García-Rosell (University of Lapland, Finland) and Philip Hancock (The University of Essex, UK)

The marginalization of non-human animals from the realm of critical-management and organization studies, while not total, is well recognised (Labatut, et al. 2016). Where non-human animals have been admitted, the tendency has been to view them in isolation; apart from their human counterparts who generally only appear as agents of their suffering or external redeemers of their plight (Hughes, 2001). In this paper, non-human animals are, at one and the same time, understood as both victims of human repression and ontologically entwined with the repression of a workforce that at first sight both inflicts and profits from their subordination and frequent destruction.

As Gunderson (2014: 285) has argued, prior to the development of critical animal studies no approach can be said to have 'theorized and problematized society's troubling relationship with animals more so than critical theory'; referring to the first generation of Frankfurt School thinkers - most notably Adorno and Horkheimer - and their denunciation of enlightenment's repressive relationship with nature. In this paper, we draw on critical theory's understanding of the dialectical relationship between nature and culture, non-human animals and human animals, to explore the interdependency of two workforces involved in the provision of experiential consumption in Finnish Lapland.

Centred on the city of Rovaniemi, Finnish Lapland is a preeminent venue for international Christmas tourism. Recognised by the EU as the home of Santa Claus, the region welcomes visitors from around the world to experience the 'magic' of Christmas; and no visit would be complete without a reindeer pulled sleigh ride and the opportunity to pet one of Santa's faithful companions. Yet despite the portrayal of these animals as magical beasts, more than 50% of the reindeer population is slaughtered annually, not only for meat but also other body parts that are used for handicraft souvenirs. Indeed, reindeer meat is a culinary experience offered to visitors while hides, bones and antlers are bought as souvenirs: frequently by those who sing Rudolph the Red Noise Reindeer as they board their flights home.

At the same time, equally integral to the visitor experience is the labour of another disposable asset, seasonal workers who are employed as everything from cleaners and guides to, perhaps most pertinently, Santa's other magical confidants, his elves. Predominantly young, female and precariously employed, like the reindeer these human animals represent a parallel workforce to the reindeer. While also elevated to the status of symbols of the season, they too are subjected to a logic of domination and disposability whereby low wages, emotional exploitation and, despite the adulation of the visiting consumer, ultimately contractual termination, defines their limited value as ciphers of a dominated natural order.

Thus, in the cold dark environment of Lapland, though superficially warmed by Christmas cheer, we consider the ways in which the suffering of those reindeer who are cast aside, herded, slaughtered and consumed or, at best, reduced to objects of amusement, can be understood as a dialectical reflection of the reduction of young human lives to disposable commodities with little opportunity for personal development or recognition of the true value of their skills and labour. Where the condition of each provides the foundation of an industry that, while promising magic and goodwill to all, is built on the objectification, appropriation and shared suffering of its disposable workforce of both human and non-human animals.

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Session 1b: Vulnerable creatures: Exploring life near the edge of death

Chair person: Victor J. Krawczyk (University of South Australia, Australia)

Between the living and the dead: Inhabiting the traumatic periphery

Grace Pundyk (Independent Scholar and Artist)

This paper details the processes of discovery and revelation associated with a trauma-driven skin practice. That is, skinning marsupial roadkill in north-west Tasmania from which I then make parchment. The practice aligns with a Derridean notion of writing as the *via rupta*, 'the path that is broken',ⁱ which ruptures violently the 'spacing of nature, of the natural savage ... forest',ⁱⁱ but also speaks to notions of the creaturely. For, these marsupials, as other, are akin to an embodiment of silence. As victims of the road, they are at 'the receiving end of power [and thus] situated at the brink of silence'.

Eric Santner describes the creaturely as 'a by-product of exposure to what we might call the *excitations of power*, ... that disturb the social space – and bodies – of [the] protagonist'.ⁱⁱⁱ The creaturely, according to Santner, inhabits a 'threshold of law and nonlaw', that 'peculiar proximity of the human to the animal at the very point of their radical difference'^{iv} where sovereign power dictates the boundaries and thus strife between such dichotomies as friend and enemy, us and Other, the belonging and the abandoned. Along this disquieting threshold of the creaturely one exists neither on the outside nor inside of the law, but, rather (and although still captive) is abandoned by it altogether.

Santner's thesis was integral to my decision to skin roadkill – not only as a means of engaging with the history and pain of the creaturely, but also to explore an ontological positioning of trauma, silence and abandonment via the indeterminate border between human and animal. However, it was through direct engagement with these 'creatures', through the intimate act of taking and working with their skin that another discovery was made; one that speaks more to a Levinasian understanding of skin as the place of vulnerability, where in this exposure to another, reciprocity engenders community rather than alienation.

In animist traditions, the continuity of animal identity links non-human and human animals 'in an intricate and circular set of relationships'.^v In these traditions, rituals involving hunting and the incorporation of animals into every aspect of daily life are a widely accepted practice. In the case of animal skins transformed into some artefact, whether it be a drum, a canoe, or a piece of clothing, for example, it is believed that the animal's presence is still maintained. Engaging in the practice that I do, I concur with this belief. For, this practice, which is 'intimately entwined with the other'^{vi} is akin to an unspoken agreement, a propriety that signals due care and an understanding of the cyclical continuum between life and death, self and Other.

Can the hunter love the hunted? An exploration of our relationship with animals through the writings of Henry Williamson author of 'Tarka the Otter'

Sean Beer (Bournemouth University, UK)

In this paper, I focus on the connections between the hunter and the hunted within the works of Henry Williamson, in order to explore the ethical relationships between animals and humans and also between humans and humans. Lefebvre (2004) maintains that the increasing dominance and in effect 'industrialization' of our relationship with animals laid the foundations for the dominance and 'industrialization' of our relationships with

ⁱ Derrida, J. *Of Grammatology* (Baltimore: Johns Hopkins University Press, 1976), 263

ⁱⁱ *Ibid.*, 108

ⁱⁱⁱ Santner, E. *On Creaturely Life: Rilke, Benjamin, Sebald* (Chicago: University of Chicago Press, 2006), 24

^{iv} *Ibid.*, 12

^v Chaussonnet, V. 'Needles and Animals: Women's Magic' in *Crossroads of Continents: Cultures of Siberia and Alaska* (Washington, DC: Smithsonian Institution Press, 1988), 212

^{vi} Nancy, J. *Corpus* (New York: Fordham University Press, 2008), 165

each other. It can be considered that this process of animal domination by humans starts with hunter gatherers and finishes with the industrial farming of today, where sheds of 30,000 chickens are ready for slaughter in six weeks. Whether this then gives rise to inhumanity, or whether the inhumanities that humans have vented on each other over thousands of years arose from a common source - a 'truly' selfish gene perhaps (Dawkins 1976) - and developed in parallel, is open to debate

Henry Williamson (1895-1977) was a British author, who is principally famous for his nature writing, in particular the novel *Tarka the otter* (Williamson 1927) which won the Hawthornden Prize in 1928. The book, is set in North Devon in the south-west of England. It tells the story of the life of Tarka and Tarka's relationship with the otter hunters and their hounds, particularly a hound called Deadlock. Williamson also wrote books, in which he reflected on village life in North Devon between the first and Second World Wars (Williamson 1933, 1934). Much of this writing explored the dynamics of power in these rural communities. Williamson comes across as a complicated individual, on the one hand very unconventional, but from another perspective he had a feeling for the 'established order' (Lamplugh 1990; Williamson 1995). There is romanticism in his writing in terms of nature as it appears; whether this is of the natural world or the 'nature' of the human communities. At the same time there is a raw edge. Nature can be seen 'red in tooth and claw'. Humans can be seen to be domineering and spiteful.

What can also be seen in Williamson's writing is connection. There is a strong connection between Tarka, the hunters and the natural environment. The people in the villages are strongly connected to each other and the countryside in which they live. This connection or belonging can be seen as a counterpoint to increasingly disconnected and disembodied modern lives. There is a view that the hunter kills to eat or to protect resources. In the modern world many hunt for 'pleasure', but maybe pleasure was always involved. At the same time most of those that eat meat kill by proxy, food arriving on a polystyrene tray covered in cling film. People are made redundant by text and enemies killed by drone. It may well be in more 'primitive' situations that we find true connection, a bodily understanding. Why should the hunter not love the hunted?

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'We can use this' – Becoming-with nonhumans in Xishuangbanna, China

Carolina Némethy (University of Copenhagen, Denmark)

Based on three months of fieldwork with foragers of the Dai minority in southwestern China, this paper explores a way of life that allows humans to become-with nonhumans through foraging for wild resources, embracing the vulnerability of animals as well as humans. The fieldwork site is an area where the rain forest is threatened by the expansion of rubber plantations to the point of species' endangerment, and thus addresses the urgency to care for nonhuman species. Within this patched landscape of wilderness and plantations, locals continue to forage for wild resources. Hence the problem statement: How do Dai Lue foragers become-with nonhumans through their bodies and technologies when foraging in the patches of wilderness in southwestern China? Using Judith Butler's perspective on shared vulnerability as a condition of life, this approach places humans within a multispecies assemblage, emphasising ways in which humans and nonhumans may be seen as equally vulnerable. This approach to joining humans and nonhumans together in our precarity and shared vulnerability is inspired by an ethnography on alternative apiculture. In the context of foraging, the rain forest becomes a site of vulnerability shared among humans as well as nonhumans – the human becomes exposed to the precarity and dangers of the rain forest, and relies on various tools which, in turn, make other species vulnerable to them. However, there is a

complex interplay between both human and nonhuman agentive beings within a wild, uncontrolled landscape which is not only considered precarious but, at the same time, allows for a sense of play and excitement. As part of an ethnographic film *"We Can Use This"*, the paper portrays foragers as part of complex multispecies assemblage in which humans use specific knowledge to interact with nonhumans through their use of tools. Using Donna Haraway's concept of the cyborg, I observed how the use of tools is a way of extending the body itself, and can be thought of as either an expression of vulnerability of the human or an imposition of vulnerability on nonhuman subjects, or both. Foraging activities present a way of life among nonhuman species that becomes just as vulnerable as the rain forest itself, for they depend on its existence. This points to an ethics which begins with the other, nonhuman realm with which humans are entangled. I suggest that the meaning of "use" extends beyond the resource itself, by encompassing the social dynamics embedded in the activity of foraging. The project aims to frame humans and nonhumans in a nuanced display of vulnerability within a multispecies assemblage while, at the same time, incorporating cyborgism as an intermediary part of human-nonhuman entanglements.

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Session 2b: Vulnerabilities: The complexities of love and care: Animals and humans in vibrant or destructive assemblages

Chairperson: Matthew Cole (The Open University, UK)

The abnormal love of Sue Coe: Depicting a 'Baboon Heart Transplant'

Victor J. Krawczyk (University of South Australia, Australia)

Sue Coe's love for animals is absurd. The aim of this presentation is to assess if there is any credibility to this claim. In a world where there are limitations on how intensely animals can be loved and for that matter, what kinds of animals are permitted to be loved in the first place, Coe's love is out of place. Taking a cynical standpoint, her darkly graphic but somewhat fictional depictions of animals in states of suffering and death, at the hands of humans in organisational contexts, are for the most part unashamedly propagandist. Coe's works are intended to morally shock viewers to be, for instance angry by what animals experience in these spaces, and to then do something about this in the political sphere.

Moral shock was the term coined by sociologists Jasper with Nelkin (1992) to theorise the recruitment processes of the animal rights movement in the United States. Over the next 25 years, Jasper refined the concept of moral shock to be an experience of a basic human emotion, such as anger, disgust or sorrow that is activated when there is a violation of some general moral precept of how things should be in the world. The linchpin is that a moral shock is activated by how a human (or a collection of them in a social structure) preconceive how the world should be, which includes the values that are given to certain bodies in that world. Humans can value animal bodies, for example, in an instrumental way that serves some wider aim or simply intrinsically. When some moral rule has been breached upon their bodies, it may create a moral shock that is based on how they are valued in that world.

The presentation pursues the understanding that animals have intrinsic worth (Hamilton & Mitchell, 2017) in this more-than-human world but are always prone, as posthuman cultural theorist Pick (2011) has articulated, to violent exposures to which they have no control. Drawing on the philosophical writings of Simone Weil, Pick (2011), argues for 'creaturely poetics' for 'the creature, then, is first and foremost a living – body – material, temporal, and vulnerable' (p. 5). At the same time, vulnerability is not a mundane fact of life. Weil (1953 as cited in Pick, 2011) believes that: "[T]he vulnerability of precious things is beautiful because vulnerability is the mark of existence" (p. 3). It seems counter-intuitive to conceive of the vulnerability of living beings as beautiful, particularly when violence is inflicted upon them. But if, as Pick (2011) argues, "fragility and finitude possess a special kind of beauty, this conception of beauty is already inherently ethical. It implies a sort of *sacred recognition* (my emphasis) of life's value as material and temporal" (p. 3). In turn, this understanding of sacredness invites a reverence for the lives of others for it encourages a mode of being that practices an expansive love, to some even reflecting a form of divine suffering (Linzey, 2009).

This embodied theoretical horizon shall help in the thinking about Coe's abnormal love for animals through an analysis of one of her artworks, that is, *Baboon Heart Transplant* (1985). Coe is well-known for depicted animals living and dying within the intensive factory farming system. However, for this presentation, a work has been chosen to focus on those animals in medical research facilities where the moral stakes are higher. For in these spaces, it is more socially acceptable to argue that their suffering and death contributes to knowledge that may well save human and other animal lives in the future. This work also has artistic merit so that is it difficult to dismiss as simply activist, as this detailed visual essay is inflected by numerous artistic styles, most notably expressionism with surrealist elements. Reading this artwork in the sense articulated by the founder of cultural analysis Bal (2008) and informed by the notion of Pick's creaturely ethics, it helps to identify how Coe went about sacralising the baboon who was 'sacrificed' for medical progress in a fictitious xenotransplantation event. The baboon and by extension, a small primate in a cage in the same work, becomes subjects that can be loved more so in their absolute vulnerability. Coe's love for animals, as depicted in this work, may not be as deranged as the opening of this presentation suggested. There is an important visual code within the work that tries to communicate that both animal and human can love. This artwork therefore complicates the idea that those who have a deep love for animals can be contemptuously pathologized based on their intense concern for those in organisational contexts where their well-being is compromised.

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Exploring humanimal interactions and the 'hands-on' practices of care at the veterinary clinic

Astrid Huopalainen (Copenhagen Business School, Denmark) and Suvi Satama (University of Turku, Finland)

How is care towards nonhuman animals expressed and articulated at the small animal veterinary clinic? The everyday work of veterinary surgeons (vets) remains under-researched by organizational scholars (Clarke and Knights, 2018). This paper takes the complexity of human-animal ('humanimal') relations as its point of departure, and explores veterinary care work from an embodied point of view. We focus on the 'hands-on' practices of veterinarian care embedded and expressed in humanimal interactions at the clinic. By seeking to explore, in detail, how vets enact and express care towards a.) their nonhuman animal patients, and b.) the human animals/animal keepers at the veterinary clinic, we address the complex, fine-grained and more-than-human aspects of care work. We also ask what kind of (emotional) demands and rewards caring for nonhuman animals 'offers' to the vets involved in our study.

Theoretically, we build upon recent literature on animals and humanimal relations in organizations (e.g. Cunha et al., 2018; Hamilton & McCabe, 2016; Labatut et al., 2016) and work on the gendered aspects of care (e.g. Cohen and Wolkowitz, 2018; Satama and Huopalainen, 2018; Twigg et al., 2011). In the context of veterinary practice, caring is attending to the well-being and needs of the nonhuman animals. Likewise, the vet profession builds upon the performance of emotional labour (Clarke and Knights, 2018), and the ability to control emotions through wide range of actions and expressions in the caring situations.

The empirical material of the present paper consists of ethnographic field notes, auto-ethnographic research material and in-depth interviews with vets in Finland and in Denmark that capture articulations and expressions of care at the veterinary clinic. We identify significant yet subtle differences in how the vets themselves negotiate the humanimal relations, the vet-owner relations and professionalism at the clinic, and how power dynamics between the three parties – the vet, the animal and the animal-keeper – fundamentally shape these relations. This paper sheds further light on how care is fundamentally embodied and embedded in the everyday work at the clinic. Finally, this paper contributes to the scholarly debates on ethical veterinarian practice, and what seems to constitute a 'good' veterinarian.

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Milking it for all its worth? Unpalatable practices, dairy cows and veterinary work

Caroline Clarke (The Open University, UK), David Knights (Lancaster University, UK) and Cinzia Priola (The Open University, UK)

Viewing animals as a disposable resource, or a resource at our own disposal is by no means novel, but milking the cow for all its worth reaches a level of exploitation on an unimaginable scale. The average dairy cow now produces four times the amount of milk compared to 50 years ago, a situation made possible by 'forms of knowledge, which remain inseparable from techniques of intervention into their object, namely, the living animal'

(de Fontenay, 2012, p.10). Interventions and technologies have also enabled the consumption of animals through the meat industry to 'escalate killing to gain economies of scale', resulting in 'unprecedented and undeniable subjugation' (Sayers, 2016, p.373). This is achieved through a de-animalization of large parts of the human food chain and compartmentalization of 'organized animal slaughter' (Hamilton & McCabe, 2016, p.330). Legitimised violence is enacted upon animals firmly situating them in the realms of zoë, or bare life (Adams, 2015), by transferring them into the 'zone of indifference' (Agamben, 1998).

A major question is how veterinary practice fits, or is in tension with, the bio-politics (Foucault, 1975; 2010) or biomorality (Zupancic, 2008; Zizjec, 2009) of our age, in its demand to be productive of life from an instrumentally rational and economic point of view. Turning ourselves ([Cederström](#) and [Spicer](#), 2015) and our animals into objects for enhancing productive life can be seen as a crucial element of vet practice, whether it is in the service of the provision of food, farmers' profit ratios, the subjective well-being of 'pet owners'. This requirement to be increasingly productive also applies to the life of a contemporary veterinary surgeon, who are themselves performing as perfectly disciplined neo-liberal subjects (Foucault, 1975) in an increasingly competitive and commodified field.

Veterinary surgeons do not stand outside of the productive power-knowledge relations that have intensified the killing of animals, and the consumption of their bodily parts. In our study comprising interviews with 72 small animal, large animal and equine vets, alongside observations and general 'lurking', we witnessed many tensions arising from veterinary practice. Increasingly the needs and desires of the client and/or financial 'constraints', and cost-benefit economic logic becomes privileged over the welfare of the animal, often defended by self-aggrandizing discourses of 'feeding the world'. We argue that veterinary work has the potential to be troubling, for many procedures and interventions require the vet frequently to contravene the oath and code of ethics they have taken to protect the welfare of the animal 'above all else'.

However, the taken for granted nature of anthropocentrism both among vets and the population of animal owners they service, alleviates any potential negative consequences of the contradiction. We suggest that a process of adiaphorization' (Bauman and Lyon, 2013: 8) occurs, rendering particular practices (such as the injection of hormones and artificial insemination to make cows pregnant) morally indifferent, due to their being seen as economically and logically necessary to our consumerist ways of life. Posthumanist ideas (e.g. Wolfe, 2003; Braidotti, 2011; 2013) may offer both new insights and spirituality for the study of human-animal relations in organisations that transcend the masculine coercive and negative discourses of humanists and many anti-humanists.

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Session 3b: Organised mastery: Animals in the intensive factory farming system

Chairperson: Charles Barthold (The Open University, UK)

Building the animal-machine: Exploring the intersection between health practices, technologies and markets

Camille Bellet (The University of Liverpool, UK) and Barbara Ribeiro (The University of Manchester, UK)

In this paper, we explore the relationship between animal health sciences, intensive animal production systems and their related markets. We engage with the concept of *animal-machine* to ask how technologies shape animal farming, farmed animals and human-animal relations in the context of specific practices for disease prevention and control. These range from diagnostic methods, breeding and genetic selection, nutritional interventions, drugs and vaccines, to confinement, the use of sensor systems and mobile apps for recording and monitoring purposes. We argue that the health of farmed animals becomes defined through these practices and technologies and is constitutive of the viability of the same intensive production systems within which they exist and which they support. Our analysis draws on in-depth qualitative interviews with farmers, veterinarians, scientists, policy-makers and industry actors and on ethnographic work conducted on trade fairs for animal production, cattle and poultry farms, and slaughter lines. In order to discuss the construction of the concept of animal-machine in the context of animal health practices, and to establish a dialogue with its broader infrastructural, historical, social and cultural dimensions, we engage with perspectives from science and technology studies, critical management studies and critical animal studies. These include literature on animal ethics and experimentation, naturecultures, automations and cybernetics (Hayles, 1990; Haraway, 1991; Currier, 2003; Hamilton and Taylor, 2012; Giraud and Hollin, 2016). We expand and contribute to this literature in two ways. First, by exploring the conceptualisation of farmed animals as cyborgs (in contrast to studies of other companion species). Second, by focusing on animal health in the context of intensive animal production systems – including its related scientific, regulatory and industry practices – a dimension that deserves greater attention by the literature.

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Mastering Animal Bodies: Perspective as an Ordering Principle in Packinghouse Photographs

Emily Kathryn Morgan (Iowa State University, USA)

Corporations operating industrial-scale meatpacking plants have commissioned photographs of their facilities since the later nineteenth century, as soon as photographic technologies were capable of capturing scenes in such interior spaces. From the earliest days, photographers have imaged all stages in the so-called “disassembly” process, from the experiences of live animals in stockyard pens; through stunning, bleeding, skinning, and dressing; into the cut floors where carcasses became portions of meat to be packaged and shipped. The process of turning live animals into cuts of meat was (and remains) dizzyingly complex, slaughter and butchery compartmentalized into isolated steps, each requiring repetitive, contained motions. The processing of one

animal might involve upwards of 300 individual workers (Pachirat 2011). Yet photographers, from the late nineteenth century well into the twentieth, have tended to return to certain stages, certain impressive pieces of machinery, certain scenes over and over. Among these is a perspectival view down the cooler—a scene of carcasses, dressed and halved but not portioned, hanging to chill in tidy, evenly-spaced rows that recede nearly to a vanishing point.

The coolers themselves are central to packinghouse operations, their vastness a necessity to accommodate the vast numbers of animals that pass through each day, carcasses entering the cooler at one end still warm, passing on rollers along the length of the room, and exiting at the other end a day or so later, thoroughly chilled. Perspectival photographs of the coolers elevate them into something greater still, spaces that symbolize the mastery of the human over the animal, the triumph of cold capitalist logic over heat, blood, sweat, offal—all the organic mess that industrial-scale slaughter is designed not only to strip away but to conceal from consumers.

Art history has long recognized the symbolic potential embedded in the linear (one-point) perspectival view (Panofsky 1997). Many other studies have explored photography's particular capacity, due to its reputation as an ostensibly transparent, truthful medium, to enshrine and naturalize the biases of its makers and users (Snyder and Allen 1975; Sontag 1977; Snyder 1980). This includes the illusions of mastery and perfection inherent in linear perspectival views (Weems 2016). While it may seem obvious that a meatpacking company should deny animals any sense of value except as raw material, such images not only depict but also help to generate that chilly logic. The aesthetic appeal of order, repetition, symmetry, and regularity are mustered to naturalize an illusion of human mastery over the animal. Perspectival views of packinghouse interiors aid in establishing the almost-divine right of meatpacking companies to treat animal bodies as base matter, to make order and sustenance for the human body politic out of animal chaos.

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Personhood and the animal readymade

Arnaud Gerspacher (The City College of New York, USA)

Neither art nor law has kept pace with recent developments in cognitive ethology and human-animal studies. This lag opens a space for dispelling outdated juridical and aesthetic notions of nonhuman animality as mere property or medium. To do so, this paper works with two concepts, one familiar to art historians—the *readymade*—the other familiar to legal scholars—*personhood*. Both involve strategies of naming—in one case as "art," in the other as "legal person." Both institutionalize their entities, determining official standing and treatment. Finally, both amount to philosophical processes of epistemological and even ontological structuring and naturalization. Nonetheless, there remains a crucial difference: while readymades have commonly been understood as generalizable industrial objects with no auratic uniqueness, personhood is reserved for singular beings with autonomy, a status heretofore restricted to humans and non-sentient objects bearing on human interests. In light of recent scientific discoveries concerning nonhuman minds, animals clearly complicate this divide between readymades and persons. Although animals have been treated as generalizable industrial objects in factory farms, uncomfortably, they also hold capacities bearing on potential traits of personhood. I argue that the test of

personhood rests, in large part, on a capacity for *memory*—a faculty of indelible retention leading to singularization that is far from anthropoprietary.

By discussing a number of different art works—from Marcel Duchamp's first readymades, to works involving animals by Robert Rauschenberg, Jefferey Vallance, and contemporary examples by Allora & Calzadilla and Anna Craycroft—I uncover inherent contradictions in treating animals as readymades, which unavoidably lead to an expansion of our ethical and legal concept of personhood to include a multitude of nonhumans animals. Broadly speaking, my talk is structured around two competing forms of *deregulation*—one aesthetico-poetic, the other ethico-juridical. The readymade is a process of deregulation as to what counts as poetic or artistic material; similarly, theories of nonhuman personhood deregulate which beings count as moral and legal persons. Both are processes of multiplying inclusivity. Yet, when these two forms of deregulation meet—as when animals are used as readymades—irresolvable problems result. I argue that the ethico-juridical must win out and that nonhuman personhood should be taken seriously in both art and law.

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Session 4b: First and foremost: Considering companion animal wellbeing

Chairperson: David Knights (Lancaster University, UK)

After care arrangements for nonhuman companion animals in caring organisations

Monica Anne Hamilton Bruce (The Queen Elizabeth Hospital and University of Adelaide, Australia) and Victor J. Krawczyk (University of South Australia, Australia)

Legally non-human animals are the personal property of their owners;^{vii} complications can arise when the owner dies: owners need to make aftercare arrangements or residuary beneficiaries become entitled.^{viii} Such issues can be brought to the fore-front for both the companion animal and owner, particularly when the latter's health is failing, potentially placing both in a vulnerable position. We aimed to review the literature, explore the law, summarise options available and propose a practical management application for caring organisations, for example hospitals and organisational homes.

Our doctrinal research methodology^{ix} includes an updated legal literature review on the status of companion animal(s) should the owner predecease such an animal, exploration of the law, analysis of relevant issues arising and the law relating to some of these, as well as options for owners to be aware of, consider and make informed choice about early-on in case they pre-decease their companion animal or their capacity may be questionable.

^{vii} *Saltoon v Lake* [1978] 1 NSWLR 52.

^{viii} The Law Society of NSW Young Lawyers Animal Law Committee, *Animal Law Guide New South Wales (2010)* p23-27 <<https://www.lawsociety.com.au/sites/default/files/2018-04/Animal%20law%20guide%20NSW.pdf>>.

^{ix} Terry Hutchinson, Nigel Duncan, Defining and describing what we do: Doctrinal legal research. *Deakin Law Review*, 2012:17(1):83-119.

English language materials including primary sources and secondary discussion of the law and management were selected for our exploration of the application of the law in selected cases.

Companion animals have been referred to as ‘animals with which something is shared’ and ‘providing friendship’^x and a dog/cat/any other animal prescribed as such by regulations^{xi}. While such animals are property, many owners consider them to be ‘members of the family’.^{xii} As property, companion animals cannot be legal beneficiaries; aftercare options can be formal or informal.^{xiii} Informally, the owner can nominate someone anticipated to outlive the companion animal(s). A formal arrangement can be made within a will; this can include gifting a pet and legacy to someone, a legacy to an animal charity, a testamentary trust and euthanasia.

Issues can arise with each of these options; informed decision-making and pre-planning can assist in limiting some of these issues.^{xiv} For example:

The new owner in an informal arrangement could change his/her mind due to health or other reasons, or the companion animal could become seriously ill and the new owner may not have the ability to pay for treatment. Back-up arrangements could assist here, but informed consideration of this option may obviate this choice.

Legacies and trusts are more formal, but can also be challenged legally. Similar issues can arise to those in the informal arrangement, for example in the case of a gift with a legacy to a person, and the outcome may not necessarily be what the owner had envisaged.

Selecting an animal charity with a bequest program.

Euthanasia is also considered an option by some, although legally this option not available everywhere.^{xv}

Organisations, for example hospitals and others providing services to clients where advance-care needs information is available or charities with relevant legacy programs could assist with this by providing relevant information on-site, to facilitate informed estate and advance-care planning. We recommend a practical management application to assist in decreasing potential issues at a time of vulnerability in the life of their client, the owner, and his/her companion animal(s), particularly if undertaken in a timely manner.

Tiddles and Ms Jones: A future of species inclusive aged care services facilities

Jannette Young (University of South Australia, Australia) and Caroline Adams (University of South Australia, Australia)

It’s 3am, the ambulance officers are talking to Ms Jones who has fallen over about her need to go to hospital. But Ms Jones, is desperately concerned “what about my cat Tiddles? There is no one to feed her and she’s is all I have...we’ve been family for 15 years...”. The officer says “we can ring the animal emergency care number”. So she rings the number and the person on the other end of the phone says “All fine, Mrs Smith who lives in the aged care village close by has been assessed by our service as being fabulous with cats facing an emergency such as this, we can pick up Tiddles and take her to Mrs Smith”. So they do. And then when Ms Jones cannot return home, an animal inclusive aged care residence is found for her and she and Tiddles happily live for five more mutually fulfilling years.

^x C Phillips, *The Welfare of Animals: The Silent Majority* (Springer, London, 2009) 155. In Deborah Cao with Katrina Sharman and Steven White, *Animal Law in Australia* (Lawbook Co., 2nd ed, 2015) 160.

^{xi} *Companion Animals Act 1998* (NSW) s 5(1).

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^{xiii} The Law Society of NSW Young Lawyers Animal Law Committee, above n 2.

^{xiv} The Law Society of NSW Young Lawyers Animal Law Committee, above n 2.

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This might be an imagined response scenario at this point, but it is a needed one. It has multiple levels of positive potentials for both humans and animals. Ms Jones' is one of the growing number of older lonely people whose closest family members may be non-human, but who currently face the possibility of losing and even euthanising their furry family member because of a lack of recognition and service responses to cross-species relationships. It is timely to be considering the organisational difficulties and ethical dilemmas that may need to be negotiated in order for this possibility to become reality.

Organisational and ethical questions to be explored in this paper include:

Given that most older people in care accommodation struggle to meet all their own care needs animal care will need to be supported. What are the potential animal care roles that may be needed? Who will undertake this work? What are the ethics of funds for human care needs being used to care for animals, or will non-human others be incorporated in our frameworks? If this occurs what will be the species boundaries?

What about people who don't like (fear or may be made ill by) animals, especially care workers, other residents? What if Tiddles is not a cat but a camel, python, or spider? Should ethical service provision not be species-ist – making judgements as to the inherent value of one species over another when the aim is to provide a caring response to their human family member.

This paper will also consider some of the organisational factors that will need to be considered in catering for human-animal relationships better. What physical arrangements may be needed in human care services to accommodate animals ethically? What will be the requirements of human care givers to respond to animal needs? Will a new hybrid carer role emerge – caring for both human and non human residents?

What legal frameworks need to be developed to protect 'Tiddles' (who currently has no legal rights) as a non-human other?

Session 7b: Thinking about animality within an ethical frame

Chairperson: Iain Munro (Newcastle University, UK)

Organizational exploitation of vulnerable subjects: An exploration of animalisation through cultural analysis

Charles Barthold (The Open University, UK) and Victor J. Krawczyk (University of South Australia, Australia)

Ethics derives from the intersubjective experience of the existence of living Others which creates obligations for the self (eg, Lévinas 1991). Ethics is then not only an abstract philosophy but also an embodied encounter of the Other (see, Merleau-Ponty, 2013). Engaging in unethical practices towards vulnerable subjects in an organisational context thus involves to produces discourses and that allow to neutralise ethics and the intersubjective experience of alterity. Our argument is that animalisation is one way of doing this. Animalisation or the discursive transformation of non-human and human living subjects is a device that is used to legitimise unethical behaviours. Within a Western dualist framework that creates a radical ontological difference between persons and objects, animalisation allows organisations the possibility to distinguish two types of living organisms: *bios* and *zoe* (Agamben, 1998). The former corresponds to persons and should be engaged with through ethics; the latter corresponds to objects and should be engaged with technical rationality irrespective of ethics. Vulnerable *bios* subjects should be helped and cared for; vulnerable *zoe* subjects can be disposed of, manipulated and eliminated like any object. Organisations do not establish a clear correspondence between human animals and *bios* and non-human animals and *zoe* – many human animals are treated as *zoe*.

In this paper, we will analyse how animalisation operates in organisations through cultural analysis (Bal, 2003; see also: Bell, 2008; Hall et al., 1980). Looking at cultural representations of animalisation will allow us to understand how animalisation is discursively constructed in and around organisations. In particular, an organisational cultural object in which ethics is suspended or rendered structurally problematic was chosen: the series *Narcos Mexico*. It is the story of the Guadalajara cartel in Mexico's 1980s – perhaps the biggest organisation in the history of drug trade. Accordingly, the Guadalajara cartel used to be able to smuggle from Mexico most of marijuana and cocaine that was consumed in the US for the Medellin and the Cali cartels – two Colombian crime organizations. This involved a high level of management and logistical sophistication including a fleet of planes, connections with

high level officials, thousands of employees and the maintaining of a standing army. Therefore, this series allows us to analyse how an organisation deals with unethical behaviours and actions on an everyday basis such as producing and selling illegal and unhealthy substances, corrupting politicians and killing innocent people among many other things. This will allow us to articulate the notion dark side of organisations (see, Linstead et al., 2014; Sørensen) and animalisation. In sum, this paper will analyse how animalisation facilitates unethical behaviours and thereby make a twofold contribution to the animal in organisation studies (Krawczyk and Barthold, 2018; Sayers, 2016) and to the literature on the dark side of organisations.

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Monster Fish, Kinship and Nonhuman Vulnerabilities

Panos Kompatsiaris (National Research University Higher School of Economics, Russia)

This presentation explores the predicament of kinship towards non-human otherness via the figure of a toxic fish that migrated from the Red Sea into Mediterranean waters over the last decade. The fish with the scientific name *Lagocephalus sceleratus* had been spotted in the wider area of the southeastern Aegean coast of Turkey in 2003 and subsequently in Izmir, the Greek islands and the Israeli coast. In 2018, scientific records verified the presence of the fish on the coasts of Malta, Croatia, Egypt, Italy, and, more recently, Spain. The arrival of this newcomer has alarmed environmentalists, fishermen, and policy-makers in the Eastern Mediterranean and the EU, generating ongoing debates concerning methods for its destruction and/or commercial exploitation (it is currently listed by the European Commission as an 'invasive alien species'). The fish is unwanted because it has no use and exchange value for the local populations and is an irritation for their livelihoods. The brutal media accounts about this migrant fish remind the dehumanizing ways that human migrants, refugees and other unwanted populations appear in far-right public discourse (Kompatsiaris, 2018).

Based on ethnographic research among fishermen and marine biologist communities in the island of Crete, this presentation explores the idea of human/ non-human solidarity, hospitality and kinship in relation to the figure of the alien, the invader and the parasite. According to a radical post human ethics, compassion and kinship should be extended to all nonhuman lives based on their fragile and profoundly vulnerable status in technologically advanced modern societies (Pick, 2011; Braidotti, 2013; Wolfe,). While in animals exploited for food and clothing the attribution of 'vulnerability' is straightforward and unproblematic, in the the case of nonhumans branded as 'parasites' the question can be complicated. Are parasites vulnerable beings or themselves render other humans and nonhumans vulnerable by rampaging their livelihoods?

On the one hand, insofar as parasites are named as such by 'humans' (who are the biggest parasite on the planet), this qualification has an explicitly anthropocentric orientation. On the other hand, as in the case of Crete and the fish I will be looking, 'parasites' mostly affect working class and poorer populations who are themselves amongst the most vulnerable human beings. This tension becomes obvious in the brutal treatment of this toxic fish by fishing communities in Crete consolidating, rhetorically and materially, a strong dividing line between us and them, the human and the non-human other. The constitutive fragility of this dividing line and its ongoing contestations, it will be argued, harbours the tensions inhabiting post-human ethcis, involving questions of class, anthropocentric bias, the possibilities of interspecies communication, and attempts to rearrange species-based hierarchies.

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Session 8b: Workshop: Considering Animals across Disciplines

Chairperson: Victor J. Krawczyk

More-than-human methods? Critical reflections on the impossibility of getting away from ourselves

Erika Cudworth (The University of East London, UK)

The boundaries of the social have been stretched by recent scholarship in sociological animal studies. Empirical work has begun to open up to the presence of the myriad other creatures that make up social worlds. Yet much of this research relies on standard practices and human-centred methods. This paper reflects on a piece of research characterised by such contradiction drawn from a project investigating everyday lives with canine companions via observation and interviewing. How might non-humans intervene in data collection and be reflected in the data? What is lost and gained by researching (literally) in the field with a multi-species research pack?

This paper considers the difficulties and possibilities of more-than-human methods, specifically ethnography. The data which provides the scaffolding for the empirical reflections is drawn from two sources: field notes observing interactions between "packs" of dog and human walkers and interviews with those living with dogs. What was methodologically distinctive, was that the majority of interviews were 'go-along' or 'walk and talk' where the researcher and two of the dogs-of-her-heart walked with human interviewees and their dog(s), allowing for observations of human/dog and dog/dog interactions also to be recorded. Other interviews were undertaken at interviewees' homes or in public places where the interviewees' animal companions were present. In addition, there was a period of intensive immersion - an ethnographic diary kept for a calendar year in the London field site which recorded events, interactions and routines of dogs, humans and other beings and things in the space of 'dog walking'. This paper considers some of the ways in which conducting research with and about dogs alters both the data you obtain and the ways in which you understand the data collection process. The paper moves through first, a discussion of the 'animal turn' in sociology and sociological resistance to it (Cudworth, 2011; Peggs, 2012; Shapiro, 2002; Whatmore, 2006; Wilkie, 2015); and second, the animal turn in methodology (Charles, 2016; Taylor, 2012), in particular, in ethnography (Hamilton and Taylor, 2017) before discussing the methods used in this project and some of the practices and events that emerged.

"An invitation to enquire": How can we centre nonhuman animals as subjects of our academic concerns?

Matthew Cole (The Open University, UK) and Erika Cudworth (University of East London, UK)

In our 2014 book introduction, Kate Stewart and I framed our work as ‘an invitation to enquire’ (2014, p. 4), given the urgent range of questions that need asking in respect of how to end the exploitation of nonhuman animals. In this workshop, that invitation is reissued to participants with an interest in other animals, and especially a critical interest in how to mobilise their academic disciplines in solidarity with other animals: not merely as ‘objects of enquiry’, but as subjects of our ethical concern. That is, academia *for* other animals, rather than academia *about* other animals. In this workshop, we invite participants to prepare by reading chapter 2 of the book. This sets out our theoretical framework for the empirical investigations in the later chapters. Drawing on Foucault’s work on the interrelationship between power and knowledge, the chapter develops a conceptual map of human-nonhuman animal relations that provides an interpretive framework throughout the book, and elsewhere (Cole and Stewart, 2016, 2018a, 2018b; Stewart and Cole, 2009, 2016). The chapter also highlights the importance of Erika Cudworth’s theory of anthroparchy, first developed in *Social Lives with Other Animals* (2011). Having read the chapter, participants are invited to reflect on this question: How can your academic perspective and expertise help to uncover, problematise, resist and end the human exploitation of other animals?

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Stream 17: Problematizing the recolonization of decolonial scholar-activism: Whiteness, neoliberalization and the threat of co-optation within the new spirit of liberal openness

Stream convenors: Jenny K Rodriguez (The University of Manchester, UK), Marcela Mandiola Cotroneo (Universidad Alberto Hurtado, Chile), Sadhvi Dar (Queen Mary, University of London, UK), Helena Liu (University of Technology Sydney, Australia), Angela Martinez Dy (Loughborough University London, UK) and Alex Faria (FGV/EBAPE - Escola Brasileira de Administração Pública e de Empresas, Fundação Getulio Vargas, Brazil)

Session 1: Decolonial thinking and practice

Chairperson: Jenny K Rodríguez (The University of Manchester, UK)

A Freirian Approach to Decolonial Scholarship: Avoiding The Narcissus' Curse

María Fernanda Ríos Cavalcanti (FGV EAESP and PUC Campinas, Brazil)

One day I learnt a secret art, Invisible-Ness, it was called, I think it worked, as even now you look but never see me... Only my eyes will remain to watch and to haunt, and turn your dreams to chaos" (Jin, n.d., cited by Bhabha, 2014). Poised at the end of decades of discussions, scholars from both hemispheres are yet struggling with the paradoxical nature of the decolonial and postcolonial scholarship aspirations. This includes seeing oneself in the 'desperate' position of seemingly perpetuating the domination order one is trying to rebel against. As varied and multiple as these aspirations or projects are, they have acquired a certain pattern in Management and Organizational Studies (MOS): a general prevalence of so called postcolonial approaches – associated with Middle Eastern and South Asian exponents – and a preference for hybridity over binarism under that tradition. In addition, both postcolonial and decolonial approaches generally leave an open-ended call to raise 'subaltern voices', in order to change the geopolitical power-balance of management epistemologies and practices. However, it appears that little advancements have been made in this direction, leaving us with the bitter taste of a dream – well thought of, we should give ourselves that – dismantling into chaos. Therefore, the objective of this paper is to shed new light into the paradoxical nature of the decolonial aspirations, through a hopefully refreshing reading of one of the most notorious South American intellectual works: Paulo Freire's *The Pedagogy of the Oppressed* (2018). My main argument is twofold: First, I claim that we have been entangled in a so called Narcissus' curse, as cited by Cooper (1983) – a constant danger when we engage in the analyses of oppressive relationships between 'others'. And second, that the immensely generous (selfless) way in which Paulo Freire theoretically and empirically dealt with the paradoxical nature of these relationships may offer a plausible alternative to the dilemma of decolonial scholarship.

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The role of technics in a fragmented territory: Contributions of the geographer Milton Santos to Organization Studies

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The Vautrin Lud Prize is often referred to as "the Oscar of geography". Since 1991, it acknowledges every year geographers that have developed outstanding contribution to the field. Until 2017, all the awarded scholars but one had been either from Europe or USA. The Brazilian geographer Milton Santos was the only one to have been

awarded this very prize outside the Anglo-European axis. And still today he remains the only Portuguese-speaker to have ever been given such honour. It is already rare for an author from the Global South to obtain such recognition from the academia worldwide, and this should be especially the case for Milton Santos, a black Southern academic who has always privileged the research agenda and the language of his country of origin. Santos developed a vast body of research investigating space from a standpoint diverse from what often reproduced in the 'Global North', as he departed from the very conditions of urbanization he found in Latin American countries. This paper investigates the organizing processes in a very typical Brazilian territory, a 'favela', using the epistemology developed by Milton Santos, to illustrate the contributions the author can give to Organization Studies. In effect, it is surprising that such task has been largely overlooked so far.

Although he has published in six different languages, most of his production was written in Portuguese and had never been translated to the English Language. That might be one of the main reasons why – despite the aforementioned recognitions - his intellectual legacy became largely limited to Latin America. For the same reason, the timing for exploring the contributions of Milton Santos is very fortunate. Only recently, one of his main works has been translated to English – “Toward an Other Globalization: From the Single Thought to Universal Conscience” (Santos, 2017) - along with the publication of an edited volume in English by Melgaço and Prouse (2017) in which they compile a list of translations and interpretations by many scholars from various countries. As pointed out by Davies (2018), “The woefully tardy translation of Santos’ work seems to evidence the continued introspective hegemony of Anglophone geography”, however it opens up an horizon of possibilities not only to geography but also other related sciences.

There is another indication of the good timing for studying Milton Santos, particularly in organization studies: the emerging interest of scholars in theories from the South and in theories on space. Advancing debates on de-colonial research, the field of organization studies has recently been enriched with works that present thinkers that were not part of the Anglo tradition, and in the past decade many calls have encouraged scholars to enlarge the traditional limits of our interrogative space with epistemologies from the South (Alcadipani, Khan, Gantman, & Nkomo, 2012; Ibarra-Colado, 2006; Jack, Westwood, Srinivas, & Sardar, 2011). Responding to these calls, this paper engages with the particular philosophy of Milton Santos, but also with the debates started after the spatial turn observed in the field of organisation studies in the past decades.

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A “soft power” rhetoric: a post-colonial view of the PEC-G program in Brazil

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The internationalization of education is often presented as a response to globalization (Altbach, 2004), and it is considered as an inevitable event, an attempt to adjust to this condition is necessary, productive and beneficial

(Matus & Talburt, 2009). However, for the post-colonial critic, this perspective has been used to justify and euphemize imperialist relations (Ramirez, 2014). In this perspective, the countries of the South are the most affected, since there is a lack of educational programs aimed at satisfying their internal needs, these nations acquire educational products already developed, suffer from the export of mass talents and contribute for the reproduction of relations of domination (Leal & Moraes, 2018). The Program of Undergraduate Students-Agreement (PEC-G) in Brazil, which grants scholarships for foreigners, is an example of educational support that is aimed to contribute to student's education through cultural, technical and scientific cooperation (Brazil, 2016). In this article, we argue that, unlike to the official discourse, the PEC-G in Brazil develops in a North-South perspective, in which countries receiving the development projects are passive receivers, in other words, this educational cooperation program only attends the agenda of Brazilian interests, distancing from the South-South model of cooperation. Our arguments are theoretically supported by the literature and an empirical research by means of interviews granted by foreign students participants of the PEC-G program in Brazil.

Initially, we discussed the theoretical paradigm of South-South Cooperation (SSC), a model based on the horizontalization of relations between countries in a way to challenge hierarchical positions among countries, and policies for the creation of the PEC-G. Here we bring Brazilian authors that discuss the sociocultural context of Brazil, especially in the issues related to identity and socialization (Holanda, 1936, Souza, 2007). After that, we discuss the postcolonial approach, which seeks to understand the contemporary problems of the South countries from the "retrospective reflection of colonialism" (Said 1978, p. 45) and to unveil neocolonial practices characterized by political, economic, and cultural control (Banerjee & Prasad, 2008).

Among neo-colonial practices, Lee and Rice (2007) consider neo-racism as an important panorama through which it is possible to understand the experiences of foreign students in the context of the internationalization of education. Lee and Rice (2007) show that neo-racism can be considered the cause of many problems faced by foreign students, which we also identified in our research: lack of institutional support (Pritchard & Skinner, 2002, Kher et al., 2003), difficulties in cultural adjustment (language, customs, food adaptation and climate) (Beoku-Betts, 2004, Lee & Rice, 2007), financial difficulties mainly due to the impediment of permission for work and housing-related difficulties (Lee & Rice, 2007). Based on this, we question that the PEC-G in Brazil constitutes in a way to influence other countries by the cultural attractiveness and the persuasion, which, in other words, is a mechanism of soft power.

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Session 2: Decolonizing approaches and practices: Liberation, vocality and reconciliation

Chairperson: Sadhvi Dar (Queen Mary, University of London, UK)

Against Dialogue: Decolonising as Liberation

Chahrazad Abdallah (Singapore University of Social Sciences, Singapore)

Embracing a decolonial view of our material conditions of existence implies questioning all of these conditions from the most benign to the most fundamental. Our lived experiences of work constitute one of these conditions of existence and as it has been defended in the call for papers for this sub-theme, they need to be seriously considered. For those of us working in academia, this exercise is even more critical as we often find ourselves to be perpetrators and perpetuators of intellectual colonial work through our teaching. As a “brown intellectual” shaped by the deeply rooted colonial worldview that undergirds Management as a discipline since its inception, I have increasingly felt the responsibility to put an end to my unwilling reproduction of white structures of domination in my own professional activity. Decolonisation is not the empty signifier that a few ill-intentioned critiques purport it to be. It is the ultimate emancipatory project of our times. Nevertheless, I will reject the term emancipation in this essay and following Fanon, I will argue for the use of what I consider to be the only possible signifier for our tumultuous endeavours: liberation.

In *The Wretched of the Earth*, published shortly before Algeria became independent from France’s implacable colonial rule (1961), Frantz Fanon pointed to a fundamental truth: colonised peoples are not just peoples under domination. Colonised peoples have been stripped of their dignity. For Fanon, colonisation destroys individual psyches by slowly forcing them to integrate their own surrender as a sign of their inferiority. The traces that colonisation has left are still visible many years after former colonised countries became independent. Colonisation was a long and painful exercise in indignity. Decolonisation therefore, is a vital political act that can only happen through liberation. That political act of liberation for Fanon, can only come through violence. Violence is an organic force, an energy, it is what will keep the colonised from fading into their own bodies. To be “beside of oneself” in anger, in the words of Elsa Dorlin (2014), is the only way to face the foundational violence of the colonial rule. Violence is immanent in the political structures of power and critically for Fanon; it is never a discrete instrument to be used for individual or collective good (Frazer & Hutchings, 2008). It is embodied and embedded in the lives of individuals; it is a wicked energy that drives the world, a process in flux that takes place at the muscular level.

Recently, we noticed an increasingly strong focus on “violent acts” in media accounts of social upheavals or for that matter of any manifestation of disagreement (France’s “Gilets jaunes” movement is a perfect illustration of that distortion of reality by dominant discourses –media, political figures, pseudo-intellectuals- who focus on a presumable violence of the protesters against material goods to occult the terrifying violence of the state’s neoliberal logic in action). In a Fanonian perspective of liberation, violence is not a means, neither is it an end. It is the only form of being in colonial spaces.

In this essay, I will argue that colonialism in its insidious, structural reproductive nature, is alive and well in academia and that the only way to adopt a decolonising view is actually not to consider it a view but to embrace our rage and the violence lodging in our bodies to channel it for transformative purposes. Let us first take a hard look at ourselves and at the Master in us (Lorde, 1984) and liberate ourselves from its chains by recognising that it is not through “dialogue” or “discussion” that any type of liberation will come. I will first advocate that any decolonial activity must be rooted in the acceptance of our inherently violent form of being as scholars and show

how this form of being takes shape in academia. I will then defend the idea that it is through the embracing of that form of being that real change can come and not through the reproduction of discursive technologies of power such as “intellectual exchanges”, “dialogue”, “debate” etc.

I will show how the concept of dialogue in Management discourse has been co-opted to assert its own domination and more importantly to de-responsibilise those who do not want to engage in it. I will demonstrate how the idea of dialogue has in fact produced the opposite of what it claimed to seek: entrenched, irreconcilable and incommensurable points of views that we have to address seriously today. In my essay, I will therefore defend the idea of embracing the violent nature of all liberation projects by channelling it into the creation of what can be termed a “collective intellectual”: a collective of enraged bodies that can use their vital energy to not only criticise the system but to overthrow it.

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Decolonising and re-colonising practices of vocality

Deborah N Brewis (University of Bath, UK)

Voice is central to decolonial work - in dissenting and critique - but efforts to advance the rights and material conditions of people of colour, people from the Global South and First Nations people persistently become entangled in the language and concepts in which they manifest (Dar 2017): Discussions of ‘diversity’ have shown its tendency to make issues of racism more palatable through its containing of difference, individualisation, and abstraction (Brewis 2018, Mirza 2005, Swan 2010); and intersectionality too, it has been observed, has lost transformative potency through its increasing usage as analytical tool in management and organisation studies (Liu 2018). Therefore, decoloniality may also become inert in the bodies from whence voices emanate, and the radical potential of Black and Brown voices mean that they are put in precarious positionings, or are instrumentalised (Dar 2018). This paper explores how communities of management scholars and their research are permeated by a set of vocal practices that perpetuate, and sometimes disrupt, the status quo of white-centrism and kyriarchal (Fiorenza 1992) Supremacy. This paper focuses on the relation between Black, Brown and White bodies in management and organisation studies, and the relation between bodies and mouths (Ahmed 2013, Probyn 2003). These relations are used as a pivot around which to discuss how decolonial work is contained, neutralised and re-colonised by whiteness (see Tate and Page 2018, Yancy 2015).

Many, if not all, the practices discussed are (too) familiar to people of colour and as they are named, to make them speakable, I recognise their deeply rooted existence in the critique of decolonial and anti-racist literature and activism. The names that will become attached to the mouth-practices of de/recolonial vocality are still emergent, but provisionally include the following: *parroting* - in which the words with which we critique are taken by whitely bodies to protect themselves from it; *ventriloquism* - in which people of colour are enlisted to speak for whiteness; *megaphoning* - in which the ‘advocate’ shouts loud enough to crowd out critique of their own abuses of power; *whispering* - in which fair-weather allies operate a whitely vocality away from prying ears; *silence* - in which fair-weather allies are avoidant in the face of risk and their closed mouths close the possibility of decolonial voice, and *cannibalism* - in which spaces created for the disruption of whiteness and kyriarchy are devoured by it. We also consider the mouth-practices that liberate and restore power to the decolonial voice through *amplification, anti-narration, advocating and nourishing*.

The mutation(s) of voice is recognised as a violent act, and I seek to embed the materiality of this visceral experience into the experience of the text as if it were the bruising and scars on our skin (Brewis and Williams 2018), and intend for the paper to be co- or multi-authored. Drawing on Black orality and a multivocalism (Dar 2018, James 1980) the text itself conveys the relationality of bodies and of voice as response to the univocal practices that are discussed, and which are reinforced through contemporary neoliberalist structuring of the academy.

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Session 3: Decolonizing, Management and Organization Studies

Chairperson: Helena Liu (University of Technology Sydney, Australia)

Revisiting a critical decolonial initiative in international management: for Eduardo Ibarra-Colado

Alex Faria (FGV-EBAPE, Brazil), Ana Lucia Guedes (DAPP-FGV, Brazil) and Nidhi Srinivas (The New School, USA)

The field of international management (IM) remains one of the most controversial artifacts of global coloniality within an increasingly contested US-led Eurocentric field of management (Murphy & Zhu, 2012). Accordingly, IM is a major issue for a growing population of academics from intersecting worlds and academic borderlands who activate the decolonization not only of Management and Organization Studies in its both mainstream (Banerjee & Linstead, 2001; Ibarra-Colado, 2006) and critical versions (Dar & Cooke, 2008; Mandiola, 2010), but also of Northern global structures and houses of knowledge (Prasad et al., 2015).

Similarly to what US critical researchers observe in the growing post-racial field of diversity management (Nkomo & Hoobler, 2014), the more things change the more they actually remain the same when we talk about critical debates on international management as a result of the neoliberal radicalization of white-male management of decolonizing initiatives since the revolutionary 1960-70s (Hong, 2015) in which the "decolonial international" was framed as a major threat, at home and abroad, to the US empire state (Márquez & Rana, 2017). What we have got used to know as International Management actually embodies the 'American' way of managing the (third) world (Cooke, 2003), including a 'multicultural America', from a colonial- and racial-blind culturalist perspective (Jack & Westwood, 2009).

We posit a major issue is that such neo-imperial governance of the political economy of 'international' and 'global' fields of knowledge remains rather overlooked (Guedes & Faria, 2010). Triggered by the rise of postcolonial theorizing (Prasad, 2003) as an academic initiative that both reinforced and contained 'separatist' Black Studies in the US-led Global North, critical researchers tend to equal agency of knowers and knowledge with resistance. With the radicalization of coloniality within and outside houses of knowledge (Mignolo & Walsh, 2018) decolonial authors from Latin America triggered the resurgence of 1960-70s concepts mobilized by Third and Black World activist decolonizers, such as epistemic disobedience (Mignolo, 2009), geopolitics of knowledge (Dussel, 1977), and border thinking (Mignolo, 2011).

Whereas there are critical/decolonial accounts on how to resist and transform such governance – for instance, with a focus on the World Bank (Cooke, 2003), Ford Foundation (Parmar, 2011), and Cold War (Jack & Westwood, 2007) – we do not know much about critical decolonizing initiatives activated by researchers from the South within exteriorities of global Northern academic borderlands (Faria, 2013) and corresponding on-going dynamics of decolonization-recolonization (Dar, 2018).

In this joint paper, we address an initiative for the critical decolonization of IM activated ten years ago at the Sixth International Critical Management Studies Conference held at the University of Warwick. This initiative, contested from within and outside CMS for its 'ghettoist' and 'separatist' face (see Faria et al, 2010), was put forward by researchers from Latin America who live(d) and work(ed) in Latin America. Our analysis, incomplete due to the premature death of Eduardo Ibarra-Colado, who remains "*uno de los imprescindibles*" (Srinivas et al., 2015, p. 340), discusses corresponding on-going decolonizing-recolonizing dynamics not only within MOS, but also specific impacts on the lives and careers of decolonial (sub-)knowers within and outside houses of knowledge.

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God, Hybrids and the Muslim Shower: Towards a Crooked Queer Theory in Organization Studies

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... Chances are that the word "God" felt a bit strange to you. What is God doing in an academic article? It already started weirdly with the author telling us about the toilet rituals in a management school. Why does he have to bring God into it as well? To be honest with you, I also thought about deleting the word "God" multiple times in the paragraph above. I need to get published in the secular academia where critique itself is supposedly secular (Asad, Brown, Butler & Mahmood, 2013). What business does God have in the industry where knowledge is considered valuable only when it is western (read "refined"), scientific (read "secular"), and rigorous (read "numbers")? But then I ask myself, why is God absent from organizational discourse when a majority of the world population believes in a God (or at least claims to do so)? More importantly, why am I writing "God" again and again? Why can't I write "Allah", the name handed over to me by my society?

Now the chances are that if you are a reader in the West, the word "Allah" already brought to your mind many symbols, images and words like "Allah-o-Akbar", beards, eastern men, hijabi women, and planes crashing into the twin towers. You might already be regretting opening this abstract and thinking "Why do these Muslims must bring Allah into everything?" But the point I am trying to make here is a different one. You were most likely in a different realm of thinking about academic writing and its secularity when I was using the word "God" and I am willing to bet that it changed in a fundamental manner when you read the word "Allah". Do not worry, I am not going to keep you uncomfortable, this is hopefully the last time I use the word "Allah" because it is also making me uncomfortable. But before I move on, I hope you agree with me that the norms of language and terminology in organization and management discourse have an inherently anglo-centric bias that marginalizes the expression of thought in other languages.

But worry not. I am not against writing in English. I do not want academics writing in their mother tongues. As a post-colonial subject of the crown, my parents and teachers have dutifully trained me to speak and write in English better than my native languages (Urdu and Punjabi). I then spent multiple years for graduate education in the USA. Now, I am so used to associating English with academic writing that even my academic thoughts are in English. That is why, the word "Allah" made me as uncomfortable as you but how else could I show you that I am

a “hybrid” subject; exactly of the kind explained by Bhabha (2012; 2013) and then subsequently “found” by thoughtful CMS scholars in different parts of the world. Some people in my culture use terms like *Katha Angraiz* or *desi-liberal* to label me but I always tell those are not the correct terms. They can use the words “hybridity”, “mimicry” or “third space” to label me as my learned peers can understand my identity only in those terms. I want to be “seen” by other academics to occupy a legitimate identity and what better way to present myself as a “hybrid” thinker to enamour them. Now, they will think twice before criticizing my work. They cannot be seen to further marginalize my people. So, even if they do not understand anything, they will have to find “some interesting thoughts” in my article.

... Is this article about to end? Again, you have no idea except knowing from the page numbers that “something” is still left. But you are not sure what that something is because this article is not organized like a standard article which is another way of saying that it does not “look”—which is distinct from “read”—like an academic article. Should the author not be telling us first that he is trying to fill some sort of a gap in our knowledge? The gap that we did not know existed or needed to be filled but had to be artificially created for the author to legitimately sell his work to other academics. More importantly, where is the literature review? Where are the theoretical framework and methods sections? Are these supposed to be some sort of findings or arguments in defense of some propositions? But the question that you do not ask is why I am supposed to organize my thoughts according to an artificial norm that conforms to the positivist deductive research method.

Oh! so he is a post-modernist? Or a post-structuralist? What if I am none of the above? Why do you need to categorize me to engage with me and my ideas? You have already categorized me as a hybrid Muslim academic from the East. Must you categorize my ideas too? But fear not, I have an answer to your question. I am a proud “critical theorist”; an identity that I proudly sell to my academic colleagues without them or I really understanding what we mean by “critical” or “theorist”. But you must admit that the term sounds cool and is hard to contest. Oh, he is one of those who have a problem with everything? Unfortunately, not quite. I have published Exponential Random Graph Modeling (ERGM) based articles as well ethnographies with LGBT groups in top ranked journals in multiple disciplines. See, what I did there! I just told you again that I am an insider. I bet you are now more willing to bear with this article or whatever “this” is. But what if I did not tell you that? Would you dismiss my thoughts? Why must you know I am an insider to publish or listen to my thoughts?

Even if you are still here and I must admire you for persisting this long, there is a nagging question that is bothering you. What does it all have to do with management and organization studies (MOS)? Am I not supposed to tell you something about management and organization studies? Fear not. That is ultimately what this article is all about...

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Recoloniality-decoloniality dynamics in a Hybrid Alternative Development Management

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With the successive crises of neoliberal global capitalism and the rise of the far-right white male supremacy in a global scale economic inequality has become a major issue within US-led management and organization studies (MOS). Global poverty management – labelled as poverty reduction or poverty alleviation – appears nowadays as a central topic within an increasingly contested ‘global’ MOS over recent decades (see Faria & Hemais, 2017).

Such resurgence of poverty attached to the contested notion of development management (Craig & Porter, 2006; Dar & Cooke, 2008) takes place in tandem with the rise of multiple successful theoretical-practical alternatives and responses in the heterogeneous Global South in general (Bijian, 2006; Escobar, 2004) and so-called emerging economies in particular (Wade, 2004).

The Base of Pyramid (BoP) approach has been turned into a paradigm of poverty management (Prahalad, 2004; Prahalad and Hart, 2002; Ansari and Munir, 2012; Karnani, 2007a,c; London, 2008, 2009, 2011; London and Hart, 2010; London and Anupindi, 2011) as a result of the contested mobilization of under-investigated mechanisms of appropriation and containment of decolonial and development administration theory-practices throughout the Global South in general, and, in particular, within so-called emerging economies (see Faria and Hemais, 2017). Accordingly, Anglo-American critical management has also engaged poverty management, particularly by criticizing the BoP approach (e.g., Arora & Romijn, 2012). However critical researchers overlook the colonialist side not only of 'poverty', but also of 'critique' (Cooke & Faria, 2013).

Drawing upon a geo-historical perspective this paper shows that such rise of global poverty management in general and BoP in particular have been triggered by increasingly radical mechanisms of 'globalist' appropriation and containment of alternatives overlooked by MOS and development management (Cooke & Faria, 2013) directed toward compliance-insurgency dynamics throughout an heterogeneous Global South engaged with hybridist perspectives of development administration, statism, communitarism and (post-)developmentalism (see Battilana and Lee, 2014; Yousfi, 2014). Embraced with Latin American emancipatory epistemology (Fals-Borda, 1968), this paper undertakes an action-oriented inquiry at borderland exteriorities (see Faria, 2013) based on interconnected dynamics taking place within and outside organizations and academy. Drawing upon decoloniality-recoloniality dynamics we analyze conformance-resistance dynamics within a state-owned development organization in Brazil (BRAID) in which the 'broader' BoP approach colonized solidarity economy, a communitarism-statism South-North hybrid alternative in Brazil that connects with *buen vivir* in the Andean region (Villalba, 2013). We also investigate re-appropriation and recuperation of solidarity economy within communities aided by BRAID. Such beyond organization analysis shows the dynamic coexistence of recolonized re-appropriation of hybridist alternatives in classical capitalist colonial form (Dar et al., 2018; Villalba, 2013) and recuperation of subjugated knowledges and cultures at the 'under-classes' of society and modernity (Jaramillo et al., 2011). In the end, moving back to the academic realm, we argue that re-appropriation and recolonization dynamics triggered by white masculinist researchers engaged with decoloniality in postcolonial states demands hybridist activisms to create conditions for the 'under-classes' of racialized Others to co-govern development organizations and imperial corporate academy.

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Session 4 Decolonizing Management Education and Business Schools

Chairperson: Angela Martinez Dy (Loughborough University London, UK)

The lack of a decolonial approach among Chilean Management education: preliminary reflections

Marcela Mandiola (Universidad Alberto Hurtado, Chile)

Talking about decolonial academic work is a challenging question if we think about Chilean management education. Personally, I devoted my Ph.D. research to reflect and problematize this practice long time ago (Mandiola, 2015; 2013; 2011), furthermore even nowadays there is no a corpus of organized research or teaching practice oriented to question our own work. Business education had started in Chile with the emergence of the Catholic University Business School in 1924, moreover, its growth and expansion date from a later period. Management education was installed in Chile as a technical tool to rule productive organizations. Its practice appears as a response to an a priori need; a need that was installed by colonial management education itself.

Following this rationale, management education in Chile has not been problematized at all; on the contrary, it is presented as the solution to (or satisfaction of) a naturalized demand. There are almost no traces of its experience among international academic publications. Although some examples of academic dialogue around

management education could be possible to trace its main topics remain captured within mainstream standpoints (Lepeley, 2005; Lepeley & Albornoz, 2013; Contreras & Spencer, 2002).

From my own practice as a scholar in a Chilean business school, I have been able to see how the very idea of management as a theoretical development has been made invisible by the force of the reproduction of mainstream/colonial technology. The insistent and feverish search for efficient management strategies that can equip the endless cohorts of students eager for work tools has monopolized our business education. This results in an almost total blindness regarding how, where and what for the knowledge that sustains said techniques is produced. Example of the previous is the smaller space that is given to management courses in comparison with the relevance of the 'functional areas' within the academic syllabus. Students are prepared to act, but the contents and the purposes of that action are not yet problematized. From an academic point of view, the seriousness of this assertion is supported by the lack of a Study Group in management within Conicyt, the state agency that funds and guides scientific practice in our country (<https://www.conicyt.cl/fondecyt/grupos-de-estudios/ciencias-economicas-y-administrativas/#tab-03>). This means that we are talking about a discipline that is not recognized as such and that therefore does not receive funding for its research in our country, does not grant postgraduate students and has hardly managed to raise doctoral programs (only 3 in almost 100 years of practice, all dedicated to the reproductive mainstream). In addition there are no academic journals in administration in our country that belong to the first line of international systems of hierarchy of academic publications. This discourages the academic production in our language and about our subjects, which forces national researchers to join the international productive machinery in foreign language and subjects to be able to locate their work and comply with the demands placed upon them.

Thus, a decolonial approach in our local practice would offer the preliminary opportunities to raise questions and problematize an entrenched reproductive machinery. The risk of co-optation should be assumed in order to generate at least a local dialogue.

The scarcity of quotations in my abstract is directly related to the monologue of my reflections.

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Decolonizing the management curriculum: Realistic propositions for change and renewal.

Nceku Nyathi (De Montfort University, UK) and Yaqub Murray (Royal Agricultural University, UK)

The theme of decolonisation is not new. From Derrida to Said, Spivak and Bhaba, it is a field of study several decades in the making (Nyathi, 2016). Yet the problem remains essentially unresolved and in recent times, there is a sense that it has been somewhat side-lined. What is getting in the way of creating and impeding this decolonization (deconstruction of the dominant hierarchy?). In this paper through problematisation (Alvesson & Sandberg, 2013) seek a pragmatic and realistic proposition to change and suggest that a decolonisation project should begin from the premise of understanding history - colonialism and apartheid (all its forms and complex,

continuing effects) (Harney & Nyathi, 2007, Nkomo 2011, 2014, Hook 2012. We argue that this Eurocentric domination of management knowledge is a disservice to not only the 'excluded' but to all management and business students who must work in a transnational world.

Modernity, according to Mignolo, provides a rhetoric of salvation, whether seen through the salvation provided by Christianity, by the civilizing mission or by, in its latest permutation, discourses of development. Development discourse creates 'the myth that there are global needs but only one (diverse) centre where knowledge is produced to solve the problems of everybody' (Mignolo, 2011: xvii). We therefore, call for a reflection on how Americanization of management knowledge has become a worldwide phenomenon which has had specific manifestations for the Other. Decolonial thinking aims to engage in 'epistemic disobedience' (Mignolo, 2011: 9) in order to envision social life, knowledge, and institutions differently.

The debate around decolonising the curriculum needs to be framed about how do we add to and grow what we have rather than what we should lose – and there is an opportunity here to forge a powerful new narrative and inclusive curriculum creating new understandings of management, organisations and business practices that incorporate 'BME' and 'Africa' centred perspectives/realities and transform previous Eurocentric ones (Contu, 2018). This requires skilful negotiation between being locally focused and an acute awareness of the broader geopolitical and global context (Mignolo, 2002, 2011) shaping the politics of knowledge production.

It's important to adopt and examine an epistemic lens that recognizes multiple knowledge forms as legitimate. We might then start to interrogate how the work we do in our spaces within the university might contribute to maintaining the hierarchies of modernity (e.g. race; class; ontology) (Fanon, hooks, Freire). We can take the specificity of BME experience seriously in our work as educators; and legitimate contesting forms of knowledge – through using new theorists; or teaching and examining in multiple languages etc (Jaya (2001, Prasad (2003), Fougere and Moulettes, 2012). This takes us to the essential tasks of decolonization. Ndlovu-Gatsheni, (2013: 11-12) suggests that embodying this complex concept is three interrelated tasks: 1) understanding how the current global geopolitical context or *coloniality of power* is constructed and constituted, 2) challenging Western domination of knowledge including epistemological preferences and 3) resisting dominant modes of subjectivity—ways of being—that stress rationality and individualism.

Finally, the paper turns to pragmatic and realistic propositions to decolonizing the management curriculum. We argue that the only way through this is together. Rather than polarisation and othering in the best traditions of our colonial inheritance, we need to move towards the middle ground where ideas can be exchanged and built upon – and it is crucial that we foster dialogue to facilitate this exchange. Universities are traditionally the spaces where ideas can be rigorously and critically debated and they need to step up an own this space at this difficult and exciting time in this country's history.

Session 5: Decolonizing and race

Chairperson: Sadhvi Dar (Queen Mary, University of London, UK)

Brazil is not for beginners: The complications of a semi-western case of racial inclusion

Camilla Quental (Audencia Business School, France) and Guilherme Azevedo (Audencia Business School, France)

This paper addresses the issue of inclusion in Brazil, in particular the Affirmative Action policies implemented in higher education from the beginning of the 2000s, known as *racial quotas*. To thoroughly address the particular process of racial inclusion in Brazil, we structured the paper in three acts. First, we revisit Brazilian racial history, addressing the formation of a uniquely Brazilian population with Amerindian peoples, Africans and Europeans, culturally and biologically fused, whose strength was considered to be in its hybridism. Second, we continue in the present, by examining the current landscape of racial inclusion in Brazil, showing in particular the stakes and dynamics of Affirmative Action policies implemented in the twenty-first century in higher education, the *racial quotas*. The second part illustrates the progresses and pitfalls of the Affirmative Action policies with data from a study using ethnographic observation of the most recent Brazilian Black Researchers Association Conference, which took place in Uberlândia, Brazil. Finally, we propose a critical discussion that looks at the past and present to also attempt to speculate about the future.

As reminded by Islam (2012), most existent work in the international organizational literature on Brazil uses essentialist categories such as Hofstede's dimensions, or examines Brazilian organizations without specifically exploring Brazilian historical or cultural aspects (e.g. Mesquita et al., 2007), or focuses on economic indicators rather than symbolic figures (e.g. Griesse, 2007), with some rare exceptions (e.g. Duarte, 2006). Thus, the relatively sparse treatments of Brazil in the international organizational literature tend to consider Brazil in a monolithic and context independent way, and can benefit from a historical and cultural analysis of intercultural contact. In the present paper, our aim is to provide such historical and cultural analysis regarding racial relations and in particular the *racial quotas*.

According to Go (2013), postcolonial theory offers a substantial critique of sociology because it alerts us to sociology's tendency to analytically bifurcate social relations. The author suggests that a postcolonial sociology can overcome these problems by incorporating relational social theories to give new accounts of modernity. Rather than simply studying non-Western postcolonial societies or only examining colonialism, this approach insists upon the interactional constitution of social units, processes, and practices across space. In this sense, we position the present study in the postcolonial approach.

The adopted methodological approach discloses demographic mechanisms that include miscegenation, syncretism, polygamy, patronage, religious conversions, and creation of populations by design.

We revisit Brazilian racial history and the events that led to the implementation of affirmative action policies in the country, known as racial quotas, particularly in higher education.

We illustrate progresses and pitfalls of the Affirmative Action policies with data from a study using ethnographic observation of the last Brazilian Black Researchers Association Conference (Copene), which took place in October 2018, in Uberlândia, in the state of Minas Gerais, southeastern Brazil.

Brazilian organizations as strange fruit trees: Persistence of racism in labour relations

Beatriz D. Brito (Universidade Estadual do Paraná, Brazil), Luiz Eduardo Pererira Batista (Universidade Estadual do Paraná, Brazil) and Adriana Vinholi Rampazo (Universidade Estadual de Londrina, Brazil)

Although a large part of the population in Brazil is black, the reality experienced in organizations is that the number of employees in leading positions is composed mostly by whites, as raised by Gomes (2018) based on data from the Brazilian Ministry of Labour. This is because, in Brazilian society, the historically constructed power relations had put black people in disadvantaged in relation to the others (Nascimento, 1978; Jaccoud, 2008). In this context, the present study aims to understand how racial prejudice is crystallized in labour relations. For this purpose, based on Foucault's ideas of relations of power (1986, 1988), we were able to reach the concept of race and classification of diversity. Unfortunately, in Munanga's (2003) view, those concepts had led to a hierarchical operation that paved the way for racialism. As a result, according to the Ethos Institute (2016), one can perceive, in Brazilian organizations, inequalities between blacks and white peoples, the former being excluded of the higher levels of workforce are reached. That is such a process that results in a difference between whites and blacks of 94.2% in the executive and 94.8% in the board of directors. By means of a qualitative and descriptive research strategy, we conducted interviews with four black subjects from different professional backgrounds and different ages. The analysis by the Foucauldian Discourse was based on the transcription of the audios of the interviews, searching for discursive elements from which we could identify two categories: euphemistic rights and hyperbolic duties. The first category points to the diminution of the rights of working blacks in relation to the rights of whites. In this case, the research participants faced routine prejudice at some point in their professional career, from lack of routine respect and non-acceptance of blacks occupying higher positions to subjection to lower wages than white people on same the organization. That reaffirms Munanga's (2003) words when he says that racist practices have not yet receded. In other words, racism and prejudice are still present in Brazilian society, even if implicitly, reinforcing the demotion of the black race (Heringer, 2018; Faria, 2018). Regarding the second category – hyperbolic duties –, to stay in the labour market, there is a need for blacks' performance greater than whites'. In this second category, the answers reaffirm Foucault's (1988) position about relations of power, and, as Munanga points out (2003), the racial question is a concept loaded with ideology, because like all ideologies, it hides an unsaid thing: the relation of power and domination. It has been possible, by means of the categories, to understand that the crystallization of racial prejudice in organizations occurs in the reduction of the rights and in

the intensification of the duties of the black people to guarantee the labour market competition with the white people. Unfortunately, racism persists in Brazilian organizations.

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Session 6: Decoloniality, Intersectionality and Activism

Chairperson: Marcela Mandiola (Universidad Alberto Hurtado, Chile)

Women of Colour Scholar-Activism in the UK

Sadhvi Dar (Queen Mary, University of London, UK), Jenny K Rodríguez (The University of Manchester, UK) and Angela Martinez Dy (Loughborough University London, UK)

Against a backdrop of apparent racial fatigue (Crenshaw, 2016), recent discussions and activist movements across higher education suggest that there is a seemingly newfound openness to question and challenge the ways in which higher education settings ignore, reject and marginalize the knowledge and experiences of people of colour. In the UK context in particular, despite the increasing rhetoric around diversity and inclusiveness in higher education, women academics of colour in the UK continue to experience structural challenges to their perceived suitability, willingness and ability to lead in a system that has been historically dominated by whiteness and maleness (Ahmed, 2012; hooks, 1991).

Specific historical trajectories have significantly contributed to the social positionality in which many women of colour academics are located in British HE, and the complex experiences of both oppression and privilege that result. The woman academic of colour in higher education experiences the forces of both race and gender, which intersect to shape her treatment at work, the relative worth of her labour and her reflexive agency in reproducing or transforming the features of a setting that structurally engages in her systemic oppression. In response, women of colour in the sector are drawing upon a lineage of radical intellectual thought and activist practice, and engaging in strategies to enact generative change towards genuine inclusion within their institutions and across UK HE more broadly.

This paper discusses an intervention led by women of colour working in business and management schools at an academic conference, and highlights the challenges, tensions and opportunities of anti-racist and decolonial scholar-activist work. These instances led to organizing and mobilising efforts during the conference, which

culminated with the formation of a community of scholars: The Decolonizing Alliance. By bringing the intersection of race and gender as a central dimension to our critique of neoliberalism in higher education, we draw attention to the UK's historic and entrenched levels of racism and anti-woman governance in universities that have been explored by scholars of colour, and which highlight the normalization of institutional racism (Tate and Bagguley 2017; Arday and Mirza, 2018)

We begin with an analysis of the histories of women of colour in higher education, in focused specifically on the legacy of the transatlantic slave trade and the British colonial period on contemporary higher education. We then critically examine the ways in which the neoliberal economic ideology has prompted particular forms of racialized and gendered activism in universities. We develop our analysis using a polyvocal vignette to illustrate the dynamics of power as they intersect with diverse womenhoods. In its development of a decolonial reflexive analysis of women of colour's activism, the paper enhances our understanding of how strategies of intervention have been reconfigured in the current landscape of the neoliberal university to address intersectional inequality regimes in academia (Crenshaw, 1989; Acker 2006). In doing so, it offers foundations for the development of a radical decolonial feminist critique of activism

Session 7: Decolonizing interventions on/from the margins

Chairperson: Alex Faria (FGV/EBAPE – Escola Brasileira de Administração Pública e de Empresas, Fundação Getulio Vargas, Brazil)

Walking with Brown People: Remembering Ibarra Colado - Performance 1: "Structure of the white gaze"

Decolonizing Alliance: Jenny K Rodríguez (The University of Manchester, UK), Sadhvi Dar (Queen Mary, University of London, UK) and Angela Martínez Dy (Loughborough University London, UK)

Walking with Brown People: Remembering Ibarra Colado - Performance 2: "Unsettling the white gaze / authority"

Decolonizing Alliance: Sadhvi Dar (Queen Mary, University of London, UK) , Jenny K Rodríguez (The University of Manchester, UK), Angela Martínez Dy (Loughborough University London, UK)

Walking with Brown People: Remembering Ibarra Colado - Performance 3: "Communicational dynamics: Speaking to white people about whiteness"

Decolonizing Alliance: Angela Martínez Dy (Loughborough University London, UK), Sadhvi Dar, (Queen Mary, University of London, UK), Jenny K Rodríguez (The University of Manchester, UK)

Responding to the call for papers for this conference, we invite participants to a performative session titled "Walking with Brown People: Remembering Ibarra Colado". This practice is based on a reading of Fanon's (1986) *Black skin, white masks* and George Yancy's (2008) critique of the structuring of the white gaze. In terms of the practice itself as a performative act, we draw on Ingrid Pollard's work, which unsettles ideas of whitely British landscapes, particularly the countryside. The aim of this session is to decentre white structures through the practice of collectively walking and claiming space, as well as unsettling the white gaze / authority of both speakers and audience. Ultimately, it seeks to challenge and address the communicational dynamics with regard to speaking about whiteness to a mostly white audience (Yancy, 2008).

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Ingrid Pollard - <http://www.ingridpollard.com/>

Stream 18: Inclusions and exclusions in the digital world: meanings, challenges, opportunities

Stream convenors: Deborah N Brewis (University of Bath, UK). Cinzia Priola (The Open University, UK), Angela Martinez Dy (Loughborough University London, UK) and Adaku Jennifer Agwunobi (Loughborough University, UK)

Session 3: Structural In/Exclusion

Chairperson: Cinzia Priola (The Open University, UK)

The Gendering Of and In Digitalisation

Elisabeth K. Kelan (The University of Essex, UK)

Words like digitalisation, artificial intelligence and algorithm either harbour the promise of a celebrated utopia or a catastrophic dystopia. Many discussions on these topics reify technology thereby ignoring that society and technology are mutually constitutive (MacKenzie & Wajcman, 1999). How existing social inequalities along lines of race, class and gender are reconfigured through 'the digital' is largely hidden from sight (Wajcman, 1991). Research in feminist science and technology studies has offered the useful analytical distinction between gender *of* and gender *in* technology (Faulkner, 2001, p. 83). The gender *of* technology refers to the association that technologies invoke and how gender identities are performed through them (Frenkel, 2008; Kelan, 2007). The gender *in* technology refers to how technology is designed and gender is scripted into technology itself (Hofmann, 1999). In this paper I expand this perspective to explore the gendering *of* and the gendering *in* digitalisation. The paper thus makes a theoretical contribution by broadening the framework of the gendering *in* and *of* technology to include the digital.

The gendering *of* digitalisation traces the underrepresentation of women in fields like artificial intelligence (AI) suggesting that the lack of women in these fields means that women are losing out on lucrative employment, future-orientated jobs and the possibility of creating new technologies (World Economic Forum, 2018). However digitalisation will impact jobs beyond this field. While traditionally low-skilled jobs were prone to automation, the current wave of digitalisation threatens professional jobs such as lawyers and accountants (Wajcman, 2017). While women are traditionally underrepresented in accounting, finance and the law, particularly in senior roles (Lupu, 2012; Walsh, 2012), it appears that those jobs are automated just when women start to advance in those professions. The gendering *of* digitalisation thus explores the patterns of gendered inclusion and exclusion.

The gendering *in* digitalisation explores how technologies are gendered by design. Ford and Wajcman (2017) illustrate how social and technical logics embedded in the infrastructure of Wikipedia itself lead to a specific form of gendered exclusion from what is lauded to be an open and democratic way to generate and share validated knowledge. The knowledge of those who are different from the white male norm is thus excluded from Wikipedia by design. Other research has shown how women are excluded from online spaces through the use of humour (Drakett, Rickett, Day, & Milnes, 2018). Similarly, it has been argued that search algorithms are raced and gendered (Noble, 2018). An example is Amazon's use of AI in hiring where women were screened out (BBC, 2018). Digitalisation is thus gendered because it reflects biases that exist in society and might equally amplify them.

The paper therefore theoretically develops the perspective of the gendering *of* and *in* digitalisation to bring established theories in feminist science and technology studies up to date. This allows seeing gender and digitalisation as something that is shaped by and shapes society in complex and often unexpected ways. It also illuminates which effects these dynamics have on inclusion and exclusion.

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Whitewashing and Wellbeing in Digital Entrepreneurship

Adaku Jennifer Agwunobi(Loughborough University London, UK)

In the growing digital economy, there is a need to understand the journey of the business venturing process affects marginalised groups. This includes the extent to which they are made to feel excluded and attempts at 'inclusion'. Digital spaces can be sites of online abuse and scrutiny (Ward 2016). Intersectionality, which stems from black feminist literature, is the combination of social categories (Crenshaw, 1989) and is used in this paper to examine discrimination relative to entrepreneurs' perceived online persona.

In some instances, a marginalised entrepreneur may want to conceal or alter their 'identity' online to prevent or reduce such which we might refer to as *whitewashing* (Martinez Dy et al, 2017). The notion of whitewashing introduces the idea that 'appearing white' reduces interlocking systems of oppressions in the views of the marginalised entrepreneurs and hence the entrepreneur assumes that they can be more successful.

Whitewashing in the context of digital entrepreneurship can manifest in a number of ways - completely hiding one's social categories such as gender and race, partially altering their *ethnic indicators* such as their full name (Kang, 2016; see also Wong, 2016) and eradicating any pictures of themselves online. Wingfield and Taylor (2016) found that perception of systemic racism in the forms of unfair employment and business practices influenced decisions around business partners, the start-up of web-based businesses, and concealment of racial identities; although full invisibility is often impossible as physical meetings may be required even for digital enterprises. Thus, entrepreneurship may be deemed inevitable in the further marginalisation of ethnic minority women entrepreneurs (Martinez Dy and Agwunobi, 2018).

Furthermore, the failure of the discipline of 'entrepreneurship' to consider intersectionality may be said to contribute negatively to entrepreneurs' mental health. For this reason, the notion of whitewashing is critical in understanding experiences within the digital sphere of entrepreneurship. In the context of digital entrepreneurship particularly, the fear of public scrutiny and overt discrimination for 'intersectional (marginalised) entrepreneurs' could result in lowered subjective well-being and also hidden social categories online and wherever possible offline, especially when racialised and gendered 'white male' entrepreneurs are depicted as 'heroes' (Ahl, 2006). The extent to which one can 'whitewash' in the labour market is limited (up to interview stage) whereas in digital entrepreneurship, an entrepreneur can hide their intersectional locations for the most part. As suggested, a digital entrepreneur may operate mainly and/or solely online however, it is likely that in-person interactions still exist (Wright, 2015). To that end, avoiding networking events and physical meetings could stunt the growth of the entrepreneur and their enterprise all due to the potential fear of multi-axis discrimination, alongside generic fear of failure in business.

By discussing the particularities of these processes in the digital space, this paper contributes to understanding whitewashing is an under-researched area particularly in digital entrepreneurial research.

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Let's talk about intermediaries on blockchain

Patricia Kinast De Camillis (Unisinos University, Brazil), Jorge Renato de Souza Verschoore Filho (Unisinos University, Brazil) and Rafael Dalla Rosa (Unisinos University, Brazil)

Broadly labeled “decentralized ledger technology” (DLT), the term reaches a group of cryptographic tools and protocols to exchange, verify, and secure data without the need for centralized intermediaries. Being part of this group, blockchain is motivated by autonomy from inefficient and corruptible institutions (Skalaroff, 2018). Through blockchain, people across the world can more freely interact financially with each other, on an internet - peer-to-peer relations, so, it can promote transparency and reduce fraud and corruption. (Kshetri, 2017). In order to guarantee the reliability and consistency of the data and transactions, blockchain adopts the decentralized consensus mechanism (Li, Jiang, Chen, et al, 2017). In a blockchain, all members run copies of the code, contribute to it, and add entries systematically. Because it is decentralized and available to the public, it is transparent to all members and difficult to modify. (Metjahic, 2018) Without the need for a third-party intermediary, transactions are validated, executed, and recorded chronologically in an append-only and tamper-resistant database, where they remain always available on the Internet around the clock for on-demand lookup and verification (Swan &Filippi, 2017). One implication of transferring value with blockchain-based smart networks instead of relying on human-based institutions is that the traditional intermediaries responsible for verifying and validating transactions may become obsolete, thus, the institutional structure of society could shift to one that is computationally based (Swan &Filippi, 2017).The community will still need to trust the opinion of these experts, though, in a decentralized architecture, the experts are more distributed, and none have executive power to decide what to do. Indeed, they do concentrate power around their expert knowledge. (Shermin, 2017). Thus, it is important to discuss: How academics on business understand the role of the intermediaries on blockchain? To answer that question, we have read 38 papers (peer reviewed) in business of the last five years selected through important databases, using the key words “blockchain” and “intermediaries”. The majority of the discussions on papers is about the applications of blockchain in different kind of industry. However, the fact that blockchain is an open source and run in a meritocratic way does not necessarily guarantee full decentralization. While it is true that whoever has the knowledge and motivation to contribute code can become a community developer and make their voice heard, in reality, the required programming experience and in-depth mathematical know how might be considered an entry barrier, creating new principal-agent problems around understanding code, from simple smart contract codes to complex blockchain protocols (Shermin, 2017) Miners provide for control , since, these actors check whether all transfers are duly accompanied by a technically valid electronic signature and whether the blockchain of the coins is uninterrupted. As this verification process requires extremely difficult calculations, miners need powerful computers to comply with their monitoring task. The system therefore rewards them with new coins in exchange for their verification effort. (Geiregat, 2018). So,

there is a lack of discussions about the main point of intermediaries: blockchain does not eliminate intermediaries, but changes their role.

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Session 4: Digital Commons and Community

Chairperson: Deborah Brewis (University of Bath, UK) and Jenifer Agwunobi (Loughborough University, UK)

Banning a subreddit: A study of protest and inclusion

Naveena Prakasam (Swansea University, UK)

Online activism or Cyberactivism is a growing response to online content and its regulation. Previous studies of online activism or cyberactivism include Carty & Onyett's (2006) research into the role of cyberactivism in peace movements highlighting how advances in forms of technology are used in protest action. Through a critical mass approach, Ghobadi & Clegg (2015) explore social activism through the internet for expressing resistance against an organisational regime. Yang (2016) looks into #Blacklivesmatter a protest movement, which happened on social media as well as on the streets in the aftermath of the shooting death of an African American teen, Trayvon Martin by George Zimmerman, who was acquitted. Digital activism has different narrative forms depending on the affordances of the platform used. For instance, online activism on the digital media platform, Reddit would be different to hashtag activism on Twitter rendering it essential to examine how protest and inclusion occurs in various platforms such as Reddit, the sixth most popular website in the world (as of May, 2018). Registered Reddit community members are able to submit text posts, links or videos, which are discussed by invited or open communities, in the subsequent discussion threads. The various categories on Reddit are called subreddits.

This paper examines how individuals protest the banning of a community on Reddit and how members of Reddit respond to the banning of an online community (subreddit) called r/proed (proed stands for pro eating disorder). The protest involved portraying r/proed as an inclusive space, and protesting against censorship. Although at first glance, the controversial subreddit seems like a community which glorifies eating disorders, whilst protesting its ban, members refer to it as a "supportive space" for individuals suffering from eating disorders. The controversial nature of this subreddit makes it an interesting case study shedding light on how protest occurs in the digital space, particularly, protest against the ban of a seemingly "dangerous" subreddit to protect the "inclusive space". The banning of r/proed does not only impinge on freedom of speech promoting censorship, but supposedly endangered thousands of lives by taking away the inclusive space. I therefore examine online activism in protesting this sort of censorship, and look into inclusion, which the subreddit provided to users. Allman (2013) examines social inclusion from a sociological perspective and argues "social inclusion and exclusion can function as apparatus that problematise people on the margins, and by extension, contribute to their governance and control" (p.1). Taking this account, I argue that users of r/proed were problematised, and Reddit exercised control

by banning the subreddit. I look into how the appeals and protest against the banning of the subreddit unfolds in a unique digital space.

Method

The method adopted encompasses qualitative content analysis (QCA). The analysis began by examining a thread on a post on another subreddit called r/TrueOffMyChest where the banning of r/proed was being discussed. Each post submitted to the discussion thread was examined. A further search was carried out with the term “proed” which brought up several results on discussions of the subreddit, on various other subreddits. Below is a post about r/proed.

The post discusses how the subreddit never glamourised eating disorders. The user refers to inclusion, and membership of a community. There is talk of an appeal session in order to protect the inclusive space. I therefore look into the notion of inclusion of such online and supposedly “questionable” communities. This work speaks to recent controversies surrounding free speech and censorship. Patreon, a crowd-funding website used by online content creators came under fire for curbing free speech (O’Neil, 2018). To this end, this study has wider implications to the study of digital spaces.

Perhaps it would help to have some sort of review or appeal session for [r/ProED](#).

It was a uniquely supportive place. No "tips" for eating disorders were ever given, unless it was about being gentle, patient and loving with oneself, and others. The name was a good way of drawing in those who might be looking to harm themselves, as every other similarly titled forum on the internet often does so.

By contrast, [r/ProED](#) celebrated recovery, and never glamourised disordered eating....” (Reddit, 2019)

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Turning ‘lack of selection of content’ into ‘inclusion’: Organizing resistance to the mainstream music industry using the Creative Commons framework

Milosz Miszczyński (Kozminski University, Poland)

Since the early 20th century, major corporations have controlled the global music market and generated profits through the industrialisation of popular music and the standardization of music products. As a result, the music industry has become globalized and increasingly homogenous, and major music labels became key actors by influencing the kind of cultural goods produced and, to a large degree, shaping intellectual protection policy. In the literature, growth of major music corporations has been described as part of a complex process, which furthered the amount of power held by copyright holders at the cost of artists. These bodies have largely relied on the consolidation of copyright and furthering their geographic and political spheres of influence, for instance by buying out the catalogues of local publishers and influencing copyright institutions.

The literature identifies a spectrum of historical actions that aimed at the erosion of power held by the major labels. On the one hand, compliant with the traditional model of approaching copyleft in the music industry, they are based on the establishment of alternative intermediary institutions (Fredriksson, 2014; McLeod and DiCola, 2011). In recent decades digital distribution and streaming services have offered a new environment for indie labels, influencing their growth and expansion (McCourt and Burkart, 2003, Styven, 2007) and furthering shifts in the industry. On the other hand, the resistance took the form of actions that rejected the music industry regulations and copyright, exposing the legal system's inability to prevent unauthorized use and re-use of music, which takes different forms: from mixtapes, to bootlegs and piracy (Marshall, 2005; McLeod and DiCola, 2011). Digitalisation has stimulated these movements, popularising online digital formats and sharing platforms (Berry, 2008; Juris, 2005; Tkacz, 2014). Change occurred in the way music was stored and consumed thanks to the development of easily-transferable digital formats, such as MP3 (Haring, 2000), and digital distribution channels (Hardy, 2012).

In this paper I rely on my research of Creative Commons activism in the music industry, concentrating on three major platforms hosting copyleft sound. In this paper it is shown how content shared with copyleft has offered an alternative to traditional copyright practices, fitting very well into the digital model of music distribution and production techniques by providing a set of simple licensing tools based on "building 'a layer of reasonable copyright' on top of existing law" (Goss, 2007: 977). Production of popular music has always been dependent on access to sound and music available for re-use. As both producers and consumers, musicians have witnessed difficulties connected to publishing their work and authorising the samples of others. Underground music scenes have been an important part of the resistance to limitations and Creative Commons have provided a new alternative, achieving truly global scope and recognition. So far the studies of copyleft in the creative industries have been most extensively done from the legal studies perspective, and they concentrated on analysis of licenses, legal risks, and legal contexts of copyright and copyleft (Elkin-Koren, 2005; Goss, 2007).

In my paper I concentrate on the organisation of copyleft movement. In my consideration I argue that unlike pirate and bootleg scenes, this movement is not only based on building resistance and weakening the mainstream but rather highly driven by the goal of establishing inclusiveness. This generates issues, as content distribution is not moderated in any way and CC brings in all cultural objects that were otherwise excluded or available only to select audiences. This includes the digitalised material of public institutions with archival sound but also unfinished content, recorded using poor equipment or created by authors with poor skills. Among the respondents of my study, creators point at similar aspects, sharing a common belief about poor quality of CC sound, using expressions such as: "the majority of [CC] content is regarded as crap, and, in fact, it is crap" (music producer, Brazil). As a result of CC's popularity, problems of creators using CC-licensed material, shift into another dimension, namely organising content and making it more easy to browse, yet inclusive. In this paper I outline the actions aimed at turning this multitude of data into inclusiveness.

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Open Source as a Commons of Production Resources

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Corporate practice and mainstream academia has increasingly focused on open source software (OSS), largely towards its innovation model, driven by the question of how to integrate OSS into business strategy (e.g. Bogers and West, 2012). Other research streams focused on individual or community level motives driving OSS (e.g. von Krogh et al, 2003), often with combined aims of advocacy and scientific inquiry. In this study we intend to advance an abridging perspective which considers how OSS serves entrepreneurs at the periphery of the capitalist system. We also provide examples to demonstrate how such a perspective can be extended beyond the software field. By doing so, we expect to contribute to a systemic understanding of OSS within the larger capitalist production-consumption process. Our focus is on OSS contribution to the greater inclusion of marginalized, small scale entrepreneurial ventures, and we argue that the four basic guiding principles of OSS, i.e. the digital technologies used, collective work, openness and collaboration can be useful in promoting inclusivity in different domains.

The major argument for OSS in creating value relates to its capacity to outperform proprietary software in terms of innovation performance. However, the literature on appropriation of value overwhelmingly concentrates on the context of OSS adopted by corporate players as part of their business strategy (for example, Gençer and Oba, 2011). In contrast, this study focuses on the key role of OSS in entrepreneurial activity and small scale production. By tapping into community news resources, we attempt to identify patterns in the collective production and use of OSS tools and technologies by independent developers, consultants, and entrepreneurs.

Within the capitalist division of capital and labour, these independent ventures in the computing industry seem to find a commons of production resources in OSS. The availability of OSS libraries and knowledge bases is the sole factor that has allowed the collective development of many small scale software ventures and innovative start-ups. In an industry increasingly dominated by big and global capital, OSS is a key resource for innovation and competition. It is not until big companies acquire such start-ups (which seems to be an increasing trend) that the game becomes a 'corporate OSS strategy'. Being aware of this potential, corporations often actively support open source ecosystems. Despite this supporting role, we argue that the corporate world follows, rather than leads individual contributions, and we consider independent entrepreneurs as primary drivers of OSS. By creating thousands of OSS tools, and using these to establish internet start-ups, these entrepreneurs take on the market risks. It is only after the elimination of most risks, leading to a proven market potential, that the investment capital intervenes.

This perspective about OSS may be extended without difficulty beyond the software field (Pearce, 2014), generalizing 'open source' concept to many other domains. For example, the Arduino technology in hardware has created a rich ecosystem of tools and knowledge base, which facilitates starting up projects for physical tools.

Therefore, the open source model has three characteristics: (1) it injects entrepreneurial vitality into capitalist system in many industries, (2) this vitality is exploited by corporate capital in the form of acquisitions, (3) it continues, however, to be a commons of production resources, primarily driven by, and benefitting independent ventures. Such alternative understanding of OSS can be inspiring for public policy design, which is often trapped within corporate conceptualizations.

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Session 5: Digital Mediation of Labour

Chairperson: Angela Martínez Dy (Loughborough University London, UK)

Selling the Selfie: Digital In/Exclusion in Immaterial Entrepreneurial Labour

Angela Martinez Dy (Loughborough University London, UK) and Deborah N Brewis (University of Bath, UK)

We explore how labour processes of entrepreneurial ‘social influencers’ on popular digital platforms produce value. Early work on the digital economy optimistically predicted the creation of a democratic online commons (Papacharissi 2002), but this has not materialised (Martinez Dy et al., 2017, 2018; Thompson Jackson, 2009). We argue that digital entrepreneurship will continue to be exclusive as long as ownership resides with tech economy giants, such as Alphabet and Facebook. Drawing on Tiziana Terranova’s (2000; 2004) notions of *free* and *immaterial labour* in the digital economy, we examine how influencers’ labour is undertaken through production and monetisation of a socially positioned self. Crucially, we trace the ‘unfolding of a different...logic of value’ (2000: 35) to develop our understanding of, what Terranova identified as, capitalist market forces that work to maintain control over labour.

Influencers define ‘cultural and artistic standards, fashions [...] and more strategically, public opinion’ (Lazzarato, 1996, as cited by Terranova, 2000: 41). Digital creators post images of and broadcast themselves in exchange for a relationship with followers manifested in likes, views and comments. Terranova (2000) prefigured these emerging relations prior to the development of Web 2.0, highlighting how the digital economy is a site of the creation of value out of knowledge, culture, and affect, in this way not traditionally recognised as labour. Opportunities to monetize work are unequally spread: those with more ‘engaged’ follower relationships more able both to draw advertisement revenue and to select sponsorships aligned with the ‘authentic’ self they perform (Tolson 2013). Furthermore, identities performed are gendered, raced, and classed (Boyd, 2009; Daniels, 2009; Noble and Tynes, 2016).

Terranova presciently describes ‘free labour’; the translation of knowledgeable consumption of culture into ‘productive activities that are pleurably embraced and at the same time often shamelessly exploited’ (Terranova, 2000: 37). Both influencers and followers are engaged in immaterial labour processes; relations that bring complexity to the notion of ‘prosumption’. A global network of influencers and followers is being ‘worked’ in new ways to produce value as it ‘defines and fixes’ social norms (Terranova citing Larazzo, 2000: 41). While cultural products in the digital economy are collectively created, they are selectively compensated (*ibid* 2000: 42): the relations of power enacted by platform-owners are obscured by seemingly independent algorithms, some machine-learning, that promote certain forms of content over others producing a ‘general intellect’; an enmeshed system of fixed capital (machines), minds and living labour (*ibid*, 2000: 45).

Finally, we consider the immateriality of ‘content’ creation, and argue that continuity of labour is a keystone of digital social value - disruption to flow of content jeopardises present production-value but also future and retrospective identity value, extending Terranova’s note that the digital commodity is ephemeral, ‘more of a process than a finished product’ (2000: 48). Terranova anticipated the emergence of what we call the *self-as-brand* and commodification of the free labour of millions (citing Barbrook 1997, 2000) by which the market-logic of the digital economy overtakes its public and gift economy potential, resulting in the exclusivity of platform-based digital social labour.

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Stream Discussion: Digital Meanings, Challenges and Opportunities'

Deborah N Brewis (University of Bath, UK)

Stream 19: Dispossessed presents, open futures: Deconstructing narratives of developmentalism and modernization

Stream convenors: Amon Barros (FGV EASP, Escola de Administração de Empresa de São Paulo, Brazil), Alex Bristow (The Open University, UK), Tim Butcher (The Open University, UK), Marco Distinto (The Open University, UK), Jen Manning (Dublin Institute of Technology, Ireland) and Sergio Wanderley (Unigranrio, Brazil)

Session 1: Setting the scene/Challenges of/for management knowledge

Chairperson: Tim Butcher (The Open University, UK)

Mapping postcolonial approaches to Critical Management Studies

Charles Barthold (The Open University, UK), Alexandra Bristow (The Open University, UK), Tim Butcher (The Open University, UK) and Marco Distinto (The Open University, UK)

In this paper, we offer a cartography of extant literature on postcolonialism as it relates to Critical Management Studies (CMS). In doing so, we aim to show how we, as a discipline, can continue to deconstruct the meta-narratives of modernity, modernization, development, progress, growth and management through a postcolonial lens within CMS. Whilst there is a diversity of postcolonial perspectives within the discipline, there is currently little consensus on what constitutes the decolonisation of management education. Specifically, we focus on understanding what knowledge we might draw on to substantively contest mainstream management logics, to produce curricula that can be generative of critically reflexive management graduates who understand the colonial logics that underpin current management discourses, and thus hold the potential to institute decolonial approaches in their everyday practices of managing.

Methodologically, we examine the following categories of postcolonial literature: within CMS; within Management and Organisation Studies more broadly; relating to the decolonization of business schools and academia; and embedded within transdisciplinary geographies of knowledge. Our literature review reveals a number of themes in the postcolonial literature. From our thematic analyses, we identify a typology of five major threads in postcolonial writings that have been drawn on to date, namely: foundational/key concepts; questioning research; questioning academic knowledge; mapping colonialism; and interestingly the absent and the silent. Via this framework, we map what is and is not currently understood about the influences of colonial logics on management and organization. Furthermore, we map existing discourses at the intersections between postcolonial and management thought. Hence, through discussing these two contributions, we will illustrate what might be done within CMS to establish postcolonial thought and decolonial practices in a coherent and consistent way, so as to not just critique the dominant logics entrenched in business school education, but also to transform its discourses.

Decoloniality, modernization and development: the three waves in Brazil

Amon Barros (FGV-EAESP, Brazil) and Segio Wanderely (Universidade do Grande Rio, Brazil)

Management and organization knowledge (MOK) is not a neutral tool that can serve any purpose (Ibarra-colado, 2006), and it has to be understood from its geopolitical perspective, since geographies influence the theory (Escobar 2011). We posit that history can be a colonizing device that serves to perpetuate the dominance of Anglo-Saxon knowledge (Wanderley & Barros, 2018). We depart from the idea that history in former colonies is always built on the reminiscences of subjugation. "Coloniality survives colonialism", and it gets ingrained into modernity, especially into the realities of those subjugated (Maldonado-Torres, 2007, p. 243).

We follow Grosfoguel (2009), who identified five long waves of space-time clashing between Latin American coloniality and Euro-American modernity. In the sixteenth century, the "discovery" of the Americas brought the imperative "Christianize, or I shoot you." In the nineteenth century, a new imperative emerged: "civilize, or I

shoot you.” Thus, to become civilized and to civilize others was a frame that shaped the practices of both the colonizers and the colonized. After World War II, the US achieved supremacy in the modernity project. The imperative became “develop, or I shoot you,” followed by the imposition of “neoliberalize or I shoot you,” which gained prominence after the fall of the Soviet Union. In the present century, the new imperative is “democratize or I shoot you.”

We translate Grosfoguel’s (2009) proposal into three phases, each of them contributed to shaping Brazilian organizations as if they could be modern. However, modernity will always be lacking under the watchful eye of the colonizer. The whitening of the population corresponded to the first two waves listed by Maldonado Torres. Race has been an important artifact in the colonial project (Quijano, 2007). We then move on to the “special relationship” between Brazil and the United States, which corresponds to the third wave “Develop or I shoot you”. Finally, we arrive at the (neo)liberal wave from the 1980s onwards, representing the last two waves, which are entwined with an open society as “Neoliberalize, then Democratize, or I shoot you.”

We address the ongoing idea of development as progress towards modernity that has shaped the relationship between places since the colonial project began. We argue that especially after the nineteenth century, modernizing became an imperative for Brazil. Development was the goal for which Brazilian society should aim. We discuss the different waves of ‘development’ that Brazil has been exposed to. We analyze this process, by discussing the way the transnational forces entangled with the local reality.

Brazil and other Latin American countries had to deal with modernity as an ambiguous feature. Latin America is an essential part of modernity. In fact, the conquest and spoliation of Latin America is one of the darker – and hidden – sides of European modernity. Moreover, the colonial relationship left marks that framed Latin America as an essentially different place, hence European or Anglo-Saxon modernity is something the region must always strive for (Mignolo, 2011).

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Empowerment through organizations as cooptation or emancipation? A critical analysis of the construction of empowerment as an organizational responsibility

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15 years later, Prahalad’s dream seems to have come true. While poverty reduction by the private sector is now taken-for-granted (UN Commission on the Private Sector and Development, 2004; UNDP, 2008, 2010; World Economic Forum, 2009), a new issue has been recently put on the agenda of researchers in organizational study: the empowerment of marginalized and dominated people, as works on cooperatives (Cheney et al., 2014; Draperi, 2010), emancipatory entrepreneurship (Chandra, 2017; Goss, Jones, Betta, & Latham, 2011), emancipatory entrepreneuring (Al-Dajani, Carter, Shaw, & Marlow, 2015; Rindova, Barry, & Ketchen Jr, 2009) and

on community empowerment (Ansari, Munir, & Gregg, 2012) show. However, this recent interest in empowerment from organizational researchers call for a critical analysis. Besides the question of the ability and limitations of management to produce empowerment in deprived communities (Petitgand, 2018), it raises the question of how the empowerment of marginalized or dominated people has become an issue and a responsibility for for-profit organizations and what does it say about power relations between different actors in society. We will try in this paper to answer this research question, contributing to critically interrogate the role of management thought in sustaining developmentalism. To answer our research question, we use a neo-Gramscian theoretical framework inspired by the work of Levy and his colleagues. In this conceptualization, power does not depend on resource ownership but is hegemonic. Levy defines hegemony as "*the persistence of specific social and economic structures that systematically improve certain groups*" (Levy & Newell, 2002, 86). Hegemony thus refers to a situation of relative stability of a social system in which an alliance of dominant groups emerges (Levy, 2008). This alliance maintains its position through the coercive authority of the state, the dominance in the economic sphere and the consensual legitimacy of civil society. It is based on a broad base of consent, which is built on coalitions and compromises and on ideologies that communicate a mutuality of interests (Levy & Egan, 2003). Hegemony is therefore a descriptive term that refers to the way in which a particular group achieves moral and intellectual leadership over other groups. Therefore, the conception of power developed by Levy has a dynamic and unstable nature (Huault & Perret, 2009), which makes possible to conceive resistance from other actors.

We used a genealogical approach to grasp the historical and social processes of the emergence of empowerment as an organizational issue. According to Vaara and Lamberg (2016), a genealogical approach is useful to deconstruct historical truths and subjectivities, as well as their implications. We have collected data from multiple secondary sources: academic articles of the academics involved in the process, newspaper articles, interviews of central actors in newspapers, speeches, internal and external documents from organizations involved such as the United Nations or the World Bank, videos from speeches or lectures.

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Session 2: Theorising Development

Chairperson: Alexandra Bristow (The Open University, UK)

Extractivism in Latin America: The Unfulfilled Promise of Developmentalism?

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The extractive industry is still an important agent in the contemporary process of capital accumulation on a global scale (Veltmeyer, 2013). For Galafassi (2009) the history of capitalist development was as much defined by the capital-labor equation as by the capital-natural resources equation. The expansion of capitalism reflected, at its core, the expansion of Western society to other territories that were occupied and colonized. Since colonial times the activity of extraction and export of commodities has been part of Latin American history, marked by coloniality (Quijano, 2007). Thus, the Latin American countries emerged to the modern world with a predominant role of raw material donors (Galafassi, 2010). Modernity was dependent on the European arrival in America and the exploration of its natural resources (Mignolo, 2011). Among other things, the periphery was an exporter of raw materials and contributed to the process of capital accumulation in central areas. The colonialism created a place for productive investments and the extraction of riches.

Banerjee (2011) characterizes colonialism by three modes of management: management by extraction, management by exclusion and management by expulsion. We propose to add a fourth element to the puzzle: the management by promise (of development). This type of management uses the promise of a development to come, to convince the population to accept disruptive effects in the present. In the macro context of this kind of management, there is an association between progressive governments policies and exportation of primary materials. There is a belief in foreign investments and in extractives industries to promote the development.

In Latin America, the new governments brought a neo-extractivism. Neo-extractivism reflects a hybridization of culture and politics, old and new attributes, respectively. Culture, because investments influence politics around mining (Kapelus, 2002) and agriculture, thus changing legislation and the habits of the population (Gudynas, 2010). Therefore, other economic activities receive lower investment. Moreover, "a substantial change in agriculture has taken place, orienting it toward monoculture for exportation" (Gudynas, 2010, p. 20). Furthermore, it is politics, because the idea of progress based on technology and maintained by natural resources has long been a classic expression of modernity. The new Latin American Governments inherited those ideas. Yet, tried to reconfigure them based on their political struggles, and considering regional characteristics, such as the demands of indigenous populations as well as effects of 1990s neoliberal reforms (Gudynas, 2010). Latin America is again on the path of development, based on extractive and export policies in a new context of dependence (Misoczky and Böhm, 2013).

The exploration of natural resources establishes a path that makes it difficult to transform wealth from natural resources into a source of social development (Elbra, 2013; Sachs & Warner, 1995). Therefore, even though more than just a few agents share the economic advantages of the extractive industry, major environmental impacts are primarily local. Environmental damage, social conflicts, and economic dependency are amongst the problems faced by local communities.

This paper provides us with a theoretical discussion on developmentalism in Latin America. Its originality and contribution is to suggest the literature on management and organizational studies the concept of the management by promise (of development). The paper calls for a political understanding of the relationship between business in the extractive industry, local governments and communities.

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Ex-periphery: South Korea in the Post-Miracle Era

Irina Lyan (University of Oxford, UK) and Michal Frenkel (The Hebrew University of Jerusalem, Israel)

In the 21st century, the core-periphery binary, introduced in the world system analysis (Wallerstein 1979, 1984), has become blurred, remapped, and even rejected. As Appadurai had already stated in 1990, “[t]he new global cultural economy has to be seen as a complex, overlapping, disjunctive order that cannot any longer be understood in terms of existing center–periphery models” (p. 588). Yet the total rejection of core-periphery models of thinking as outdated, on the other hand, serves to construct the center(s) as more central and less accessible for critique (Peeren et al. 2016). In this paper we propose to draw attention to the often neglected category of ex-peripheries, or former developing economies, that reveals the process by which countries are still suspended in transition from developing to developed status (Frenkel 2014).

The paradox of becoming part of the economic center while remaining on the geopolitical periphery requires rethinking such in-between position to discover alternative narratives derived from beyond the core-periphery dichotomy. The reframing of former developing countries as ex-peripheries demonstrates the blurring of development categories in which countries have become leading economies despite their peripheral position on the core-periphery axis. The emergence of ex-peripheries proves the importance of geopolitical power relations that continue to play out in the battle of representation, even after ongoing changes in development categories. The very existence of ex-peripheries as neither developed nor developing economies poses new challenges for the core-periphery literature. Their boundaries are not closed but are rather the subject of ongoing negotiation over the definitions of development, innovation, and nation. Through the prism of geopolitical power relations, ex-peripheral nations are caught up in the process of *becoming* Eastern or Western, developed or developing, and innovative or imitative.

By examining the post-miracle era of South Korea¹ as ex-periphery, we aim to understand the primary mechanisms behind the production and reproduction of core-periphery boundaries in its meteoric rise in the 1980s from a mostly agricultural and technologically backward nation to 11th-largest economy in the world. Despite the outstanding economic success associated with its celebrated conglomerates' engagement in catching-up practices—imitating and improving overseas technology, products, knowledge, and policies (Choung et al. 2014)—Korean development continues to be seen as entangled in the evolutionary process of “still works-in-progress” (Hemmer 2018: 171). Based on the media coverage of public accusations made against Israeli MNC by the Korean government for the involvement in industrial espionage, we propose to see it as a reversed case of stealing from ex-periphery in an attempt of stigma management. This imitation stigma contributes, in turn, to the so-called “Korea discount” (Dinnie 2009), manifested in the belief that the label “‘Made in Korea’... carries less prestige and status than other countries of origin such as ‘Made in Japan’ or ‘Made in Germany’” (pp. 96–97). It is within these wider geopolitical contexts that Korea and its conglomerates should be analyzed: economic development has not earned ex-peripheries a ticket into the prestigious club of innovative economies, which are supposed to be imitated by less developed countries.

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The ImPossibility of Pluriversal Understandings of ‘Development’: A Narrative from Global South

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During the British colonial period, Sri Lanka experienced a radical transformation in its political economy and socio-cultural milieu, and it altered the time and space of individuals and of wider-society. The capital accumulation during the British colonial period paved the way for the emergence of a new socio-economic class—the bourgeoisie—in the country. During the latter part of the 1940's—with the end of *nominal* colonisation and the beginning of neo-colonisation—members of the bourgeoisie entered politics and formed a right-wing political party called the United National Party (UNP). In 1977, the UNP introduced the free market economy which marked the beginning of the first wave of neo-liberalism (1977-2010) in Sri Lanka.

As a consequence of the free market economy plus the attendant institutionalisation, the global division of labour, and the *ambitious* agendas of governments to make Sri Lanka a global factory, a plethora of western multi-national companies initiated their operations in the country. Though historical narratives outline the fact that several strong labour movements, which stood against the suppression and exploitation of labour burgeoned

in this context, governments, in the name of development, employed state militancy to combat such resistance. Consequently, these modernisation discourses not only intensified poverty in Sri Lanka, but also caused the country to be placed as one of the most poverty-ridden territories in South Asia. As we identify, the pedagogical approaches of the educational institutions of the country, which are based on an Eurocentric management episteme, are one of the main causes for this phenomenon. Universities are continuously engaged with (re)producing Eurocentric management knowledge, notwithstanding the negative externalities of such practices. Therefore, rather than exploring a native approach(es) for development, economists, management practitioners and the students are willing to accept Eurocentric development discourses without question as they appear to be more sophisticated than the local alternatives. Accordingly, Sri Lanka has become a part of the European imperialistic project that is with the aim of forming a global supply of poor.

During the second wave of neo-liberalism (2010 to the present), pseudo-development/modernisation projects—backed by state militancy—advance at a rapid pace aiming at attaining diverse political utopias for the country, such as becoming the ‘Miracle of Asia’. However, unlike during the first wave of neo-liberalism—where developmental agendas were based on North-South partnerships—now, during the second wave of neo-liberalism, the development/modernisation projects of the country are based on South-South partnerships. Allowing the poor to remain as poverty stricken as ever, these mega “development” projects are grabbing land and commodifying what are accessible to common people. Thus, opportunities are deliberately closed to the common people. Consequently, economically marginalised groups are socially excluded in the modernisation project. The two key ‘developmental projects’ of the Sri Lankan government, the *Uma Oya* Multipurpose Development Project and the *Colombo Port City* Project, are prime examples which illustrate the murkier side of developmentalism. These projects have severely affected the natural environment and the livelihood of many people, and has created wider socio-economic and political issues such as plunging the country into a huge debt trap—a Minsky Moment. Thus, the sustainability of neo-liberal market managerialism in this non-Western context is bolstered by Western modernist discourses and ideals of development

Session 3: Empirical studies of development

Chairperson: Amon Barros (FGV EASP, Escola de Administração de Empresa de São Paulo, Brazil)

The "bem viver" and economic development: worldviews between indigenous and non-indigenous peoples in a Program for Development in Indigenous Land

Adriana Vinholi Rampazo (Universidade Estadual de Londrina, Brazil) and Luis Alex Silva Saraiva (Universidade Federal de Minas Gerais, Brazil)

At present in Apucarantina Indigenous Land in Southern Brazil, approximately 1700 Kaingang Indians live in a space of 6,000 bushels. Its settlement, which is insufficient for their socio-cultural reproduction, occurred as a result of the colonization process led by an English company in the first half of the twentieth century. In Apucarantina Indigenous Land, in addition to the territorial reduction, they were forced to live with a hydroelectric plant installed in their lands, for which they only received compensation for flooded lands and socio-cultural damages, more than 60 years after its construction. Of the indemnity value, 20% was paid directly to the Indians, while the remaining 80% were dependent on development projects for which external consultants would be contracted to the community. Thus, the Apucarantina Indigenous Land Development Program was created, as conditionality in order to the community could receive part of the resources derived from compensation for the construction and operation of the Apucarantina Hydroelectric Power Plant. In this context, our purpose is to discuss the process of construction and implementation of the development program, based on the mismatch between the conception of the world of the indigenous and contracted consultants, who are non-indigenous. First of all, it is important to point out that we are talking here "about indigenous" and not "with the indigenous", since we speak from our standpoint, presenting the perspective of a non-indigenous woman and a man who in many ways participated, (and still participate), in the production of the colonizing gaze on indigenous bodies, ignoring their knowledge and culture and, often, of silencing them (Spivak, 2014). To that end, we conducted a qualitative study to collect discourses through semi-structured interviews and focus groups, which were applied to the indigenous and non-indigenous participants of the program. The collected discourses were

interpreted from the perspective of Discourse Analysis (Maingueneau, 1990). The main results reveal that there are large differences between the worldviews of indigenous and non-indigenous peoples (Misoczki, 2011), which become obstacles to the program of development. As the program was drawn predominantly by non-indigenous people from a view of economic development (Sachs & Esteva, 2003), there is a mismatch between what is desired, planned and executed. As the hegemonic model opposes the vision of indigenous community that is more communal and subsistence. Which does not that they do not care about money because they have quickly learned that it is through it that they can meet their security needs (food, shelter, and manufactured goods). However, they do not treat money as an end in itself, but as a mean to acquire what the capitalist market has made them desire (Azanha, 2011). They do not want money, but the products they are able to buy with it. The focus of indigenous people is not economic development, but "bem viver" (Acosta, 2010), which means living in community equilibrium with those around them, such as family members, members of the community and nature. Inevitably, the program did not work, showing us the need to observe the different worldviews.

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Transforming development or reproducing coloniality? A decolonial analysis of social enterprise in development

Emily Cook-Lundgren (University of Edinburgh, UK), Ishbel McWha-Hermann (University of Edinburgh, UK) and Thomas Calvard (University of Edinburgh, UK)

This paper draws on decolonial perspectives to question the dominant narrative of social enterprise (SE) as the solution to "the world's most pressing problems" (Skoll Foundation, 2018). Within management and organisation studies (MOS), postcolonial and decolonial critique have highlighted the continuities between colonialism and international 'development' management (Cooke, 2004; Cooke, 2003), problematising the narrative of 'sustainable development' (Banerjee, 2003), and demonstrating how the use of colonial language in international NGOs reproduces inequality and sustains neocolonial power relations (Dar, 2017). We contribute to this literature by drawing on African articulations of decolonial thought (Ndlovu-Gatsheni, 2012, 2013, 2015; Ngũgĩ, 1993) to critically examine a more recent instrument of 'development': social enterprise (SE).

Social enterprise, with its focus on addressing social problems through business-oriented approaches (Dacin, Dacin, & Tracey, 2011), has emerged as an alternative to traditional 'charitable' approaches of achieving 'sustainable development' (Chandra, 2018), driven largely by U.S.-based private foundations (Rogerson, 2014). While ostensibly free from the traditional grip of northern donors, SE in its current form remains firmly rooted in western capitalist ideologies (Stolz & Lai, 2018) and has proliferated business schools and international development programs, where aspiring entrepreneurs are trained to 'solve today's grand challenges.' While SE exists in many forms around the world, the focus of our critique is on western-founded SEs operating in locations targeted for 'development', and the experience of employees within them.

The empirical site for this research is an SE in Nairobi, Kenya, which was founded and is currently led by Americans but employs primarily Kenyans. We draw on 33 qualitative interviews with employees, complemented by informal interactions and observation over a 3-month period based at the SE in Nairobi. In terms of our locus of enunciation, as white, western researchers physically based at a UK business school, we speak from the centre

(Wanderley & Barros, 2018; Alcadipani, Westwood, & Rosa, 2015), and thus strived to maintain an open and reflexive stance throughout the research and analysis process to minimise the risk of perpetuating neocolonial arrangements.

The narratives of employees reveal a complex duality between cultural pluralism, on one hand, and coloniality on the other. The American origins of the company are evident in the open startup culture, loose structures, and western management paradigms underpinning their operations. For many Kenyan employees, this represents a new and welcome way of working, allowing both flexibility to pursue side projects or continue their education and increased autonomy over their work. The SE's literal effort to "move the centre" (Ngũgĩ, 1993) to Nairobi, without any headquarters in the global north, contributes to a sense of Kenyan ownership and cultural influence. What also emerges, however, is an implicit hierarchy that continues to advantage American ways of knowing and doing, thereby limiting opportunities within the company for Kenyans. Thus while SEs may represent a new way of 'doing development', our research reveals that as long as SEs remain western-founded/led and reliant on western investment and management approaches, they ultimately serve to reproduce coloniality and perpetuate a postcolonial neocolonised world (Ndlovu-Gatsheni, 2013).

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*Market on the margins: an inquiry into liberalization of the electricity sector in Pakistan***Ashar Saleem (Institute of Business Administration, Pakistan)**

In this paper I use institutional logics perspective (ILP) in order to critically explore the liberalization of electricity sector in Pakistan mainly in the 1990s. Developments in this sector can be classified in three distinct phases, namely: state led growth (1958-1985), liberalization of the sector (1985-2005), and post liberalization (2005-2015) crisis. Each of these phases was led by Western, mainly US based ideals, implemented through various organizations and individuals, such as the World Bank (The World Bank, 1967), USAID, and David Lilienthal - Mr. TVA fame (Lilienthal, 1951). Through these developments, the electricity sector was transformed from a state led, public welfare and economic development focused entity, to one where electricity was commodified and was mainly provided by profit oriented corporations. Liberalization of electricity sector, it was promised, would bring perfect market competition and associated benefits into this sector. However, as this research shows, these promises never materialized and subsequently these developments led to degradation of the sector and of the economic and social condition of the country.

I used historical research in order to explore development in the electricity sector of Pakistan. This method highlights the significance of historical context for exploring a phenomenon and also provides the crucial links connecting past with the present. The main data was collected during my PhD thesis work between 2010 to 2012. For this paper, I relied on archival records, documents submitted in the Supreme Court of Pakistan on electricity crisis related cases, and through participant observation in a law firm and in the Supreme Court of Pakistan where an electricity sector case was being contested. I assisted this law firm and had access to all the documents submitted to the court by various parties to the case. Further analysis led me to answer the research question in a less explored area in institutional logics theory. I asked- *How does the market logic develop, dominate, and impact development in the electricity sector in a country situated in the Global South?*

The paper intends to make contribution to the Institutional Logics Perspective (ILP) by demonstrating how a logic gets corrupted as it is imported from the center to the periphery. The prevalence of market logic across various societal sectors, in both West and the rest, has been well documented (for instance please see Thornton & Ocasio, 1999; Thornton, 2004; Greenwood et al., 2010; Reay & Hinings, 2009; and more recently Greve & Zhang, 2017; York & Hargrave, 2016; Zhou, Gao, & Zhao, 2016). However, more recently the ILP experts complained that the dominance of market logic is coinciding with “the weakening and corruption of professional boundaries, particularly in light of their origins in religion and as keepers of honest market and corporate practices.” (Thornton, Ocasio, & Lounsbury, 2014: 9).

My research indicates that the market logic, in moving from the center to the periphery, gets corrupted in itself. Thus the market logic replaced the public logic in infrastructure related development in Pakistan under the neo liberal reforms, mainly in the 1990s. However, the original liberalization plan envisioned a sector, where only private companies would generate electricity at market/competitive rates, few years down the road. The whole system was envisioned to be run by private concerns on the basis of free market competition with little government interference. After well over 25 years of continued liberalization of the sector, the ideal of free market was still a far cry. The newly inducted private concerns were still being contracted at highly favorable tariff rates and other incentives, such as government guarantees. These incentives made the investment almost risk free for the private companies but disastrous for the broader socio economic condition of this country.

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Session 4: Big Politics

Chairperson: Marco Distinto (The Open University, UK)

Post colonial studies and irregular migration: deconstructing a narrative in Italy

Maria Missoni (Independent researcher)

In 2018 in Italy the arrivals of migrants by sea decreased by 80% (23,400) compared to 2017 (119,400) by sea (UNHCR, 2019).

Despite the reduction of arrivals of migrants by sea during the last year, the immigration trend in Italy seems one of the most visible – and domestic - political debates with a growing predominance of a dualistic rhetoric in favour of or against the closing of ports to landing. As reported by Monzini (2007), Italy knows the problem of irregular immigration and smuggling from '90s. However, in recent times the irregular immigration represent also a matter of discussion with European Union and has a political impact on the dialogue with other EU member States in terms of reception. Under this description of the problem, complex interrelations of a) power b) European multilevel governance of the matter and c) national immigration management overlay.

Indeed, the main question is: how is problematized in Italy, in terms of narrative, the reception and management of irregular immigration?

The historical implications connected with irregular migration could be treated with the lenses of developmentalism with attention to Italy - EU - Third countries relations. Moreover, a critical approach (Alvesson, Bridgman and Willmott, 2009) allows to go deeper than a 'European-centered' perspective as Serequeberhan (1997) explains and, to analyse the reverberation of past policies in third countries in a broader interpretation (an example is given by Said, 1978) than West/East – North/South relation.

Despite the singular problems of EU Member states, the policies of European Union concerning migration (European Commission, 2015) include the relations with third countries and provide managerial and financial instruments to 'reinforce local capacity building, including for border control, asylum, counter-smuggling and reintegration efforts' (European Commission, 2016: 2) in a comprehensive framework of interventions.

This critical essay tries to analyse the current narrative (Lyotard, 1979) and the recent simplified discourse (Foucault, 1976) in Italy about irregular migration. In particular, the research focuses on the side effects that have managerial implications, as for instance the fight against the market of irregular migration and the traffic in human beings.

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Conservative-modernization in Brazil: businesspeople and the emergence of an ideological meta-organization

Amon Barros (FGV-EAESP, Brazil), Caio Coelho Rodrigues (FGV-EAESP, Brazil) and Artur Fisch (FGV-EAESP, Brazil)

Management and organization studies can tackle social issues, exploring the role of business in society. We believe that we have identified an informal and open “meta-organization” structured around the same ideology (Ahrne & Brunsson, 2011; Berkowitz & Dumez, 2016; Wilhoit & Kisselburgh, 2015). This meta-organization advanced the candidacy of a right-wing populist in Brazil. Populist tactics are rising around the globe (Kyle & Gultchin, 2018). Those individuals have a shared objective and connect multiple economic and collective agents. Therefore, we show how loosely defined ideas allowed for businesspeople to voice their concerns and act as a collective, and how candidates profited from their support by gaining political legitimacy. Since Brexit and the election of Donald Trump, right-wing populism gained ground in the Anglo-Saxon world (Levitsky & Ziblatt, 2018; Mounk, 2018). Moreover, politicians that mix up a populist strategy and nationalist arguments had electoral gains in various countries in continental Europe as well (Eatwell & Goodwin, 2018). We argue that among the constituents, there are some members of the elites that seek to integrate and influence these movements towards their goals. Each other electoral winnings bolden this group, and in 2018 it reached South America with the election of Bolsonaro in Brazil. He constantly claims that he has run his candidacy without the support of any major party, only with the help of his supporters. Among many anonymous Bolsonaroistas, however, a specific

group came to our attention: businesspeople who campaigned for him. Some of them were even accused of recurring to illegal tactics to contribute to his campaign. Historically Brazilian businesspeople have stayed close to the State to obtain benefits (Bandeira-de-mello & Marcon, 2010; Claessens, Feijen, & Laeven, 2007). We conducted an exploratory study to understand how businesspeople who supported Jair Bolsonaro and other candidates that claimed to be on the liberal economic camp constructed and presented their arguments. We collected data from tweeter accounts of two active and influent businesspeople with more than 150 thousand followers. Additionally, we searched for declarations from businesspeople in major newspapers. We have also analyzed the content of the website “Brasil 200”, formed by important Brazilian entrepreneurs. Finally, we gathered all official data relative to campaign contributions to Bolsonaro, his family, his party, and his supporters. From the data analysis, we claim that conservative modernization stylized as Americanism was advanced during the presidential campaign as a solution to Brazilian problems. Brazilian business elites were successful in influencing the outcome of the elections, and important step in achieving their political goals. In the texts Brazil is portrayed as an underdeveloped country in need to mimic the United States to become modern. Frequently the rhetoric seemed to come from the Cold War. Their strategy is close to the populist tactics used by disgruntled middle classes to oppose Brazilian left-wing nationalism in the 1950s and the 1960s (see McCann, 2003 about middle-class populism in Brazil). However, this time they had electoral success.

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Playing with tools of the master: A post-colonial critique of administrative and development reforms in Pakistan

Muhammad Azfar Nisar (Lahore University, Pakistan) and Ayesha Masood (Lahore University, Pakistan)

This article analyses New Public Management (NPM) driven reforms in Pakistan during the last decade. These “imported” reforms—that were driven primarily by a network of local and international consultants, bureaucrats and policy makers—included creation of private companies by the government to carry out tasks hitherto carried out by public organizations, increased outsourcing and privatization of large public-sector organizations. While celebrated at the time, recent months have seen rising public sentiment against these reforms culminating in a series of judicial decisions reversing many such reforms. As Pakistan has recently started importing the shiny new

concept of “austerity” from the west, it is critical to evaluate the outcomes from the last time management reforms were imported under the banner of development and modernization.

This research illustrates that many of these reforms can best be characterized as neocolonial governing practices that were imported by the policy makers in Pakistan simply because they had been adopted in the west without regard to the local contextual factors or their impact in the western countries. More importantly, the findings suggest that these reforms were implemented in a hybrid manner—characteristic of postcolonial governmentality per Homi Bhabha—that further augmented their limitations. For example, instead of privatizing public organizations that were running a loss or had suboptimal performance, profitable organizations were privatized with the ostensible claim of “attracting foreign investors.” Similarly, most of the newly created private companies were managed by the bureaucrats who were working with government instead of hiring area/management specialists from the private sector. These bureaucrats continued to work using the same institutional logics they had internalized during their previous jobs resulting in minimal improvements in the performance of the privatized organizations. The creation of private companies, however, allowed these bureaucrats to draw higher salaries and circumvent public accountability while still retaining the job security in the public sector. Perhaps more importantly, the government did not downsize or abolish the departments whose functions were entrusted to the newly created private companies due to political considerations. This not only resulted in huge increases in government expenses but allowed the officials in these departments to continue operating without any meaningful responsibility or accountability.

This research has important implications for public administration practitioners, consultants and researchers in developing countries. First, this research highlights that thoughtless imposition of management discourse and practices developed in the global north-west upon the lives of those in the south-east leads to further erosion of democratic accountability and local administrative culture in these regions. More importantly, in such a colonizing discourse, any failure and unintended consequence of imported policies is always a fault of the local implementers because the question of flawed foundations of western policies is simply not entertained. Second, this research argues that management practitioners, consultants and researchers must work on devising local solutions to administrative problems, instead of simply importing them from the north-west. That will not only help devise more responsive administrative reforms but will also lead to emergence of alternative administrative frameworks that contest the normalcy and taken for grantedness of reforms designed in the global north-west.

Stream 20: Give us a break! fitness, precarity and the 'open' future in corporate performance cultures

Stream convenors: Kay Greasley (Lancaster University, UK), Torkild Thanem (Stockholm University, Sweden) and Pete Thomas (Lancaster University, UK)

Session 5: Give Us a Break! Fitness, Precarity and the 'Open' Future in Corporate Performance Cultures

Chairperson: Torkild Thanem (Stockholm University, Sweden)

Achievement-subject and so on and so on...

Chris Land (Anglia Ruskin University, UK) and Ulrike Marx (University of Leicester, UK)

"The achievement-subject stands free from an external instance of domination [*Herrschaftsinstanz*] forcing it to work, much less exploiting it. It is lord and master of itself. Thus, it is subject to no one – or, as the case may be, only to itself. It differs from the obedience-subject on this score. However, the disappearance of domination does not entail freedom. Instead, it makes freedom and constraint coincide. Thus, the achievement-subject gives itself over to *compulsive freedom* – that is, to *the free constraint* of maximizing achievement. Excess work and performance escalate into auto-exploitation" (Han, 2015: 11).

In the children's television programme *Bob the Builder*, the eponymous Bob runs a small construction business, with a female assistant, Wendy, and a group of non-human employees: a steamroller, concrete mixer and so on. In one episode Bob gives the workers a holiday. Not knowing what to do with themselves they play at building. This is the paradox of freedom that refers to in *Burnout Society*. Exemplifying self-alienation, the achievement subject is free from the external constraints of a Tayloristic management control, but doesn't know what else to do with herself except work. This same freedom is depicted in Kostko's analysis of the sociopath in popular culture. Analysing figures like Don Draper in *Mad Men's*, Kostko argues that our fascination with the sociopath is rooted in their apparent liberation from moral and social norms. Their true pathos, however, lies in how they use this freedom: to realise success and achievement within a capitalist and patriarchal regime of value, treading on others to climb the corporate ladder and accrue wealth and all it can offer.

Both Kostko and Han point us towards the illusory nature of 'freedom from constraint' today: the really free subject is compelled to be free, but cast free from social constraint the individual is also free from any purpose other than to accumulate and work. Perfect freedom becomes perfect control. In this paper we argue that this false-liberation of the achievement subject can be understood through Marx's idea of *alienation*. The liberation of the sociopathic achievement subject *as an individual* comes at the cost of alienation from the social constraints that necessarily accompany sociality. This is not only an alienation from their fellow workers but also from their species being. Following Han we can understand this alienation from species being not as an essentialist reaffirmation of humanist essentialism but, on the contrary, as a recognition that the essential *being* of the human is an always political process of becoming as an extension of the human through an inherently open and incomplete boundaries relation in subjectivization as an encounter with an Other that cannot be reconciled to identity (Ranciere, ****; Nancy, 1991; Costas and Fleming, 2009).

Han sees this process in psychoanalytic terms as a shift from the injunctions of the super-ego – an internalisation of the principle of social regulation and control – to an infantile over-identification with the ego-ideal:

"Projecting oneself into the ego ideal is interpreted as an act of freedom. But when the ego gets caught in an unattainable ego ideal, it gets crushed altogether. The gap between the real ego and the ego ideal then brings forth auto-aggression" (Han, 2015: 46).

The ultimate result, then is self-alienation as the over-identification with ego-ideal triggers a subjective autoimmune response, turning against itself in a moment of total self-exploitation.

This paper will review this theoretical conceptualisation of the alienation of the achievement-subject in corporate performance cultures in relation to the discourse of well-being, asking if a socialised form of collective care-taking might replace the auto-cannibalistic narcissism of the achievement subject.

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An ethic of care or care for the self: a study of a sporty CEO from Sweden

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There is a growing awareness of the importance of care and compassion at work (Dutton, Worline, Frost, & Lilius, 2006; Lilius, Kanov, Dutton, Worline, & Maitlis, 2012). Leadership scholars have contended that leaders play a central role in guiding the practice of ethics at work to construct a moral foundation to their attempts to care for others (Brown et al., 2005; Brown and Trevino, 2006; Ciulla, 2005; Simola, Barling and Turner, 2012). Thanem, Johansson and others find that organizational leaders who are attentive to changing employees' lifestyles both inside and outside work by presenting themselves as healthy and active individuals, assume a moral stance in their leadership approach. They do this by highlighting lifestyle behaviours that focus on the care of the self (e.g. Thanem, 2013; Johansson, 2017; Johansson et al, 2017). We hope to build on this work through scrutinising the linkage between caring for the self and caring for others in leadership influencing processes. By focusing on one CEO's lifestyle behaviours, Adonis, and by drawing in Foucauldian and feminist notions of an ethics of care, this work aims to highlight the difficulties inherent in transforming practices of care for the self into ethical practices for creating caring space for others'. The study finds that the athletic leader enacts his practices of caring for the self mainly to initiate practices involved in the 'management of others' rather than in caring for or about others, and in doing so also creates an othering process in the organisation. This work contributes to the field of ethical leadership from a lifestyle and embodied perspective. It explores why the presence of practices of self-care do not necessarily lead to ethical practices of caring for or about others in a leadership context. The instrumental intention and masculine-type rationality embedded in 'care' practices can hamper the enactment of an ethics of care.

We look to the paradoxical ways in which Adonis embodies both a reflexive attention to the care of the self and others, and an uncritical attention to the care of the self and others. While Adonis overtly emphasizes his intention to 'care for others' through encouraging employees to do what he does in terms of obtaining heightened physical mastery, he fails to meet the emotional needs of many employees. He discourages his employees from bringing personal or mental health issues into public forums at work, suggesting then that he does not seek to care for their emotional wellbeing in the same way that he seeks to care for their physical wellbeing. Adonis does not engage in a care ethics where he finds himself acting in specific relation to the needs of others (Held, 2006), or finds himself promoting actions amongst his employees that would encourage this across his organisation. Adonis, whilst displaying a reflexive attention to his own physical fitness and that of others, also acts to unquestioningly promote a dominant and individualistic health and wellbeing discourse for himself and his employees that seems to discourage attention being given to Mental Health, and promotes ideals surrounding physical health. Narrative and performative practices that make an attempt to 'care for the self', also contain managerial regulative connotations that adhere to a dominant health and wellbeing discourse. In this piece then we will explore how Adonis's attempts ultimately fall short in reflexive practice and in nurturing of an ethic of care in his organization.

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Resistance Exercise: Assessing the Potential for Self-Employed Personal Trainers to Organise

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It's useful to begin by explaining the title of this paper. Resistance exercise in fitness parlance refers to systematic physical activity that involves physical activity carried out with resistance, for example, lifting weights. Resistance exercise can also refer to practice or assessment of one's ability to resist, for example, the ability of a worker to resist exploitation by an organisation. The former is appropriate given the context of the study: the fitness industry, and the latter is relevant because the study assesses the ability of workers in the industry, namely self-employed personal trainers, to resist their exploitation by the fitness centres at which they work.

An ethnographic study of the fitness industry in south Wales undertaken between 2009 and 2011 revealed a new form of precarious work that the authors labelled neo-villeiny (Harvey et al., 2016). The work of self-employed personal trainers in the study was marked by four characteristics: 'bondage to the organization; payment of rent to the organization; no guarantee of any income; and extensive unpaid and speculative work that is highly beneficial to the organization, that share commonality with medieval serfdom or villeiny' (Harvey et al., 2016: 19). It was argued that the fitness centre exploits unpaid labour in what is a questionable commercial relationship at best whereby the fitness centre harnesses the entrepreneurial zeal of the personal trainer who arguably offers more of herself than would a paid employee. This is so because there is a more direct relationship between high quality emotion labour on their part and their financial success. In this way, the indeterminacy of labour power (see for example Smith 2006) problem is partially moderated.

Harvey et al., (2016) are pessimistic about the opportunities for workers in the sector to resist this model of exploitation. However, in November 2017 a self-employed personal trainer working for the Gym Group turned whistleblower and reported the contract practices to the UK Government Work and Pension Committee that subsequently challenged the Gym Group over its practices (Chapman 2017; Hosking and Walsh 2017).

This paper draws on extensive correspondence and numerous interviews with the whistleblower in question, quantitative data from a survey of personal trainers in the UK and Ireland and follow up interviews and secondary source evidence. The data are analysed using the criteria for understanding collective regulation of precarious work (Doellgast et al., 2018), namely, institutions (e.g., the labour market for personal trainers), employer strategies and worker identification and identity. The analysis reveals that identification and identity is very interesting for this group and response to trade union organisation is mixed. Moreover, there is evidence of 'ethnic antagonism' (Doellgast et al., 2018: 5) manifest in the belief that 'outsiders', in this case self-employed personal trainers originally from eastern Europe, would choose to remain outside the collective in order to be

seen as 'good workers' participating 'in their own exploitation and even strategically [leveraging] these perceptions for market advantage'. These findings are discussed and the potential for personal trainers to challenge the injustice of their situation is assessed.

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Session 6: Give Us a Break! Fitness, Precarity and the 'Open' Future in Corporate Performance Cultures
Chairperson: Kay Greasley (Lancaster University, UK)

Wellbeing in the Accounting Profession: Reluctance of seeking help in performance cultures

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Neoliberal subjects have a hyper individualised expectation placed upon them to maximise return on themselves. In practice the majority have a boss who gives orders, and an overwhelming management control system to deal with. This dual (and contradictory) pressure, to be entrepreneurial while also being closely controlled, is at least part of the reason behind the contemporary wellbeing crisis. Accounting serves neoliberalism, it enables the rationalities of neoliberalism to pass through and transform organizations, practices and subjects (Cooper 2015). Academic research on wellbeing in the business professions has mostly focused on managers, revealing that those in managerial positions face a squeeze on work-life balance (Lewis et al., 2017), and that the problem is spread across a range of professions (Chen and Silverthorne, 2008) and experiences. Subsequently how the management of stress and wellbeing impacts upon accountants - as a specific profession - is not well understood by existing research, despite awareness that audit professionals function as 'audit machines' (Pentland, 1993) and over-work is normalised in this context (Lupu and Empson, 2015). The current paper is based on an 18-month funded research aiming to explore the willingness and non-willingness of members and students of the Institute of Chartered Accountants in England and Wales (ICAEW) to utilise the wellbeing services offered by the Chartered Accountants Benevolent Association (CABA), on and above the usual financial support that most benevolent associations in the UK offer. In order to meet this objective, we draw from multiple qualitative research methods and focus on the key research issues: Perceptions and attitudes towards wellbeing; Professional status and wellbeing; Job responsibility and wellbeing; Support networks and wellbeing. The approach we take in this research is informed by works on emotions and wellbeing in organisations, and specifically within male-dominated professions such as the accounting profession. Our findings indicate that in many respects, people working in the accountancy industry are similar in the way they experience work to other employees working under the conditions of advanced capitalism: orientation to the bottom-line, high-pressure/high-stress environment and an individualistic understanding of what are otherwise social matters (work-related stress and wellbeing). Yet, there are also some evident industry-specific circumstances contributing to stress such as clients' expectations and technology, the normalisation of long-hour working culture and being 'plugged in' 24/7. This is

further intensified by the strong stigmatisation that accompanies those trying to speak about work-related stress and the long-standing masculine tradition of the profession. There is an evident pressure to maintain certain ideals and standards that would traditionally be associated with masculine modes of thinking and behaviour, leading to a certain denial of wellbeing problems.

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We've Got Survival Sickness: Workplace Wellbeing, Productivity And Unhealthy Work

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Based on a qualitative case study of two organisations with award-winning workplace wellbeing programmes, this paper explores why employees working for organisations apparently committed to their wellbeing were engaged in forms of work damaging to their health.

According to Foucault, neoliberalism has expanded market principles into society, "extending the economic model of ... investment-costs-profit so as to make it a model of social relations and of existence itself" (2008, p. 242). The exemplary member of this society is *homo economicus*, the individual who is an entrepreneur of his/her own human capital, "[incurring] expenses by investing [in the self] to obtain some kind of [self]-improvement" (Foucault 2008, p. 230). Within the workplace, neoliberal performance cultures incite employees to invest in themselves in order to increase levels of personal productivity. One such investment is workplace wellbeing, premised on the notion that "a focus on well-being can ... add value to organisations by promoting better health and increasing motivation and engagement ... in turn helping to drive increases in productivity and profitability" (Black 2008, p. 51)

Existing literature understands workplace wellbeing as a means to compel employees to engage in healthy behaviours (for example Zoller 2003; Kelly et al. 2007; Holmqvist and Maravelias 2011; Thanem 2013; Maravelias 2016; James and Zoller 2017); generally achieved either through mechanisms of governmentality or discipline. Given these accounts it might be expected that workplace wellbeing would at least serve to improve employee wellbeing. By way of contrast, this paper uses empirical evidence to explore instances where employees experienced work as a detriment to physical and mental health, as well as engaging in presenteeism and unwillingness to be absent from work. In short, for these employees – who worked for employers supposedly committed to workplace wellbeing – unhealthy work was a commonplace feature of their employment.

In order to make sense of this apparent mystery (Alvesson and Kärreman 2007) two arguments are made. Firstly, for neoliberal performance cultures, employee wellbeing holds only instrumental value towards the end of productivity; secondly, in many cases productivity is more easily realised through working practices which disregarded employee health. Given this situation it was commonplace to find employees made sick through work, complicit in practices which made them unhealthy *in order* to be productive. The paper contributes to critical management studies through developing an account of a hitherto underexplored aspect of workplace wellbeing: the necessary presence of 'unwellness' (Dale and Burrell 2014) and deferral/absence of sickness (Jack and Brewis 2005). In this vein it is concluded that under neoliberal corporate performance cultures it is poor health that is good for business.

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Performance, precarity and purpose in the professional service firm

Scott Allan (Aberdeen University, UK)

A key logic of professional work is that those undertaking 'expert labour' require autonomy to apply their knowledge in the service of clients' and the wider social purpose of the professions (Freidson, 2001). However, scholars have found that organizations, including those reliant on professional work, are increasingly governed and controlled with reference to financial metrics and related performance evaluations (Alvehus and Spicer, 2012; Faulconbridge and Muzio, 2009). For example, Cushen (2013) finds professional workers in knowledge based organizations are subjected to and controlled within a performance regime based on hegemonic strategic narratives which are operationalized within financial targets made possible by the application of management accounting. (e.g. Alvehus & Spicer, 2012; Brivot & Gendron, 2011; Faulconbridge & Muzio, 2009).

This necessitates an understanding of how metrics, as a form of 'accounting', affect professionals. The functionalist view of accounting as a value neutral measurement that does do more than mirror what is 'out there' is no longer sustainable (Miller & Power, 2013), demanding recognition that accounting brings about a new understanding of professional work and those who undertake it, as well as a new means of exercising control (for example, Arnold & Oakes, 1998; Covalleski et al., 2013).

The paper is based on data gathered from an in-depth ethnographic case study of a UK professional services firm (PSF) which has adopted financialized and metricized strategic and operational goals expressed in a strategy linked to metrics. We show how accounting operates as an agent of financialization to bring into being a financialized management control system so as to tie professionals up in a diverse and multi-layered ecology of mutually supportive metrics at divisional and individual levels. We reveal how, even at the partner/owner level within the PSF, partners have come to be regarded as revenue producing assets, with associated costs, which require to be rendered knowable, commensurable and ultimately controllable through metrics. This stands in stark contrast to some of the assumptions of autonomy and control at the partner level in PSFs, and shows how

the dash to metrics has been enabled by accounting, is part of the process of financialization, and ties up partners in their own subjugation.

Moreover we reveal the tensions, contradictions, fears and anxieties that partners experience as outcomes of the evaluative mechanisms that they are subjected to, and the 'anti-professional' behaviours that result from their view of their own precarity, and the threat to their self-views as successful professionals. Partners reflect on how their purpose has moved away from meeting client needs to 'getting the numbers on the board', and how that challenges traditional views of the purpose of professionals and their collegial behaviours in partnership.

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Session 7: Give Us a Break! Fitness, Precarity and the 'Open' Future in Corporate Performance Cultures
Chairperson: Pete Thomas (Lancaster University, UK)

From stress to revolt: The capitalist politics of mental health in work and organizations

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The worldwide increase in work-related mental health problems suggests that this is threatening to become a major problem affecting organizations at a global scale. In the UK alone, stress, depression and anxiety account for around 15.4 million lost working days every year (CIPD 2015, 2018), costing employers approximately £7.5 billion in 2016-17 (HSE, 2018). As one health provider suggests, stress and anxiety are part and parcel of our daily working lives (Revere Health, 2016), and for many sufferers their mental health is negatively affected by performance pressures and other work-related factors (CIPD, 2007).

While this may suggest that these issues are poorly managed in many work organizations (Acas, 2018), mental health is receiving increasing attention through policy measures, awareness-raising activities and workplace intervention efforts such as stress management programmes and mindfulness training. However, in many countries such initiatives are undermined by a prevailing work culture that expects employees to work excessively long hours (Crompton and Lyonette 2007; Costea et al. 2012).

There is a plethora of studies in occupational medicine, work psychology and organization studies testifying to the ways in which employee mental health is affected by organizational structures and practices (e.g. Theorell and Karasek 1996; Cooper and Dewe 2008), and a growing literature recommending how mental health problems can be managed by organizations, governments and individual employees (e.g. Macik-Frey et al. 2007). Some critical attention has even been directed at workplace intervention efforts, suggesting that stress is not just produced by individualized performance pressures but even by the self-management techniques that are aimed to help individuals cope with stress (e.g. Pedersen 2008).

Unfortunately, these literatures have paid scant attention to the political and economic relations which shape the organizational conditions of our everyday working lives. Thus, we have limited knowledge of how the mental health problems suffered by people in work organizations are entangled with the workings and pressures of contemporary capitalism.

In this paper we will explore these problems by returning to the ‘the sensuousness of human activity’ which Marx and Engels emphasized. In the *Economic and Philosophic Manuscripts of 1844*, Marx argued that the estranged labour characterizing industrial capitalism “mortifies [the] body and ruins [the] mind” because labour then becomes a coercive and alienating activity that “belongs to another” (2009: 30). The following year, this point was fleshed out by Engels (1958) in *The Conditions of the Working Class in England* through his observations of the extreme degradation of work under capitalism.

Although work in western societies may be less obviously degrading than it was in the mid-19th century, the prevalence of workplace-related mental health problems suggests that many employees struggle to work in ways that involve “the free play of [our] own physical and mental powers” (Marx, 1976: 283). As capitalism has ‘upgraded’ work and made it increasingly ‘belong to myself’, we have simply become the subjects of our own exploitation, mortification and ruin. But if we follow Marx and Engels, this can be no terminal state; in the *Theses on Feuerbach*, Marx (1969) stressed that revolutionary practice is embodied in ‘sensuous human activity’; in *The Conditions*, Engels argued that the pains of work translate into powerful affects of solidarity, anger and revolutionary mobilization.

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Beyond Care, Beyond Coercion: Rupturing Organizational Wellness

Eric P. James (Metropolitan State University of Denver, USA)

Organizations continue to use ones perceived commitment to physical fitness as grounds to evaluate potential work ethic. The deleterious consequences of this have been widely critiqued (Dale & Burrell, 2013; Zoller, 2003). And yet, a push towards fitness within the workplace only seems to be growing. As we look for organizations to become more democratic and inclusive in their advocating for health/fitness, we must recognize the inherent power imbalances in the workplace that make mandated health and fitness programs coercive. Encroachment upon employee lives also extends well beyond the brick and mortar of the organization. Cozying up with neoliberal anxieties and pushing for extreme self-care practices now places the onus responsibility firmly on the individual to do whatever he/she can to meet particular health/fitness standards (Cederstrom & Spicer, 2015). Fleming has brought forth the idea that our bodies represent an embodied resume that communicates its values to employers. Others have picked up on this and have discussed how the body of an extreme exercise participants is adorned with bruises, scars, blood, and musculature to distinguish itself as capable (James & Gill, 2018).

And yet, with such critiques prevalent in CMS, we are still left with the question of what can we do about it? I take seriously the call – what can academics do to “subvert them and replace them” rather than *just* critique them? Drawing on previous ethnographic research that illustrated the productive role that resistance can play in reshaping organizational extreme fitness and wellness plans (c.f. James & Zoller, 2018), this paper analyzes the current reflexive shifts that may point to more awareness. For example, CrossFit has taken a recent departure with their approach to marketing their fitness. CrossFit has challenged its previous marketing ethos the “Forging Elite Fitness” to now discussing inclusivity and health. Rather than showcasing workouts with the “Fittest Man/Woman on Earth,” CEO Greg Glassman mandated the construction of a new studio resembling an American living room (complete with requisite sofa, chair, and antique television). The video series then shows an older man and woman doing very basic exercises (a modified burpee, getting out of a chair to scale an air squat, among others). The move to inclusivity and health may be viewed as a response to the resistance and critique lobbed against the organization for years. As we look for ways to rethink organizational health/fitness, this essay will point to a current moment where we may see an opening (or at least an awareness of the precarity) for alternatives to performance culture.

While some may point to CrossFit’s recent switch as only further colonization and literal encroachment into one’s “living room”, I argue such a change is more about individualistic health and fitness practice. In reflecting on empirical data across various organizations sites (both blue and white-collar industries that have prescribed CrossFit as part of a wellness program), I point to other shifts within the organizational wellness discourse that provide an opening towards more democratized understandings of fitness, wellness and health. While indeed still problematic, perhaps we can look at this change in direction from CrossFit (and other organizations) as opening a door to a more open and reflexive account understanding of organizational wellness without engendering a discourse of performativity, competition, and asketic practice.

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Performance enhancement, neuro-obsessions and the productive body

Karen Dale (Lancaster University, UK)

In this paper I explore “the intricate and contradictory workings of capitalism’s performance cultures” (CfP) through developing the work of Guery and Deleule, in *The Productive Body* (1972/transl. 2014) in relation to the increasing impetus to enhance the human body in order to achieve ever greater productivity and performance. In particular I consider the growing use of performance enhancing drugs – so-called ‘smart drugs’ – and how this relates to the explosion of interest in the ‘neuro complex’ (Rose and Abi-Rached, 2013).

Guery and Deleule’s book extends the thoughts of Marx in *Capital* Volume 1, on the nature of the human body in capitalist production. Their work has a particular interest, as it is also one of the few references to other work which is made by Michel Foucault (in *Discipline and Punish*, 1977). Their argument centres on a productive ambiguity between the body of an individual worker and the collective body of labour (corps/corpus). Guery and Deleule argue that capitalism’s construction of a ‘productive body’ squeezes out awareness of the social nature of work (the ‘social body’) in favour of a sense of the individualised, ‘biological body’.

This can be seen in the growth of focus on the various aspects of intellectual labour, seen more and more as a central driver for the economy – from the post-industrial thesis (Bell 1973), to the knowledge economy, to cognitive capitalism (Vercellone 2007). On the whole, the knowledge which is to be seen as an economic asset is assumed to be the possession of the individual worker, from whom it might on the one hand be expropriated through the technical and social division of labour or who is expected to enhance and develop that knowledge through education and training as part of their ‘human capital’.

Pharmaceutical enhancement is one of the ways in which workers can be seen to be maximising their intellectual potential. For example, the ‘micro-dosing’ of hallucinogens such as LSD to increase creativity amongst software developers is but the latest attempt of workers to develop their skills, whilst competing against technological advances which potentially threaten their jobs (*Financial Times*, 2017, *The Times*, 2017). In the turn to enhancement drugs, the solution to greater performance is seen at the level of the individualised, biological body.

The other side of this is the reminder that Guery and Deleule deliver that the collective, social body is written out in the capitalist formation of the productive body. This has resonance with autonomist Marxists and other writers, who have turned their attention to the conditions and contradictions in recognising that “capital hires the ‘individual’ but reaps the value of cooperation necessary to the individual’s socialisation” (Hanlon, 2017: 170). However, the focus of these writers is on formulations which tend to reproduce the cartesian separation of mind and body, and perpetuate the capitalist fascination with the intellect, developing as it does from Marx’s notion of the ‘general intellect’. Guery and Deleule’s work holds out the possibility of recognising the collective and embodied conditions of contemporary performance cultures and thus a different way of responding and resisting them.

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Stream 21: The public health effects of precarity in and around knowledge-based organisations

Stream convenors: Sara Márquez Gallardo (De Montford University), Sabah Boufkhed (King's College London, UK) and Alessandro N. Tirapani (City, University of London, UK)

Session 6: Workshop

Chairperson: Alessandro Tirapani (City, University of London, UK)

The public health effects of precarity in and around knowledge-based organisation Workshop

Alessandro Tirapani (University of London), Sara Márquez Gallardo (De Montford University, UK) and Sabah Boufkhed (King's College London, UK)

No abstract

Stream 22: Feminist frontiers

Stream convenors: Charlotte Karam (American University of Beirut, Lebanon), Patricia Lewis (University of Kent, UK), Banu Ozkazanc-Pan (University of Massachusetts- Boston, USA), Alison Pullen (Macquarie University, Australia) and Ruth Weatherall (University of Technology Sydney, Australia).

Session 2: Feminist frontiers in writing

Chairperson: Ruth Weatherall (University of Technology Sydney, Australia)

Listening to the space between the legs: A feminist mini-writing-workshop

Katie Beaven (University of the West of England, UK)

my idea an experiment. a voyage into our interiors. and our shared feminist unconscious. an invocation to write/right ourselves. (just a little). an essay.

writing ourselves. in safety. kindnesses, confidentiality bestowed between us. overcoming (masculine) prohibitions. the possibility of discovering silentious spaces. perhaps?

M. NourbSe Philip
conference time is scarce. do we have time to? listen closely to the *warping and twisting of the filaments of our silences*. to listen to the *space that lies between the legs of the female otherwise known as dis place thespace colonized like space and place aroundher*

*thesilenceof
thesilenceof...*

thespacebetween

thelegs

How does the inner space sound. what the sound of the space between the legs paragraphs with no closures....

M. NourbSe Philip
an invitation to write our dis place. *dis place— defined within the context of fear or control of penetration whose c(o)unt/ouring as silenced inner space causing it to collapse in upon itself—*

Hélène Cixous
currents of resistance. lying in half shadows. i will lead us non-hierarchically with a writing prompt. encouraging us to write from our fertile fluidic connected imaginaries. writing of our hysterias. writing of our improprieties. writing our lost repressed instants. *no experience in creative writing necessary*. we may write in flowing *white ink*. sensually, with our bodies. slowing the cacophonous chatter at the back of our minds slipping backwards into queer time. summoning with *new/old language continuity, abundance, drift sinking into our nights accepting immersion see we return to the sea, soundsense, singsound, writing like fish in the sea*

Pat Schneider
claiming our *artist/writer*. *everyone who writes is a writer*. all of us in this room today now creative wo/men writers. an invitation to those who wish to share their writing aloud using the Amherst writers & artists method created by Pat Schneider. *everything in the writing-workshop is treated as fiction to minimize the vulnerability of the writer. all writing is kept confidential. the leader writes and reads too we respond to just-written work with positive attention on what is strong. writers are not required to read*. simply an invitation.

welcoming complexities, contradictions, conundrums. holding dissonance, discordance, dissimilitude. clamouring with our transnational subjectivities. subversion of our academic codes and conventions. resisting the ways language and habit hold down our subjectivities.

how much time in crazy conference time? i weep for an/other time
30 minutes a dip, a splash. Can it be done?

the unconscious has her resistances. the subjects of our unconscious are diaphanous always
about to disappear. it is not for nothing that *Cixous unlaces a half cuirass releasing the
pressure to protect and chastise our uterus to male order.*

	an hour? could this be possible? to write	to listen	around a shared table
	deeply	languidly	richly
Verena	to listen to each other with ethics of care with pedagogies of hope tending		to the missing
Andermatt	writing/righting our silent spaces. our (shared) whispers		<i>between our legs</i>
Conley	exploring the currents of our feminist resistances	in this rareprecious moment.	

Making Cyborg Writing

Madison Kurchik (University of Edinburgh, UK)

This presentation will explore cyborg writing (and speaking) and its potential to be a disruptive, challenging, and creative way to communicate academic work.

Concept note:

I feel fear. I'm at a writing retreat and I feel fear that by divulging my feminist allegiances I will somehow become less-than in the eyes of my writing partner, a chemical engineering student. I tell him anyway.

And I tell him I am writing this proposal. He says I'm the first gender researcher he has ever met.

The primary tenant of the theory of doing gender is that a subject's gender is not perennial, but rather produced and performative in nature. Therefore, it follows that research about doing gender has an implicit allegiance to social constructivist ontologies.

I imagine my research like a ball of yarn at the centre of my stomach. The more I read, the more knowledge I consume, the more twisted and turned the ball becomes with digestion. Loose ends in every direction, tickling my insides until. Sometimes I feel nauseous.

A review of the literature reveals inconsistencies in the ontological treatment of the variables in these studies. For instance, in some studies the organization is treated as a permanent, immutable (and even all-powerful) object. In others, contextual aspects like time, space, place, and audience are not considered as variables at all- resulting in the doing of gender appearing to occur in a silo. I suggest that this divergence has materialized as a moralizing effect for women seeking to construct belonging in their organizational environment.

Time. I reflect. I started my PhD about women who work in technology in September 2017. By the end of November that year two terrible, but important things had happened to me. First, I'd fallen deep down the Harvey Weinstein reading rabbit hole (a very unhealthy place to go, I don't recommend it). Second, I had quit my part time job at a pub after being sexually harassed. I cried at the business school. Yes. I cried at the business school. In the hallway.

Centering women's experiences, as they describe them, and maintaining an approach rooted in social constructivism undermines moralistic assessments of doing gender as either assimilation or resistance. If gender is an unchanging object, a woman behaving in a masculine manner is perceived as assimilating, and also betraying her gender. If organization is an unchanging object, a woman behaving in a manner "authentic" to her gender is resisting the male-dominated culture. This inconsistency in ontological assumptions about the variables has produced this needless moralistic dichotomy.

But then, there's connection and community. At a seminar last week, we had a critical mass. I slumped into the comfortable

safety as if on to my own familiar childhood bed. It's fleeting. It was fleeting. I think I have a chip on my shoulder.

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Session 5: Feminist frontiers and feminist practice

Chairperson: Alison Pullen (Macquarie University, Australia)

The Abayomi Doll Practice; Old histories through new voices

Rosa Cristina Lima Ribeiro (State University of Ceará, Brazil) and Ana Silvia Rocha Ipiranga (State University of Ceará, Brazil)

The Trans-Atlantic Slave Trade Database Voyages estimates 5.8 million of slaves were sent to Brazil, from Africa, during 1514-1866 (period) (<http://www.slavevoyages.org/voyage/search>. Recovered: November, 20, 2018). Around 35% to 45% were women and 21% children. They estimate 14% died during the voyage. The Atlantic Ocean used to be the common route of slavery to countries of North America, Caribbean and South America, especially Brazil, which received around 50% of all slaves captured from Africa and sold as commodities. Black feminism theories discuss the need of a decolonized comprehension about intersectionality adopting Atlantic Ocean as *locus* of cross oppressions. "In the Atlantic sea we have the knowledge of a salt memory of slavery, ancestral energies protest tears under the ocean." (AKOTIRENE, 2018, p.15).

Arriving in these countries black women were exploited, dehumanized, raped, used for reproduction, deprived from feelings, children, freedom. Accepted as an inferior human being compared to no colored society (COOKE, 2003; DAVIES, 2016). The intersection among gender, race and class still generates a search for white-European standards of identity and embodiment like straight hair or whiteness and a powerful sense of inferiority and inadequacy (DAVIES, 2016; FALCI, 2007).

Abayomi Doll is the name of a traditional African rag doll made from knots tied on rags. They arrived in Brazil through slave women that made them to their children, during the slavery voyages (SILVA, 2009).

Using Abayomi doll, an artisanal knowledge produced in previous struggles (SANTOS, 2018), as a resistance practice, a Brazilian Artisan prepared The Abayomi Workshop. This practice had happened in Fortaleza-Brazil, conducted by the Artisan, in many organizations: schools, universities, events, companies. Reflections usually go

around self-steam, poverty, exclusion, protection of our children. This work aims to tease reflection about how these old histories could be source of resistance nowadays.

Methodology uses a video-based research technique (HASSARD, BURNS, HYDE, BURNS, 2017) in order to have the Artisan preparing the doll by herself. As a reflexive practice we intend to have rags in the room in order to invite participants to prepare the doll by themselves.

Reflections about this practice at Feminist Frontiers have these main aspects:

1. Contemporary questions in feminist research address positionality and representation concerns. There is a commitment from feminist researches not to be another form of women exploitation in the field. Feminist ethnography emphasizes the need of a practice that respects individuality, differences and let women speak, instead of speaking by them (BOURNE, 2007; MANNING, 2017; OZKAZANC-PAN, 2012; RIBEIRO, 2017; SPIVAK, 2014).
2. Aspects from Medina's *The Epistemology of Resistance* (2013), that remains as tensions in feminist theory, such as: (1) social blindness: a racist/colonialist gaze toward racial/ethnic others; (2) epistemic virtues: attentiveness to the cognitive and interpretative differences, curiosity, humility; (3) practices of resistance as a solidarity practice: ties with, identification; (4) kaleidoscopic consciousness: being sensitive to differences and oppression practices in several aspects of human life.

The word 'Abayomi' in the Yoruba language means 'the one who brings happiness' or 'precious encounter': 'ABAY' meaning 'meeting' and 'OMI' meaning 'precious'. This precious meeting is an encounter with ourselves, our roots, our ancestry, our bodies, our heritage, our situation.

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The weight of feminist research: Exploring embodied practices of feminist research through intimate partner violence survivors' experiences of suicide and self-harm

Ruth Weatherall (University of Technology Sydney, Australia) and Natalie Thorburn (National Collective of Independent Women's Refuges, New Zealand)

Our vision for the Feminist Frontiers stream is to create space to discuss the embodied experiences of feminist research. The inspiration for this session emerged from our experiences during a research project about intimate partner violence (IPV) survivors' experiences of suicide and self-harm. During our immersion in the 1200 written responses about IPV from women, we both experienced an inability to move, to speak, or to process the sheer *weight* of sadness, anger, and responsibility that coursed through our bodies. Yet, when we attempted to write or explain this weight, there seemed to be few words or ways of accounting for such experiences in the research process. As feminist scholars are often acutely aware, researchers often face difficulties in speaking of violence, women's bodies, and the *feeling* of research (Campbell, 2013), because there are no words for violence (Whiteman, 2010), and often no words for women's bodies (Pullen, 2018) in academic research.

Nevertheless, we asked ourselves how 'the weight of feminist research' could be transformed into an active, collective, and ethical way of doing and assembling research. Accordingly, our session attempts to find ways to express and assemble this 'weight' by following feminist scholars who look to remap the ethico-political relationships between us in embodied ways (e.g., Pullen, 2018; Boncori & Smith, 2018). To aid our discussion we draw on the concept of practice-based knowledge through the 'knowing body' (Gherardi, 2012; Valtonen, Meriläinen, Laine & Salmela-Leppänen, 2017; Yakhlef, 2010), a concept which deepens our understanding of "ways of knowing that are situated beyond intention and consciousness, that escape verbalization and codification and that are, therefore, better expressed evocatively or metaphorically" (Valtonen, et al, 2017, p. 522). Our hope is that through sharing experiences this will aid us, as authors and stream participants, to grow our thinking about the body in the research process.

Our session seeks to disrupt the traditional conference and research presentation format that privilege the projects place in 'the literature' and relegates discussion ('questions') to the end. We have instead decided to experiment with an alternative model. Our hope is that our alternative model refracts our political commitments and opens spaces for the embodied experiences of feminist research to emerge. After a brief explanation of our subject and aims for the session, we first promote immersion in women's (our participants') voices by sharing their experiences through quotations. Secondly, we open up the floor for stream participants to share (or not) their responses and experiences. Finally, we offer our theoretical concept of the 'weight' of feminist research and engage stream members in a discussion about the ethico-political potential of feeling research 'from the body'.

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*Identifying and resisting gaslighting practices: A feminist and democratic discussion***Sanela Smolović Jones (The Open University, UK)**

The session will be structured by storytelling and an anchoring in contemporary feminist and democratic theory. The author will frame the discussion by telling two stories from her ethnographic fieldwork of the practices of a feminist organisation in the context of a nascent democracy fuelled by patriarchy and corruption. The stories will seek to surface commonalities of gaslighting practice and also some tentative findings concerning democratic practices to resist gaslighting. Participants will be invited to share their own experiences and to offer alternative explorations. Particular focus will be placed on theories of embodied performativity (Butler, 2006, 2011 and 2015) and democratic practice (Mouffe, 2013) to make gaslighting practices, and resistances to them, visible and real.

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Session 6: Feminist frontiers, sex and sexual harassment

Chairperson: Banu Ozkazanc-Pan (University of Massachusetts-Boston, USA)

As sugar babies and monetary relationships: The discursive significance of sex activity under the perspective of queer theory

Caroline Rodrigues Silva (Universidade Federal do Espírito Santo, Brazil), Eloisio Moulin de Souza (Universidade Federal do Espírito Santo, Brazil), Juliana Cristina Teixeira (Universidade Federal de São João del Rei, Brazil) and Adriana Vinholi Rampazo (Universidade Estadual de Londrina, Brazil)

Prostitution as a sex activity permeates various spheres of academic, political, social and historical discussion, set up dissonant debates in the various feminist perspectives (Calás and Smircich 1999). Discursively configured as the oldest profession in the world, it is polemic, diverse and goes through many conflicts (Parreñas, Hwang, and

Lee 2016). In Brazil the profession is not regulated, although not illegal, and the activity is recognized on the Brazilian Occupational Classification [CBO] (Lenz 2014). In the midst of these conflicts, in the quest to understand the veiled universe of the so-called Brazilian escort girls (Silva, Capelle, and Naves 2016), we scrutinized a site entitled *Meu Patrocínio*, which intermediates contact between Sugar Babies, Sugar Daddy and Sugar Mommy wishing to start a relationship based on financial exchanges, such as payments in cash or through pampering (Meu Patrocínio 2019). From the discursive construction of the site, which claims to be mutual exchange relationships, trying to distance itself from what would be meant as prostitution, the objective of this study is to analyze the process of re-signification of the work of prostitution from the meaning of the activity of the Sugar Babies - girls who engage in previously agreed-upon relationships with men, who are called Sugar Daddies - and their relationships to the historical and discursive constitution of prostitution as stigmatized work or even non-work. This research articulates relations of Foucault's power-knowledge, configured as devices of power, which permeate the activity of sex and its knowledges (Foucault 1999). Synchronous with Foucault's concepts, the gender identity is analyzed by the queer theory, mainly Judith Butler (1990), which brings fluidity in gender issues. The choice of queer theory was to undertake plural feminism, in constant change, as well as the process of power relations, which do not attempt to close a single category, but to problematize the power relations that constitute such discursive categories (de Souza, Brewis, and Rumens 2016). Thus, in addition to the fluid category of gender, we approach power relations that transcend issues of patriarchy, as addressed in radical feminism (Jeffreys 2005); or issues related to liberal feminism (Jolin 1994); linked to the freedom to objectify the body, among other theories. The study contributes to the field of Organizational Studies by bringing the discussion about a socially delegitimized sphere of work and providing reflection on the re-significances constructed from this delegitimization (Rumens, de Souza, and Brewis 2018). The research is qualitative and involved interviews with the Sugar Babies, and discourse analysis (Souza and Carrieri 2014). The main results indicate tensions and disputes of ways of analyzing Sugar Babies activity in a way consonant with the disputes between the various frontiers of feminist thought, ranging from the understanding of activity as prostitution; until the understanding that it is a liberal relationship with the body, that moves away from the stigma of prostitution, demonstrating the effectiveness of the discursive strategies promoted by website in order to disguise and silence the activity as sale of sex and the female body.

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#MeToo and social media: A discussion of objective and subjective tensions

Christopher Hartt (Dalhousie University, Canada) and Gretchen Pohlkamp

#MeToo and #TimesUp are powerful tools in the fight to end sexual violence and discrimination in the workplace. Although women have achieved many equality rights over the past two centuries, aspects of privacy rights (for example, protection of self from sexual violence) have been slower to develop, constrained by androcentric traditions. Until recently, in some workplaces (particularly in Silicone Valley and in the entertainment field), complaints about sexual violence have been ignored or dismissed while male perpetrators had their wrists slapped or were promoted. While most organizations have written policies forbidding sexual harassment, assault and discrimination, in technology industries many offenders have been permitted to operate as if these rules were mute. #MeToo and the Time's Up movement have empowered women and achieved results – now some perpetrators are imprisoned, others have been fired.

We believe that every female has the right, without hurting other human beings, to choose how her body interacts with others and society. In this work we examine this belief and the #MeToo and Time's Up movements as means by which this right appears to be growing more entrenched in corporate society. This research follows the story of Uber, which has been the focus of a #DeleteUber campaign, arising from events made public by #MeToo and #TimesUp. As a result, management has changed; new leaders are committed to changing Uber's entrenched *Bro* culture.

News reports and academic sources were used to compose the proposed history of the #DeleteUber and #MeToo movements; Twitter searches examine the current state of these discourses. Data from news media and Twitter was interrogated following a series of moves grounded in Actor-Network Theory as informed by Non-Corporeal Actant (NCA) Theory. The prospective sensemaking provided by this story is a new script related to de-valued ideas, beliefs, values, and concepts (NCAs) and written policies given lip-service or otherwise ignored within organizations because they seem less important than profit. Ethical and moral policies may seem mutable, but history teaches that they are potential organizational killers. Organizations experiencing immoral actions of employees (particularly high level or customer contact employees), should expect those behaviours to become public via omnipresent social media.

Nature of session: We feel that the social media analysis has raised several interesting issues: the alliance of interests such as government and the taxi industry with feminist groups (via the press primarily). A significant question of evidence is the larger issue – often sexual misconduct occurs between two persons, the criminal system privileges "objective" evidence; in many discourses this is seen as masculinist whereas "subjective" evidence is described as feminist. We would like to evoke an open discussion of these labels and concepts (Non-corporeal actants from our theoretical perspective).

The session would start with us presenting these ideas (about 15 minutes) followed by an open discussion (total time about 45 minutes). Likely the conversation would spill on to breaks and future sessions. A circular arrangement of participants would be good. We would prefer not to moderate so we can take notes for future work.

The social construction and normalization of sexual harassment in the student environment in academic and within CMS

Kaitlin Busse (Copenhagen Business School, Denmark), Bontu Lucie Guschke (Copenhagen Business School, Denmark) and Sara Louise Muhr (Copenhagen Business School, Denmark)

Recent events highlight the prevalence of sexual harassment (SH) and suggest an urgency for change in workplaces and social settings alike (Ahmed 2015, 2017). The official definition of SH places the right and responsibility of labelling a situation as SH with the harassed person (EU Directive 2006/54/EC). However, given the subjective, ambiguous character of SH and as it is often linked to power imbalances (Matchen & DeSouza, 2000; Stockdale, 1993), it is hard for the harassed person to voice, or even conceive of, their claim.

SH is especially persistent in universities and study environments (Fitzgerald et al. 1998; ESTHE 2016; Whitley and Page 2015). In a mixed-method study, we investigated students' experiences with and perceptions of SH in the student environment at a Danish university. We found a large prevalence of SH and a wide-spread normalization of certain occurrences. Some students believe certain behaviors (i.e. physical, verbal, non-verbal, digital) are normal and acceptable in the student environment. Others describe certain behaviors as unpleasant, offensive or unwanted, yet 'unfortunately normal' and unavoidable. Moreover, students vary in their acceptability of certain acts depending on the context, tending to be more accepting of such acts in social interactions (i.e. campus parties).

We argue such normalization amplifies the ambiguity of the concept of SH, constituting a main limitation to recognize and denounce SH, allowing it to persist in universities and in society.

We consider this normalization to be based upon norms that govern the interaction within these spaces. Being performed repeatedly, norms become normalized, making them hard to detect unless challenged (Christensen 2018, Just et al. 2017). While some norms allow to structure our lives in a livable way, others do violence to (some of) us and must thus be opposed (Butler 2004). We suggest norm-critical methods, embodied understanding of peoples' positions and experiences – instead of engaging in the 'infinitely remote prospect' of trying to find the (unknowable) 'truth of what happened' (Butler 2004) – to explore possibilities for challenging this problem.

From a structural perspective on inclusion/exclusion and reproduction of different bodies and behaviors in student environments based on norms (Butler 2004, Franklin 2015), we ask: Which power relations and inequalities can be revealed by dismantling complex structures of norms of sexuality, gender, race, ethnicity, culture, class, age, etc. (Andersson & Amundsdotter 2012, Christensen 2018, Holvino 2010) that govern students' relation to and understanding of SH? And how do norm-critical approaches allow to change existing norms, seeing them not as fixed through normalization but as "collective sites of continuous political labor" (Butler 2004, p. 231), working towards better recognition and denunciation of SH?

As Swan (2017) notes, sexism seems to have little 'echoability' within CMS. We, therefore, see our work as part of a greater effort to realize the broader importance of sexism and SH critical to feminist research. Connecting our research with suggestions for practical change, we also address Pullen, Harding and Phillips' (2017, p. 5) questions: "How can feminist and queer thought in CMS be developed for a manifesto for action that challenges marginalisation, categorisation of social minorities and oppression?"

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Session 7: Feminist frontiers in the Academy

Chairperson: Ruth Weatherall (University of Technology Sydney, Australia)

Men and Feminist Activism?

Susan Meriläinen (University of Lapland, Finland) and Janne Tienari (Hanken School of Economics, Finland)

Men and feminism is a potentially annoying topic. Feminism is a significant social movement and body of knowledge that is often reluctant to discuss men as potential allies and fellow feminists. Men engage with feminisms, but their engagement tends to be fragile and ambivalent. Some feminist women will object to intrusion of men into what is seen as their domain. Men are privileged and recognized in society, but they arguably speak from many different positions. It is important to understand these positions and different experiences of being a (feminist) man as well as the societal and socio-cultural contexts that give rise to these experiences.

We have collaborated in research, teaching and service first in gender studies and then in feminist organization studies for 25 years. As a woman and a man in Finland, a Nordic country, we have shared joys and disappointments in working against gendered and sexist oppression. When we look around in feminist conference streams and workshops, however, we only see women. Why is it so difficult for men to join in? Should they do so? And why? In Finland, all social movements that have managed to change society have included women *and* men. The input of women has often been downplayed and silenced, but sometimes the reverse is true.

There is a lot we can do. Together with women, men can respect feminist principles in writing, editorial and reviewing work, and be supportive of different voices and alternative ways of research. They can be mindful of whose work to build on and how to treat research subjects and collaborators. Men can try to make a feminist difference in and through teaching and working with doctoral researchers. They can engage with everyday practices of recruitment, assessment and promotion in universities, challenge dominant ways of evaluating and rewarding people's work, and intervene when people are being mistreated. Men can seek to avoid performing an

individualistic and aggressively competitive masculinity, and learn how change can be accomplished locally. They can do the same when they interact with managers and other practitioners, and try to work for change beyond academia. Why don't men do all this? Is feminism a threat for the privileged? There have been calls for moving feminism away from the fringes of academia. Can we do this without men? Is feminism a means to an end, or an end in itself? Or both?

Male feminist activism is a potentially explosive topic. Some are likely provoked by our ideas. We suggest a session in a "traditional" format where we briefly tell our story and then open up a space where different positions and perspectives are voiced and, perhaps, dialogue is accomplished on the future(s) of feminism in academia and beyond. We are happy to facilitate the discussion. We envision an hour for the session, but it can be shorter or longer, depending on the time and space available.

Feminist Frontiers Collective Forum

Alison Pullen (Macquarie University, Australia), Charlotte Karam (American University of Beirut, Lebanon), Patricia Lewis (University of Kent, UK), Banu Ozkazanc-Pan (University of Massachusetts-Boston, USA) and Ruth Weatherall (University of Technology Sydney, Australia)

This collective forum offers a dedicated space for feminist researchers and allies in CMS to discuss some of the key overarching themes and issues arising from the Feminist Frontiers Stream. Our aim is to create a space at ICMS 2019 that reflects a commitment to organising ourselves differently, following feminist practice. Together, we want to promote a space for listening to each other and understanding the various feminist work being done in the field. Yet, we are mindful of the debates and variations between different feminisms and feminists. Transnational feminist debates, for instance, have been slower to enter the CMS imaginary; reflected in their paucity in the pages of our journals. Accordingly, this forum aims to create a space for reflecting on how our 'personal' work is embedded in broad 'political' concerns, and how these have emerged during our Feminist Frontiers Sessions at CMS. We hope to discuss these emerging tensions and contradictions in feminist theorizing and philosophy, and to explore contemporary trends and issues that are taking shape in relation to feminist work in the space of work and organization. At the heart of this forum lies the question of how we can organise differently, following feminist practice, in a way that works with, rather than against, our differences and complexity. This forum will reject the traditional conference presentation and question-answer format in favour of a more emergent and collective discussion.

Session 8: Feminist frontier and institutions

Chairperson: Patricia Lewis (University of Kent, UK)

Abode of masculine women and God: A feminine counter-discourse

Rahul Sukumaran (Indian Institute of Management Tiruchirappalli, India) and Rohan Sukumaran (Indian Institute of Information Technology Sri City, India)

Subjugation of the feminine by power structures of patriarchal and capitalistic relations, suppresses her embodiment of independent thoughts, desires, beliefs and actions (Federici, 2012). Our research builds on how the superiority of the binaries (Knights, 2015) is (re)produced as a discourse of power in the holy precincts of the 'Sabarimala' temple in Kerala, India; wherein the feminine beliefs are oppressed and masculine subjection reigns supreme in the sanctum sanctorum of the all-pervasive 'Lord Ayyappa', a powerful Hindu deity who is believed to be the symbolism of masculine strength, harnessed through 'brahmacharyam'¹ (abstinence), and the ultimate liberator of all sins and evil. Although ambiguity prevails, history could have been high-jacked by patriarchal power structures, making the Sabarimala temple into a 'no women' kingdom, which remained closed for women between the ages of 10 and 50; given the narrative that women in this age group are capable of generating new life, which interestingly makes them 'unclean' and 'impure' and would unprinciple the piousness and purity of the sanctum sanctorum. This was displayed by an act of 'cleansing' ceremony by the temple priests as some courageous women violated this perfectly masculine, 'normal' and oppressive custom; but the rituals have been

politicized many a times in the name of 'convenience' for the masculine devotees. All this totalizing normativeness turned on its head with the country's apex court order stating that the 'women-control' at the Sabarimala temple is a violation of fundamental rights as per the Indian Constitution; which to start with was approved by a bench, where the male judges approved of the act, while surprisingly the only woman judge in the panel opposed. This was only the beginning of 'abnormality' (Foucault, 2003) that triggered a series of oppositions, where the 'gaze' (Foucault, 2012) of large groups of men, 'kulasthree' ('principled' women) and right-winged partisans were working against this radical feminist movement; with the exception of support for the movement from current Marxist Kerala Government. Feminist movements in Kerala's history, such as the 'channar revolt' where women fought against the masculine power structures to cover their bosoms, are reminiscent of counter discourses to 'progressive regression'. Thus, through the methodology of Critical Discourse Analysis (news, interviews, observation, auto narrative accounts), we aim to interpret the precarious nature of the dominant power discourse at the 'Sabarimala' temple and develop critical feminist theorization in understanding - How the feminine discourse (Calás & Smircich, 1989) is suppressed not only by the masculine, but also by the feminine discourse, which believes in the 'masculine normality' or the 'feminine abnormality' of freedom to embrace one's beliefs; all in the name of God's purity, which of course only the masculine 'principles' and the feminine 'unprinciples' ! We intend to make this an interactive session and the other participants could help by providing critical directions and if possible collaborate with us in creating a new space for CMS; through feminist theorization and philosophical debates that this work would possibly spark in God's abode.

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There is no such thing as a teacher – Feminist care ethics and good enough care for teachers

Michaela Edwards (Nottingham Trent University, UK)

As an ECR I seek to use 30 minutes to ask for thoughtful comments on my potentially controversial paper. I would like to forgo the traditional presentation. I hope to benefit from listening to and engaging with stream members, in a 'hot seat' style interaction. To facilitate this I will provide a 15 minute video of me explaining the paper one month in advance. I will also provide a full draft of the paper.

Feminist work on organizations has long drawn attention to the links between masculinity and rationality (Ross-Smith and Kornberger, 2004, Ferguson, 1984, Morgan, 1997). In the paper we explore the operation of masculine and feminine types (read stereotypes) in what may otherwise be considered to be a feminised profession - teaching. We discuss teachers' concerns regarding how neo-liberal, market-oriented perspectives adopted by a schools Senior Leadership Team (SLT) and the cisgendered female Principal, increasingly compromise care for teachers through compromising their understanding of a good education. Using an ethnographic case based in a school for 11 to 18-year olds in the UK we consider how justice and care ethics approaches to the production of a good education conflict. The largely instrumental approach of the SLT undermined the identities of the teachers, whether those teachers were male or female, through undermining an ethic of care more generally. We emphasise how instrumental and substantive rationalities come to conflict in the school and consider the impacts on teachers of the rise of a seemingly care-less and managerial approach to education, in what is often thought of as a caring profession. We build on the work by Rhodes and Pullen (2018), Fotaki (2011) and others, to write about the need to avoid using the feminine ideal in service of a masculine ideal at work. We argue for feminist care ethics (Fisher and Tronto, 1990, Held, 2005) and substantive rationalities to sit alongside and work with a masculinist and instrumentally rational approach to ethics. At the same time

however we go on to explore the tensions between care ethics and notions of the feminine, and between instrumental rationalities and notions of the masculine drawing from Phillips, Pullen and Rhodes (2014).

Choosing a professional group who are, by the nature of their roles' in loco parentis', we consider the extent to which the teachers feel themselves to be in a space in which they can both care, and also feel cared about or 'held' within a facilitative environment. Drawing on the work of Donald Winnicott, we reflect on constructions of 'good enough mothering' and the importance of the role of the father. Making use of Winnicott's family triad, and his acknowledgement of the importance of both the maternal and paternal to health, we argue for the importance of challenging singular masculinist or feminist types in their orientations to ethics and rationality, and crucially whether or not they be enacted by men or women. Under the umbrella of parentalism, we argue for a broader and more inclusive understanding of caring that incorporates both masculine and feminine types. Traditional gender roles may be held by individuals with many and varied gender identities, and may be happily mixed up. We do however uphold the relevance of the roles to be played in and of themselves, and hope that this can be part of a debate surrounding the future of feminisms and their contested nature. Using Winnicott's work we discuss how the Principal, the SLT and the teachers transgress traditional gender boundaries, and how the facilitative environments of the teachers at the school failed under a predominantly instrumental and neoliberal approach to management.

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Pentimento: Instrumentality of gender employment policies in Turkey

Mustafa Şenyücel (Istanbul Bilgi University, Turkey), Zeynep Özsoy (Istanbul Bilgi University, Turkey) and Beyza Oba (Istanbul Bilgi University, Turkey)

In recent years, enterprises are under huge social and legal pressure to improve equality and increase gender diversity into their general workforce. These pressures come predominantly from Europe. The European Commission, European Council and European Parliament have publicized growing concern regarding the equal opportunities for women to participate in economic life at all levels and in all fields.

In the early years of the Turkish Republic, important legal reforms were enacted to ensure equality between women and men in political and civil rights (Özbilgin et. al., 2011). During this period, equal opportunities in employment were advanced through state policies as a means of 'modernization' and 'westernization' (Özbilgin et. al, 2005). Using human rights as an instrument, Turkey's move into the European Union accession project facilitated the change process for Turkish women during 1990s.

In the 2002 elections the AKP (Justice and Development Party) came into power as a single party. Its declared liberal party agenda supported integration into the EU project (Arat, 2001). This time women's rights became leverage for the EU accession process. As a candidate state for EU membership a reform process had been initiated to harmonize its existing legislation and practices with the EU requirements in terms of gender equality in employment. However, since 2011, the governments stand has been indecisive concerning women's employment.

As the AKP detached from the EU gender diversity programs lost their meaning and instrumentality. Consequently, they reverted to their Islamist past, as their real intentions became visible to the public. In other words, like pentimento, an alteration in a painting, evidenced by traces of previous work by the painter. In Turkey, previous progressive policies on women's employment were replaced by paternalistic regulations in Turkey, that reflects the very essence of AKP government. Although the development plans suggest that women's employment in all sectors should be encouraged, especially after the 2014 elections, government officials including the Ministry of Family and Social Policies, emphasized the importance of traditional family structure. This structure disregarded diversity and equality by serving the maintenance of traditional gender roles and habits, which revealed the tinge of discrimination.

Nevertheless, alongside the 'statist' feminism (Arat, 2008), there has been a strong feminist movement in Turkey. One of their priorities has been to highlight discrimination against women, oppression and violence against women. Starting with the Solidarity Against Battering Campaign, the feminist movement motivated an organizational programme to end discrimination. Universities established women research centers. Women lawyers of bar associations formed pressure groups for the alteration of regulations and laws. Women platforms flourished in order to defend women's employment rights.

We believe, these field-level organizational practices grew as political and organizational responses to indecisive legal and political actions. Accordingly, we examine how gender employment policies in Turkey are altered and used as instruments to maintain relations with the EU and how the Turkish feminist movement reacted to these developments. Utilizing interviews and secondary data, we apply power, organizational response and consent as theoretical constructs, with the aim to model such organizational phenomena. Ultimately, the analysis is expected to enrich both organizational and feminist studies.

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Stream 23: Organizations and activism: from precarious presents to open futures

Stream convenors: Daniel King (Nottingham Trent University, UK), Kiri Langmead (Nottingham Trent University, UK), Chris Land (Anglia Ruskin University, UK) and Erica Lewis (Edge Hill University, UK)

Session 1: Alternative Leadership

Chairperson: Chris Land (Anglia Ruskin University, UK)

“The political, the organizational, the personal”: a Lacanian approach to the practice of alternative leadership in three alt-organizations

Carine Chemin-Bouzir (NEOMA Business School, France), H  l  ne Picard (Grenoble   cole de Management, France), Russ Vince (University of Bath, UK) and Hugh Willmott (Cardiff University, UK)

To the extent that organizations identified as ‘alternative’ bring into being “post capitalist imaginaries” (Kokkinidis, 2015), they have been characterized *inter alia* as prefigurative (Farias, 2017; Zanoni et al., 2017) or critically performative (Spicer, Alvesson & K  rreman, 2009). In this paper, we consider a specific kind of alternative organization in the form of (three) “therapeutic and medico-educational institutions” that offer care and treatments for children and teenagers experiencing psychic difficulties (autism, psychosis): Antenne 110, Le Courtil and Le Foyer.

The three organizations, which are not-for profit and from the same network (RI³), are all inspired by Lacanian psychoanalytical ideas. Their founders-leaders have attempted to resist to current demands upon care institutions to “adapt” to individualist, neoliberal ideology (Le Theule, Lambert & Morales, 2018) taking the form of performance evaluation and (experimentally) “evidence-based” methods – such as cognitive therapies that, from a Lacanian perspective are seen to normalize people rather than help the children and teenagers to build their lives based on their own desire. In pursuit of a Lacanian-inspired approach, bureaucratic and top-down organizing practices are resisted and minimized. Notably the idea of leaders shaping the collective vision is rejected and the primacy of the therapist’s expert knowledge is denied. The ‘educators’ are also encouraged to rely on their personal desire, rather than common ideals, in ways that allows space for the children’s desire be expressed in playful or creative interactions. We study these three alter-organizations by relying on collective books where both the educators and the therapeutic directors of these organizations explain how they work with the people they take care of and how the teams of educators are organized and work with the management.

In our view, the case of these three organizations gives us a chance to explore further the tensions that structure and define alternative imaginaries (Dorion, 2017). For instance, the ideal of the egalitarian collectivist organization (Rothschild-Whitt, 1979) may hold both the potential to reinvent leadership practices (Sutherland, Land & B  hm 2014;Jaumier, 2017) and it may suppress dissenting or diverse voices by favouring consensus (Dorion, 2017). Other contradictions arise around the meaning of “autonomy” as it may enabled the exercise of creativity and to reinvent a relationship to work or value (Farias, 2017;Kokkinidis, 2015) but it may also be coopted by management in post-bureaucratic organizations (B  hm, Dinerstein & Spicer, 2010;Boltanski & Chiapello, 2005) leading to deeper and more insidious exercises of managerial discipline (Fleming, 2009; Willmott, 1993).

By attempting to “perform” a different kind of work and life around counter-hegemonic ideals, alternative organizations court the danger of becoming ideological spaces (Glynos, 2008) as members strongly identify with the new organizational imaginary (Lok & Willmott, 2014). This may especially be an issue for the study of leadership phenomena within alt-organizations, as ‘leadership’ is commonsensically presumed to involve processes of influence and identification. In turn, the question arises: can leadership ever be non-ideological such that it facilitates egalitarian, emancipatory, alternative organizing? Current research highlights the risks of post-heroic leadership that breaks from charismatic and authoritarian models, but then reverts to more or less overt forms of violence, particularly against subjects and their desire (Costas & Taheri, 2012; Vince & Mazen, 2014;

Picard & Islam, 2018). Our focus is upon the relationship between understanding alt- organizations as non-ideological and emancipatory, and re-imagining practices of leadership that support this mission. We address our cases as experiments in articulating collective engagement and subjective differences. The study has implications for the analysis of alt-leadership and, more generally, for elucidating the relationship between authority, lack, knowledge and desire in leadership practices.

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Sociocracy at Work: Possibilities and Limitations of an Alternative Democratic Model of Organization

Daniel King (Nottingham Trent University, UK) and Martyn Griffin (Durham University, UK)

In the CMS literature hierarchical and profit-maximising forms, are regularly presented as controlling, dominating and oppressive (Alvesson and Willmott, 1996). Instead, many critical scholars call for more democratic forms incorporating egalitarian and flatter models of organization (Griffin et al, 2015; Hamel, 2016). They echo many empirical studies which tell us that workplace democracy improves job satisfaction (Black and Gregorson, 1997),

increase employee health (Foley and Polanyi, 2006), stimulate creativity and innovation (Sarin and McDermott, 2003) and increase productivity (Carmelli, et al, 2008). However, whilst workplace democracy is celebrated as a viable alternative, numerous criticisms persist about implementing it in practice. Empirical evidence suggests that rather than improving firm performance, the lack of time available (Rousseau and Rivera, 2003), the lack of expertise among lower-level workers (Poole, 1986) and resistance from higher level workers (Harrison and Freeman, 2004) can all lead to a decrease in organizational performance.

In this paper we explore how academics might work with practitioners to utilise democratic forms of organizing and co-produce organizational forms that maximise positive outcomes whilst minimising the negative. To achieve this we employ an engaged form of activist scholarship (Reedy and King 2017) to explore an emerging model of democratic decision making at work: sociocracy. According to Buck and Villiers (2007: 242, 249) sociocracy 'is an inclusive method of organizational governance based on the equivalence of all members of the organization...[that is]...the equal valuing of each individual, in distinction to valuing for example, the majority or the management more highly.' Most importantly, and in contrast to consensus based models of democratic governance, equivalence is 'ensured by the principle of consent...[and]..steerability of the organization is assured through circular processes' (Buck and Villiers, 2007: 249; see also Romme, 1997). Proposals are explored and tested for consent guided by the idea of 'good enough for now, safe enough to try', meaning that 'we can act on an idea that is not perfect...we can act and learn instead of arguing ourselves into a black-and-white situation' as may have been the case in consensus based models (Rau and Koch-Gonzalez, 2018: 4). Sociocracy also embraces a wide range of inclusive and egalitarian principles such as distributed leadership, transparency and non-violent communication and has been adopted by a wide range of organizations across the world from a variety of different industries.

In this paper we explore the possibilities and limitations of enacting sociocracy. To achieve this we reflect on data from an event involving 15 academics (with expertise in workplace democracy), 15 consultants (who implement sociocracy in organizations) and 15 practitioners of sociocracy (who work under this model on a day to day basis). In working through issues being faced by sociocratic organizations and considering solutions to these issues alongside consultants and practitioners, we provide evidence of a critical engaged scholarship that actively seeks to find a democratic model for organizations that is practical and progressive.

Continuing to search for critical practices of leader/ship and leader/ship development – in organisations and in my own practice.

Erica Lewis (Edge Hill University, UK)

My Phd explored a 'practice puzzle' (Herr and Anderson, 2005, p72) 'how could we strengthen young women's leadership in a global, intergenerational women's organisation?' (Lewis, 2017). The research was influenced by and framed within the ideas of feminist and participatory action research (Lykes and Coquillon, 2006, Maguire, 1987), and hopefully, some of the work within it will prove useful to the organisation and women the work was inspired by and intended to serve. However, there are questions still to answer. Some are methodological, some are theoretical, and many come back to practice both academic and activist. All of which I remain interested in finding good answers too.

In terms of methodology, I'm hopeful that Reedy and King (2017) will offer me new ways to approach some of the methodological challenges I faced, while keeping the best bits of feminist and participatory action research (Lykes and Coquillon, 2006, Maguire, 1987), which for me was the deep and respectful engagement with many fabulous women, and knowing that we were working on a shared problem, central to their work.

Theoretically, I am still looking for the models that might help the organisation develop and spread new practices of leader/ship and leader/ship development – by which I mean not just the development of individual leaders, but the collective understanding and approach to leader/ship within the organisation. Or perhaps the answer is that the practice might inspire models.

Further, just as this question of leader/ship practice and development is an organisational question, it is also a personal question. I am part of my research organisation, I also aim to practice critical leader/ship within any organisation and remain perplexed by the critical scholars I encounter who don't seem to think that their theory

should inform their actions. And the other places where I practice leader/ship and reflect on leader/ship also inform my organisational work and so this paper.

Surrounding the research itself, I will also offer reflections on the challenges of trying to build this work as a long-term engagement. Both in terms of the questions of entanglement, and not being sure where work ends and activism begins, or vice versa (Reedy and King, 2017) and as a question of wanting to see long-lasting change, because as other activist scholars have noted sometimes even well-designed interventions don't survive once the researchers have left the field (Coleman and Rippin, 2000).

Organizations and Activism book series launch

Bristol University Press presents the *Organizations and Activism* book series, edited by Martin Parker and Daniel King.

Launching at CMS, this multidisciplinary series will publish work that explores how politics happens within and because of organizations, and it will offer critical examinations of organizations as sites of or targets for activism.

The event will take place as part of the "Organizations and Activism: From Precarious Presents to Open Futures" stream. There will be a brief introduction by series editor Daniel King, and there will be an opportunity afterwards to ask questions. Tea, coffee and biscuits will be provided.

If you'd like to find out more about the publishing process or discuss proposal ideas, come join us on Thursday, 27th June at 15:00, in Library seminar room 4.

Session 2: ReOccupy the University

Chairperson: Daniel King (Nottingham Trent University, UK)

Activism, the Commons and Administrative Enclosure: A space for student activists in higher education?

Rebecca Dolhinow (California State University, USA)

The changes in higher education over the last decade have affected every aspect of University life including how it is challenged from within. The corporatisation of the University in the image and structure of neoliberal capitalism increases the workload for everyone from groundskeepers to professors while seemingly lightening the work of the ever-expanding ranks of administrators. Alongside this ever-expanding growth in busy work and "accountability" comes a dangerous focus on control of image and marketability that affects students as much as, if not more than, faculty. This research examines increasing administrative control through an ongoing ethnographic study of student activism in commons spaces and administrative enclosure of these spaces. For the last decade I have worked with student activist groups on several public university campuses as well as advised and mentored groups and individual activists on my own campus. Supported by theory of the commons, higher education, and critical race theory I use these data to discuss the power of commons for successful student activism and the lengths to which administrations will go to enclose these spaces.

This paper will examine the enclosure of commons, specifically those in which student activists discover, study, and formulate social justice practice for themselves. In what I term "commons counter spaces" student activists learn and grow as social justice organizers on their campuses. In the United States, these spaces have been historically tied to academic departments. These spaces have been associated with student departmental clubs or cultural centers in African American, Chicano, Asian American, and Women's Studies Programs among others. One of the key aspects of this placement in an academic site is the relationships that form between faculty and students in these spaces. Relationships in which theory, history, and experience are shared. Through these spaces and classroom work students and faculty can experience education as a process of profound democratization and politicization rather than a product to be bought with tuition fees. But in the process of coopting and marketing social justice learning in an effort to better impress prospective students, administrations enclose these spaces and the ideas they promote in order to rebrand them and sell them as well marketed products that serve the needs of employers. Activists and faculty see this enclosure of commons counter spaces as dangerous, deceptive,

and often against the mission of many Universities. These views will be clear in the case studies used to demonstrate the efforts of faculty and student groups to challenge enclosure.

Session 3: Coops

Chairperson: Erica Lewis (Edge Hill University, UK)

Organising activism: an exploration of the praxis of radical democracy in small worker cooperatives

Kiri Langmead (Nottingham Trent University, UK)

Drawing on data collected from an 18-month ethnographic study with two, worker cooperatives, this paper responds to the question *'how is activism organised?* The participating cooperatives are examples of transgressive sites of economic experimentation that utilise the interaction between values, praxis and organisational form to bring about social change (Develtere, 1996; Arthur et al., 2004). From this perspective, the cooperatives' democratic form is central, not only to their cooperative identity, but to their role in contentious politics. Despite this centrality, empirical research on the day-to-day practice of democracy in worker cooperatives remains relatively absent from academic literature (for exception see Cornwell, 2012; Kokkinidis, 2012; 2014; Byrne and Healy, 2006). That which exists tends to focus on practices of representational democracy, with a focus on large-scale organisations (Heras-Saizarbitoria, 2014; Forcadell, 2005; Cheney, 2002). Exploration into practices of direct democracy have been far more prevalent in field of New Social Movements. Ethnographic research carried out at sites of anti-capitalist activism offer rich accounts of self-organising and consensus decision-making that bring the prefigurative potential of radical democracy to the fore (Graeber, 2013; Miller, 2011; Maeckelbergh, 2012). While these accounts sheds light on the role of democracy in relation to post-capitalist politics, the transferability of day-to-day practices of democracy to worker cooperatives is limited by differences in the scale, temporality and purpose of organising. This paper therefore contributes to a narrow body of empirical literature exploring cooperative practices of democracy by answering the question *'what constitutes radical democratic praxis?'*

My findings support Kokkinidis' (2014), Beeman et al's (2009) and Land and King's (2014) claim that democracy cannot be reduced to finite and definable actions, revealing it instead as experimental, temporal, and contestable; *'always in the process of becoming'* (Springer, 2010: 530). Elaborating on this understanding I argue that the emergence and maintenance of democratic praxis requires an understanding of the organisation as a conversation and product of ongoing individual-collective alignment. These shared ways of thinking create space for a continuous and dynamic conversation between members and the collective that actively open and maintain opportunities for dissent (Byrne and Healy, 2006). This in turn enables established positions and practices to be scrutinised and challenged, thereby extending participation beyond engagement in decision-making to encompass involvement in *'shap[ing] the very future of the participative system itself'* (Webb and Cheney, 2014: 77). The paper goes on to contend that these shared ways of thinking and being are supported by and expressed through collectively agreed and developed ways of acting, including consensus decision-making, practices of role-sharing, and approaches to member recruitment. The paper concludes by arguing that, combined, these ways of thinking, being and acting create the freedom to reinvent the individual and collective self, reframe established knowledge as contestable, and break through preconceived notions of what is and what is not possible, both in relation to organising and the economy more broadly. It is, I argue, this freedom that constitutes radical democracy..

Legitimising mutuality in public discourse: Exploring parliamentary debates on credit unions in Ireland, 1966-1997

Anita Mangan (University of Bristol, UK)

Alternative organisations often suffer from invisibility or struggle to gain legitimacy for stories in the public domain. This paper explores how co-operatives could promote their economic and organisational models in the

public sphere by drawing on a case study of a successful lobbying of government by a small group of citizen activists.

Critical management research on lobbying covers a broad spectrum of activity from pro-business lobbying by corporations and think tanks, to environmental and social justice campaigns by charities, NGOs and citizens. Some recent research has explored how corporations influence climate change debates, the role of professional activists and how lobbying government can shape the future or get new legislation passed. Of these, relatively little attention is paid to the role of citizen activists.

To explore the question of how to promote a positive co-operative message, this paper draws on a longitudinal case study of the Irish credit union movement. The first Irish credit unions were established in 1958, but they had no legal status. They were subject to the Industrial and Provident Societies Act, 1893, and were also exposed under the Moneylenders Acts, 1900 and 1933, and the Central Bank Act, 1942. The Irish Government was reluctant to enact credit union legislation because credit unions were small in number and not a national movement. Nevertheless, the founders believed that legislation was needed to gain nationwide acceptance for the idea. Thus they began to lobby the Irish Government and in 1957, the Government Committee on Co-operation (1957-63) was formed, chaired by the Registrar of Friendly Societies and with one of the founder members on its board. The first Credit Union Act came into effect in 1966, while revised legislation was passed in 1997.

Empirical material for the paper is drawn from the Irish Government debates on credit unions (1959-1997). Using critical discourse analysis, it charts the founders' success in popularising the idea of the need for credit unions nationwide ('the pooling of resources on the basis that money in the sock does nobody any good' (Dáil Éireann, 1966)), maintaining the lobbying campaign over several decades ('The movement is successful because there are no fools among its officers' (Dáil Éireann, 1997)) and finally dealing with government scepticism and counter-lobbying by the banks ('(the credit union movement) is a body with which it is not easy to deal' (Dáil Éireann, 1997)). While the data analysis is at an early stage, initial findings suggest that a credit union discourse emerged in Irish politics, based on community service and self-regulation. The paper charts how this discourse was mobilised by credit union activists to transform access to financial services in Ireland..

Consumer-Initiated Cooperatives CIC of İstanbul as an Alternative to Capitalist Food Provisioning System

Beyza Oba (Istanbul Bilgi University, Turkey) and Zeynep Özsoy (Istanbul Bilgi University, Turkey)

The social and economic impacts of capitalism have been criticized as they lead to inequality in wealth distribution (Piketty 2017), in surplus distribution (Gibson-Graham 2003, 2008), focusing on efficiency and disregarding the problems related to externalities (Parker et al., 2014), product fetishism which veils the social relations by which the commodity is produced, taking consumers as apolitical (Goodman and DuPuis, 2002) and constructing capitalist subjects (Parker et al., 2014). Also, the hegemonic capitalist way of organizing which is characterized by profit maximization and non-democratic decision-making processes that aim for efficiency and promote inequality by serving the betterment of the shareholders.

Consumer initiated food consumption cooperatives (CICs), which are the focus of this study, challenge these issues by providing alternative ways of organizing both at the production-consumption nexus and within the cooperative. Within the cooperative they practice decision-making with full consensus, a non-hierarchical, horizontal organization, volunteer work and a non-profit oriented pricing mechanism. Their guiding principle in this vein is "everyone who works in the cooperative, no matter what type of job, has equal rights within the decision-making process". Members of the cooperative collaboratively develop tools to facilitate such managerial practices. To transform the capitalist production-consumption linkage they purchase directly from small producers and bypass the middleman-suppliers and distributors. In this way CICs can provide an alternative to the neoliberal policies of the ruling party and corporate dominated food provisioning system. We identify CICs as grassroots initiatives whose purpose is not capital accumulation but social benefit.

CICs are initiated by a group of people (mainly white-collar professionals) who share similar worldviews and ideologies. The Gezi protests and the neo-liberal, populist policies of the Justice and Development Party (AKP) have contributed to the proliferation of CICs in Turkey; Gezi provided a space where people with similar political concerns

were able to convene, share and develop a common alternative future in contrast to the prevailing, hegemonic capitalism.

We study CICs as prefigurative spaces for food politics where the members are collectively engaged in drafting an alternative way of organizing that is envisioned to overcome inequalities in surplus distribution, work load and the obsession with profit and efficiency. CICs, as free spaces, provide an arena where the social movement of alternative food provisioning is framed, formulated and shaped. In all the cases studied we have seen that the members practice what they envision (Maeckelbergh, 2011); as activists they prefer action over planning since the only way to see how a practice or form works is by doing it (Graeber, 2002). Furthermore, as prefigurative spaces CICs form and maintain collective identities (Polletta and Jasper, 2001) which is an essential part of activism.

We studied five CICs located in different districts of İstanbul, and using data collected through open-ended interviews, participant observation and archival materials we try to provide an explanation to the following question; how does an alternative type of organizing emerge as an outcome of a social movement and activism.

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Session 4: Organizing and/as Social Movement

Chairperson: Kiri Langmead (Nottingham Trent University, UK)

Menstrual activism as redistributive remedy

Lara Owen (Monash University, Australia)

In this paper I discuss the various channels and foci of contemporary menstrual activism and show how these are largely concerned with the redistribution, reallocation, and reimagination of products, time, and healthcare. This reorganization, implicitly if not explicitly, confronts longstanding gendered elements of the broader political economy, including the core assumption that women will not only contribute their ongoing reproductive labour for free, but will pay for that responsibility (Federici 2004).

Menstrual activism works to right an ancient, gendered injustice that has long stigmatised women and still causes unnecessary suffering. Menstrual stigma enables social norms surrounding menstruation that range from outright oppression to silencing, respectability policing, and minimisation. These normative practices restrict and inhibit women, gaslight their lived experience, and cauterise their sense of embodied rightness at puberty (e.g. de Beauvoir 1953; Young 2005). As a locus of patriarchal control and introjected phallogocentrism (Grosz 1994), menstruation is a nexus point where the private and public collide (Bobel & Fahs 2018). For multinational corporations, it is a sweet spot where fortunes are made by telling women just how wrong their menstruating bodies are (Kissling 2006). In relationships and in workplaces, it is a sore spot where women are teased and diminished and their discomfort is ignored (Roberts 2002). In short, menstruation "is about so much more than blood" (Bobel & Fahs 2018, p.15).

Menstrual activism is made up of several interwoven streams of action broadly dedicated to deep-seated cultural change, through developing a "critical menstrual consciousness" (Bobel 2008, p.740). The work of menstrual activists has developed to include and combine the community organizing power of women's groups, the socio-political communications of artists and writers, the knowledge production of scholars and scientists, and the legislative efforts of lawyers and politicians (Weiss-Wolf 2017, Bobel & Fahs 2018).

I use examples from social media and from my fieldwork in the UK and Australia to explore recent activist success in generating an enlivened sense of possibility in a life area that has, for many women, been experienced as bleak and painful, physically, emotionally and economically. At the same time I take a critical perspective to lingering concepts that persevere in the language used by activists, and which threaten to reproduce menstrual stigma rather than dissolve it. I consider ways in which menstrual activism can be seen as an example of redistributive, socialist remedy, and a lens through which to view the complex relationship between feminism, women, and the patriarchy.

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The plurality of academic activism: heterogeneous expression for opening up alternative futures

Tony Wall, (University of Chester, UK), Sarah Robinson (University of Glasgow, UK), Carole Elliott (University of Roehampton, UK), Maribel Blasco (Copenhagen Business School, Denmark), Annemette Kjærregaard (Copenhagen Business School, Denmark), Jamie Callahan (Newcastle University, UK), Tali Padan (Copenhagen Business School, Denmark) and Rasmus Bergmann (University College Copenhagen, Denmark)

Being and becoming an academic in the neoliberal business school has become a complex and hyper-political space fraught with competing performative agendas (Wall and Perrin, 2015; Bristow et al, 2017; Cunliffe, 2018), with a precarious landscape "[b]ringing in its wake the worrying manifestations of racism, xenophobia and anti-intellectualism" (Bristow and Robinson, 2018: 636). When set against a backdrop of global challenges, for instance social inequalities and climate change, such circumstances reignite critique and criticism around the role and responsibility of business schools and their academics (Shrivastava, 2010; Wall et al 2019). Here, some academics have responded by attempting to confront, challenge, resist, and pre/re-configure (Rhodes et al, 2018) in ways which intentionally move towards alternative futures which re-position people-profit-planet and the dominant sub-categories embedded within (Wall et al, 2019). Such responses not only move beyond writing a supposedly disruptive 'journal article' (Wall, 2016; Parker and Parker, 2017), but are heterogeneous and can include acts which politely 'light a candle' to spark action in others, and even take public social action to 'burn The State'.

Indeed, the acts themselves can be open and emotionally rich site for expression and exploration towards an alternative future.

The heterogeneity of academic activism in the business school can be traced in the extant literature and can include (1) academics designing pedagogical structures inspired by pro-social action from the 1960s and 1970s such as service learning (Griffin et al 2015; Wall et al 2019), (2) academic re-visioning of business school organisational structures which prompt integrated forms of personality development oriented towards ethics and sustainability (Akrivou and Bradbury-Huang, 2015), (3) academics openly critiquing and challenging the practices of business schools and universities (Callahan, 2018; Parker, 2018), (4) academics engaging in social action in public spaces (Reinecke, 2018); and (5) academics taking moments to express resistance throughout their career but at the everyday level (Bristow et al, 2017; Wall, 2016). At the same time, the *heterogeneity* of the expression of academic activism in business schools has not yet been documented, mapped, or conceptualised.

Therefore, this paper/session offers a tentative conceptualisation/characterisation in relation to (1) the target of change for the acts of academic activism (e.g. micro, meso, macro), and (2) the focus of that change (e.g. inequality of women leaders in higher education), (3) the individual-collective nature of those acts, and (3) the open/closed/ambiguous intentionality of those acts. It is intended that this initial conceptualisation will not only act as an initial device to prompt further exploration and theorisation of the heterogeneity of academic activism in business schools, but a device to prompt our own reflection into the forms of expression an academic may want to explore (as an academic activist). With a spirit of academic activism, this participatory session invites and welcomes a wide range of participants to both enrich and destabilise our attempt to capture the heterogeneity of academic activism in business schools.

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Session 5: Academics as Activists 1

Chairperson: Daniel King (Nottingham Trent University, UK)

Feminist Library: Organisational hub for archiving & activism

Magda Oldziejewska (Feminist Library, UK) and Gail Chester (Feminist Library, UK)

This presentation will outline the unique contribution of the Feminist Library in London as a resource and community centre for feminists and feminist education, and its important role as a link between feminist academia and activism, as well as highlighting how it aims to operate using feminist and ethical methods of organisation.

The Feminist Library was originally set up in 1975 as the Women's Research & Resources Centre. It was started by women active in the Women's Liberation Movement, especially women involved in the creation of Women's Studies courses, some in academia, but also many involved in community education, such as the WEA. From the beginning it has been, and remains to this day, an active part of the feminist movement, as well as being a vital repository of feminist memory and history, and a space to hold community activities and events.

It was renamed the Feminist Library in the early 1980s to highlight its activist aspect and its autonomy from academia, as, from the late-1970s, Women's Studies became increasingly entrenched in academia and increasingly removed from the activism/grassroots feminism from which it stemmed. The Library's reach has always extended far beyond academic circles, with accessibility and inclusivity at the heart of the organisation and the way it operates.

The Feminist Library aims to address the unfortunate separation of academic feminism from current activism with its events programmes: we have developed a series of initiatives under our Women's Studies Without Walls project, which aims to teach the basic concepts of feminism and its history, using accessible, non-academic language; collaborating with other groups critical of more academic and less accessible approaches to activism, such as the Anti-university; organising countless other events, including those specifically designed to reach out to communities traditionally underrepresented in Western feminism, such as our Latinx programme, delivered in Spanish and Portuguese.

At the same time, the Library remains linked to feminist academia through students who research in our collections for their dissertations, and through collaborations with feminist academics who value the Feminist Library as an important and unique resource centre, while also welcoming many non-academic and activist researchers with a range of concerns.

To fulfil its mission, the Library has struggled to remain autonomous from the academy. This is financially testing and sometimes organisationally draining, especially in times of austerity which have seen the loss of many autonomous women's organisations, such as Lambeth Women's Project, the London Irish Women's Centre, and The Women's Library. What the Feminist Library faces is a constant tension between attempting to run an anti-

patriarchal organisation within the constraints of patriarchal structures. Despite this testing context, the resource remains independent, run by feminist of a wide variety of backgrounds, with feminist ethics at its heart, and accessible to all.

Activism organized against corporate crimes: formation of arenas for slavery eradication in Brazil

Paulo Paganini(Cruzeiro do Sul University, Brazil), Cintia Rodrigues de Oliveira Medeiros (Universidade Federal de Uberlândia, Brazil) and Rafael Alcadipani da Silveira (São Paulo School of Business Administration, Brazil)

This essay aims to discuss the creation and development of an arena among private, and public sector, and civil society organizations, which intent is to be working for slavery eradication in Brazil. This arena is called InPacto, which means National Pact for the Eradication of Slave Labour Institute, and seen as the main activist organization against slavery in Brazil. According to the literature review, we firstly argue state-corporate-NGO relations can somehow promote crimes toward society. On the other hand, based on the fieldwork, we argue these three sectors can build arenas for avoiding corporate crimes, understanding arenas through the concept of liminal spaces. Our arguments and discussions are from a fieldwork based on documents analysis, and in-depth interviews with InPacto conveners and spanners. These were analysed through specific methods of open coding, axial coding, and selective coding, based on Grounded Theory. After a row of recursive analysis, we bring three categories, which allow us to discuss the creation, transformation of, and the relations inside an arena for slavery eradication in Brazil, which lead us to the discussion of arenas emerging for avoiding corporate crimes. In terms of contributions, we may propose a discussion of how arenas can be organised in the context of activism, and how players from the three sectors are organised by arenas, in a reflexive process of activism organization. This discussion can firstly be presented based on three categories, which are: (1) episodes before, during, and after the creation of this arena, and how they were involved to shape that arena for activism against slavery; (2) conveners and spanners, key in the process of creation and transformation of this arena, their cross-positions in the field of slavery eradication; and (3) some paradoxes which appeared during some specific practices for slavery eradication, based on the fact that some organizations tried, at the same time, to outline practices and policies for slavery eradication and undermine these actions. After this first discussion, we argue the space of corporate crime is multiple, once it can be brought by corporations and legitimised by the state and NGOs, but it also can be avoided or faced by organizations from the three sectors that play as activists in the context of corporate crime. When these points are discussed, it may help practitioners to understand better what layers are in the context of slavery eradication, specifically in Brazil but translatable to other contexts in the Global South. Also, these discussions can help practitioners to understand four main points, such as: the importance of conveners and spanners to the creation of arenas; different contextual elements that can be seen in the creation and work of an arena; some specific paradoxes that exist out of the Global North; and how the articulation of corporate, state, and civil society can not only drain off as corporate crimes, but also as a realistic way of avoiding these crimes.

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The Good Befriender: Quiet Activism and Courageous Compassion Inside a British Immigration Detention Centre

Joanne Vincett (The Open University, UK)

This reflexive paper draws on findings from an organisational ethnography of Yarl's Wood Befrienders (YWB), a non-campaigning, independent voluntary visitor group in the United Kingdom (UK) associated with Yarl's Wood Immigration Removal Centre (hereafter 'Yarl's Wood'). I employ a 'complete member researcher' approach (Adler and Adler, 1987) to explore the everyday compassionate practices of volunteer befrienders who offer emotional support to detained migrants and asylum seekers in immigration limbo. Through my immersive volunteering experiences as a befriender and trustee of the charity, this paper takes readers through my journey of how my academic research gradually took on a form of activism as I gained knowledge on the hidden UK immigration detention system and built rapport with both detained women in Yarl's Wood and volunteer befrienders. I argue that activism can be discreet, yet proactive, through practices of compassion and courage to stand in solidarity with marginalised others who are made vulnerable by the State. Moreover, whereas extant literature suggests that 'uncertainty interferes with the accomplishment of compassion' (Kanov et al., 2017: 757), I argue that precarity fosters compassion and courage, which fuels the largely unnoticed volunteer work of befrienders.

My journey begins nearly ten years prior to embarking the study when I experienced the trauma of being briefly detained as a tourist in the UK. Later in 2016, as a researcher and befriender, I returned to the same detention centre, Yarl's Wood, to learn more about the mysterious regime that haunted and confused me for years. However, the shocking discoveries of the unsympathetic policies that infringe on human rights brought ethical dilemmas and discomfort about whether or not to 'act' on exposing them.

I describe the quandaries of taking on a dual role in ethnography that involves contentious politics and diplomatic relations with the Home Office and its contractors. More specifically, I share ways in which I acted to share knowledge and provoke systemic change, without jeopardizing research access or YWB's access to Yarl's Wood for their charitable befriending services for detainees. Some examples include: publishing articles and blogs; organising public panels and 'detainee art' exhibitions; supporting activist organisations and a playwright with information requests; and providing a statement for a law firm's legal challenge on the unlawfulness of a detention policy.

Furthermore, I examine ways in which befrienders demonstrated compassion and courage in their volunteer work through minor forms of resistance (Mumby et al., 2017) to the immigration detention centre's policies within a contextual backdrop of Brexit and tighter border control. Befrienders acted in obscure, yet direct, ways to challenge the frequently changing policies inside Yarl's Wood regarding the visiting process and detainees' living conditions. Largely unknown to the public, YWB's informal monitoring role proactively raises complaints from befriended detainees and befrienders' questions and concerns during regular meetings with the contracted management of Yarl's Wood.

I conclude by emphasising opportunities for engaged ethnography, underpinned by compassion and courage (Adler and Hansen, 2012), that can place academics in privileged positions as knowledge crafters and actors in supporting migrant justice.

Session 6: Academics as Activists 2

Chairperson: Chris Land (Anglia Ruskin University, UK)

Activist groups as heterotopias: The case of LGBT+ sports groups

Scott Lawley (Nottingham Trent University, UK)

This paper develops a conceptual framework linking Foucault's (1986) heterotopia with Lefebvre's (1991) social space to examine the role of activist groups in influencing change. I use the framework to locate my activities as an activist and academic working with LGBT+ sports groups, which operate in an area of society where LGBT+ participants face marginalisation and exclusion. The framework contributes to the debate on critical performativity (Spicer et al, 2009, 2016), which advocates academic engagement with organisational practice with the aim of social change. Whilst this debate has addressed issues such as the interpretation of 'performativity' (e.g. Cabantous et al, 2016) and the nature of academic engagement in activist practice (e.g. Reedy and King, 2017), less attention has been paid to its use of heterotopia. Spicer et al (2009) initially cite heterotopia as an anti-utopian 'potentiality' to be 'explored' as a sense of 'what could be' whilst remaining connected to the struggles and conflicts of present real-world experience. In this respect, heterotopias encompass both the precarious present and open futures. However, in their 'extension' of critical performativity, Spicer et al (2016) replace the specific exploration of heterotopias with a briefer more generic exploration of 'present potentialities.'

The paper argues for heterotopias to be revisited. In particular, LGBT+ sports groups exhibit heterotopic characteristics as outlined by Foucault (1986). They create 'other spaces' outside of mainstream sports structures, but which recreate these structures in new forms and then engage with and influence the mainstream structures from which they have separated. They create unusual juxtapositions, for example between sporting spaces and urban LGBT+ districts (Stevenson et al, 2001), and in doing so create potentialities to influence change in both. Finally, they are in themselves contested spaces, treading a line between parodic, queer reinterpretations of sport and assimilation into mainstream heteronormative structures and cultures (Pronger, 2000), exhibiting normative and exclusionary behaviours of their own.

Lefebvre's (1991) triadic concept of social space is used to map out the areas of interaction and influence that I have encountered in my work as both an academic and activist. For example, LGBT+ groups as heterotopias are located in the 'lived spaces' of everyday experiences in contrast to the governance structures of mainstream sport which are located in the more abstract and utopian 'conceived' space of Lefebvre's triad. Importantly, the elements of Lefebvre's framework are not silos but are mutually constitutive and in continual dynamic interplay, which I link to my role as an academic in bridging these two worlds. By conceptualising LGBT+ sports groups as

heterotopias, and locating them within Lefebvre's framework in a mutually constitutive interaction with mainstream sports governance, the paper offers a means through which heterotopias move beyond being latent 'present potentialities' and instead play an active role in promoting change.

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Really or merely? Questioning the catachresian dialectic at the heart of alternative organizing

Richard Longman (Oxford Brookes University, UK)

Critically-oriented scholarship—which sets out to identify alternatives to established, mainstream ideas about organizing—draws from a variety of theoretical resources. At its heart, however, is a commitment to embrace the transformation of the dominant social order (Alvesson and Deetz, 2006; Habermas, 1981). This commitment might be taken up by a scholarly activism which creates relevant knowledge, articulates radical critiques, and conceptualises and theorises inspiring alternatives (Chatterton, et al., 2007). Valuable empirical attention has been afforded to organizational alternatives (e.g. Ateni, 2012; Parker, et al., 2014) but the sustained challenge made to established, mainstream ideas about organizing (e.g. Reedy, et al. 2016; Puranam, et al., 2014; Suddaby, et al. 2011) indicates the need for continued study to inform conceptual and theoretical development. Reedy and Learmonth (2009: 244) identify that alternative organizations emerge as 'the outcomes of radical social ideas or grass-roots movements', although it is unclear what merits a "radical" descriptor of alternative organizing beyond the habitual monikers of being non- and/or anti-capitalist. The "really radical" descriptor may dovetail with a set of established intellectual commitments that attract the attention of critically-oriented scholars; yet Adler, et al. (2007: 126) argue that 'there can be no sharp line dividing "really radical" from "merely reformist" criticism'. This identifies a catachresian dialectic at the heart of alternative organizing—if there are no true examples of radicalism or reform, we risk improperly imposing words with only an arbitrary connection to their meaning on the task of identifying alternatives to established, mainstream ideas about organizing (Derrida, 1982; Spivak, 1988). Ultimately, this threatens the success of any commitment made to transforming the dominant social order.

This paper presents original empirical material from a netnography (Kozinets, 2015; Kozinets and Nocker, 2018) of #AlteritOrg—an online community of practice (Pyrko, et al., 2017) whose activist members engage in advancing discourses and practices of alternative organizing. As a community of practice, #AlteritOrg's members debate, develop, enable, enact, embody, and contest discourses and practices which differ from mainstream approaches to organizing; and, as "practitioners and theorists" in the field of organizational development and transformation, #AlteritOrg members' knowledge extends well beyond the immediate community which affords the research a rich and unique contextual perspective. Grounded in the qualitative content analysis of data co-created in semi-structured interviews (Altheide, 1996) this paper tacks between materials and meanings to reconstruct an empirical reality in which members appear to oscillate between positions of radicalism and reform. The empirical setting allows me to ask the question "really or merely?" in order to fully explore the catachresian dialectic at the heart of alternative organizing. This prompts discussion of the underlying narrative it sustains—for those engaged in research and/or in performance of alternative discourses and practices of organizing—and the corollary

implications for theory and practice. I conclude by reflecting on my own role within this netnographic study, evaluating the ethnographic practice of participant-observation in terms of scholarly activism (Chatterton, et al., 2010).

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Expanding Responsive Action Research

Orestis Varkarolis (Nottingham Trent University, UK)

Purpose – How do the actual organizing practices of activists within a network of alternative work collectives evolve to overcome the challenges of collective participation? Is there a role for activists within the business school (to support them)? How could a dialogic engagement between academic research and activist practice take place?

Debates on the viability of worker cooperatives to create societal change have focused on their degeneration with only few relevant in-depth examinations of their responses against degenerative tendencies and even less recommendations for practice (Cheney *et al.*, 2014; Flecha and Ngai, 2014; Leca, Gond and Cruz, 2014; Storey, Basterretxea and Salaman, 2014; Pansera and Rizzi, 2018). Responding to calls for exploring ‘how can academics generate knowledge that supports activism’ (King *et al.*, 2018), this paper focuses on the experience of an insider activist researcher -*embedded* within a network of alternative work collectives (Lam, 2000)- to support the adoption of *consensual democracy* (Gordon and Abrams, 1975), ‘a stable compromise between consensual/democratic ideals and the realities of organizational life’ (Grant, 1980, p. 18), as a way to prevent the degenerative tendencies of oligarchization and fragmentation. In this way, this rare, in-depth empirical study provides an interesting case for co-devising and introducing practices to resist degeneration that have so far received inadequate empirical attention (Langmead, 2017) and expands a research approach that prioritizes the cultivation of more fruitful, mutually engaging research relations between organizational theory scholars and activists as a means to foster the potentials for informative and relevant research outputs (Varkarolis and King, 2017).

Design/methodology/approach – This article is a part of a broader, longitudinal, primarily ethnographic study (PhD) of Workers’ Cooperative Network of Athens (WCNA) that I have been conducting as a member of WCNA for the last three years. My focus here, adopting and expanding Responsive Action Research (Varkarolis and King, 2017), is on the evolution of the decision-making process of WCNA and my involvement in this process as an insider activist researcher embedded within WCNA since its inception in June 2012.

Findings – The research findings suggest that adopting adequate structures, procedures and practices of decision making is a considerable challenge that simultaneously takes activists into terra incognita and requires a lot of reinventing the wheel. There lies an opportunity for the activist researcher to engage with the practitioners in co-developing theoretically informed and receptive to the field operational processes and practices. In this case, as the researcher was from the outset organically embedded within the host organization, the dialogue between the researcher and the researched was encapsulated within the standard assemblies of WCNA as part of its own agenda and did not add up workload to the researched.

Originality/value – Documenting a fruitful collaboration between activists and an insider activist researcher is used as a starting point to further elaborate on ‘how activism can mobilize the university and the academy’ (King *et al.*, 2018) while also proposing an appropriate research strategy and a ‘straightforward set of tools’ (Reedy and King, 2017, p. 16) for outsiders.

Session 7: Value and Economic Alternatives

Chairperson: Erica Lewis (Edge Hill University, UK)

Searching for post-capitalist alternatives: FairCoin and the performative economies approach

Sam Dallyn (University of Leicester, UK)

FairCoin is a radical cryptocurrency that was launched in 2014, with the express purpose of creating an alternative to capitalist processes of exchange based around the free software movement, the radical communal anarchist cooperative movement in Catalonia, and hacker ethics. It was founded initially by Enric Duran, a Catalanian activist who illegally generated multiple overdrafts at Spanish banks and used the proceeds to help build the anti-capitalist cooperative movement in Spain in 2008. This can be described as an act of ‘hacking the financial system’ – which reflects the ethos and objectives of FairCoin and FairCoop, the radical cooperative movement that supports the social cryptocurrency.

This paper will be a reflection on my own position as an activist and participant in this movement drawing on Gibson-Graham’s performative economies approach. For Gibson-Graham the process of identifying and writing about economic alternatives to capitalism that have been forged within particular communities is part of a broader political project. Since in writing about economic plurality and the construction of community alternatives, one helps to render visible what was invisible within dominant economic frames. As researchers it is

our task to help build and contribute to intellectual environments where alternative economies and political projects can thrive.

However, Gibson-Graham's valuable intervention also gives rise to continual reflection and questioning. Particularly because FairCoop, the international cooperative that supports FairCoin, is a communal anarchist movement that in seeking to go beyond capitalism is continually faced by questions about what its relation to capitalism is. Despite presenting a radical alternative to other cryptocurrencies it also seeks to generate revenue from being listed on capitalist cryptocurrency exchanges and tries to use Euros to build the movement, through increases in market price. To some extent these tensions are characteristic features of post-capitalist cooperatives, which FairCoop explicitly situates itself as, since these tensions are constitutive of being both in and after capitalism. Yet as a sympathetic researcher I find myself positioned between these tensions: Between the successes and potential limitations of the movement; between being capitalist and post-capitalist; and finally in being both academic and activist.

I do not claim to resolve any of the tensions of my own positionality or, in broader terms, of the relations between post-capitalist movements and capitalism. But what is striking about FairCoop and other post-capitalist movements is their capacity to interrogate these tensions through constant questioning within a framework of consensus decision making. I suggest that this radical public self-interrogation and constant questioning around one's positionality is the most productive way of engaging with these problematics both for radical post-capitalist movements and anti-capitalist academics who work in the context of university privatisation. If post-capitalist movements like FairCoop offer any lessons here, it is that these tensions can be faced in a manner which is creative, informative and generative as long as they are engaged with in a spirit of openness, continual questioning, and radical experimentation.

Wild Yeast Economies: control and letting go in alternative organizing

Aviv Kruglanski (Hull University, UK)and Patrick Reedy (Hull University, UK)

Organizing and managing is often seen as synonymous with the act of controlling people, resources and information (Johnson & Gill, 1993, p. viii). Control, in the form of contemporary audit culture, leaves "less space to 'play' and less time to do anything other than 'perform'" (Keenoy, 2005, p. 305). Similarly, heightened bureaucratization, a sign of recent times, wages a "war against the human imagination" (Graeber, 2015, p. 82).

Such tendencies are challenged in various alternative grassroots organizations, which aim to reframe and reimagine society. However, there is a persistent tendency for the logic of control to re-emerge in the act of creating alternatives to it, and this tendency is widely debated over by activists. While order is associated with hierarchy and privilege, spontaneity but also precarity are associated with the margins and the grassroots (Breines, 1980, p. 424; P. Reedy, King, & Coupland, 2016). While many of the alternative economic projects, such as time banks, local currencies and mutual aid networks express a systemic approach, highlighting organizing and planning, the question comes to mind as to whether hegemonic forms and their oppressive time regimes are not being reproduced through such projects. But if so, what is the alternative? Could the chaotic nature, the inability to plan that characterizes the lives of people on the margins of the economy, plus the spontaneity of grassroots resistance actually inform resilient alternatives? Or are they doomed to generate temporary bursts of creativity that then dissipate (Hakim Bey, 1991)? And even if this is the case, can such processes be learned? Is there a recipe for such forms of alternative organizing (if organizing is even the correct term for such processes)?

Using a hybrid approach that combined participatory action research, arts-based methods and ethnography, these questions were explored within two very different alternative organizational ecologies; one in a Spanish coastal city and the other in a in the north of England. Through it the ethical choices that make up the nuts and bolts of creating alternatives (e.g. Gibson-Graham, Cameron, & Healy, 2013) and relatedly the ones involved in researching such projects (Reedy & King, 2017) are enhanced by the use of juxtaposition (Sontag, 1966) and drift (Bonnett, 2006, p. 36), common in artistic practice. Such practice questions the very logic of control thus pushing against the boundaries of 'organization' as such.

A culinary metaphor, one related to the possibility of recipes helps us make sense of these processes. Specifically, culinary fermentation, as embodying tensions between controlling and letting go is harnessed to inform the craft of navigating through uncertainties. The creative and the pragmatic aspects of cooking thus mirror the tensions and complementarities between organization and spontaneity that are at play when proposing non-hegemonic ways of collaborating.

In our paper we describe these tensions and complementarities, the formalities and informalities that are expressed by the ongoing processes we observed in the two ecologies. We then share the implications such observations have for the relationship between control, spontaneity, precarity and the resilience of alternatives.

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Value tensions and dynamics in the co-ordination of a self-transformational group

Dermot O'Reilly (Lancaster University, UK) and Mark Westcombe (Lancaster University, UK)

This paper focuses on reporting, and theorizing from, the key findings from research focussed on exploring and understanding the inter-relation and conflict between action that is based on ends, and action that is based on calculated means (Weber 1978: 24-5) during the development of an intentionally self-transformational group (a group intentionally seeking to change the world via changing itself), Greenfields Cohousing. Greenfields Cohousing is an explicitly value-oriented organization (aimed at neighbourly community and ecologically sustainable living) that started in 2005 and completed the development of its physical housing and infrastructure in 2013. A multi-method critical longitudinal research design enabled the tracing of the dynamics involved in five different ongoing 'tensions' in the organization, ranging in type from tensions around instrumental means, tensions between instrumental means and normative values, and tensions around normative values.

We analyse and theorize the nature, processes and dynamics of these tensions by recourse to sociocultural activity theory (Vygotsky 1978, Engeström 1987, Blackler 1993, Daniels 2005, Engeström 2005), which views culture and value (its processes and properties) as dynamic, dialectical, contextual and historical. The advantages of this theoretical perspective is that it enables a synthetic sensitivity to both the ostensive roles of values (the focus of much work that variously includes mappings of individual values (Rokeach 1973, Schwartz and Bilsky

1987), mappings of collective values (Hofstede, Neuijen et al. 1990, Inglehart 1995, Inglehart 2004), theoretical overviews of the dynamics of values in modern organizations (Bourne and Jenkins 2013), and studies of values in co-operatives (Cheney 2002)), as well as of the processual, affective and contextual construction of valuing (expressed in work that has variously explored the social construction of value (Khair 2014), the 'values work' involved in the performance and practice of values (Gehman, Treviño et al. 2013) and considerable work on the role of valuation in the social construction of value (Lamont 2012, Farjoudon and Morales 2013)).

Using the theoretical framework of sociocultural activity theory enables the analytical disaggregation of ostensive 'end-values', ostensive mode-of-conduct values (Rokeach 1973), and immanent valuing, as well as their relationships to instrumental rationality (Weber 1978). This identification of the key roles of ostensive end-values, ostensive modes of conduct, the varied forms of immanent valuing, and of instrumental rationality leads to the identification and modelling of the potential sources and dynamics of tensions in intentionally self-transformational groups. The proposed model offers a number of contributions. Firstly, it is of potential practical value to intentionally self-transformational groups in identifying generic forms of value tensions and their dynamics. Secondly, it is of theoretical value in combining immanent/constructionist and ostensive understandings of the role of value(s) in social action. Thirdly, it elucidates the process of objectivation or reification whereby immanent valuing becomes objectivated into an ostensive end-value or mode-of-conduct value that is then used as a discursive or ideational tool in affecting action.

Session 8: Reorganizing Labour Activism

Chairperson: Kiri Langmead

Challenges for Organizing Along the Garment Value Chain

Michael Fütterer (Universität Salzburg, Austria)

While the emergence of an export garment industry has played an important role in fostering economic development in Asian countries, this development has been achieved at the expense of the millions of workers in the supplier factories. Governments aim to promote the international competitiveness of their ready-made garment export sectors and to attract buyers from the Global North through maintaining a low wage level and implementing labour laws that allow for greater workforce flexibility (Sum/Jessop 2013: 324ff). At the same time, the expansion of the garment export sector has also brought about the evolution of a number of "new" labour unions, which aim to organize the predominantly female workforce in the sector through a social movement approach. In the majority of cases, the work of these trade unions takes place under adverse conditions. As a consequence, many of these "new" trade unions increasingly seek to gain leverage through engaging with transnational private regulation mechanisms, such as Round Tables and NGO-led campaigning frameworks in order to gain additional power resources (Gross 2013: 9).

However, union engagement with these kind of private regulation mechanisms must be seen a double-edged sword: While they can be employed by unions to achieve rectifications of labour rights violations, they they are seen as not apt for building sustained union power on the ground since they "prioritize institutional arrangements over workers' self-activity" (Selwyn 2013: 87) and pay "inadequate attention to questions of power, dependence and/or complicity with state, market and multilateral/international institutions" (Choudry/Kapoor 2013:1).

The work to be presented (Fütterer/López Ayala: 2018) aims to provide a better understanding of these inherent contradictions of private transnational forms of regulation in the global garment industry through analyzing experiences from the tie ExChains network, which comprises unions and workers activists from India, Bangladesh, Sri Lanka, Germany, Cambodia and Turkey. The network has developed a common negotiation strategy which aims to strengthen the bargaining power and self-organization of workers at both ends of the value chain. However, one important challenge for the implementation of the strategy so far has been the struggle of pursuing such strategies under the dominant transnational regulatory regime, which conceives actors from the Global North as key drivers of change. The study analyzes various experiences from the tie ExChains network from engaging with Multi-Stakeholder Initiatives and Transnational Labour Rights Campaigning Organizations. Based on our findings, we argue that rather than contributing to building strong unions on the ground, many of these

initiatives and campaigns limit the agency of labour unions through promoting a focus on minimum labour standards and through reducing the role of unions to providers of information rather than strengthening their position as bargaining agents and bodies of workers' self-organization.

The study is oriented by participatory action research (e.g. McIntyre 2008). The authors of the work have been actively engaged in the tie ExChains network for several years and participated in discussions on strategies in the network, on their implementation and on challenges faced.

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Reframing solidarities: women mobilising against sexual harassment in theatre and screen production

Deborah Jones (Victoria University of Wellington, New Zealand)

This paper explores solidarity in two ways: as mobilising force for activism, and as connection between academic researchers and activists. The example I use is the Re-Frame project, which mobilises women against sexual harassment in theatre and screen production. This project is based in Aotearoa New Zealand (A/NZ), and is characterised by both global resonances and local differences, creating distinctive power relations. Creative 'industries' are characterised by precarity, worker vulnerability, and traditional patriarchal inequalities.

There are two key issues important to me for this paper:

The new movement of women film-makers to create forms of feminist solidarity with each other and with theatre workers, and my curiosity about how and why this is happening now. In relation to your stream call, I examine screen and theatre as a new "site or target for activism", and feminist activism in particular. In previous disputes in the local screen industry, Actors' Equity, the theatre-based union with prominent women leaders, has been in painful conflict with the body of non-unionised film workers. This conflict seems to be shifting.

My own sometimes difficult and painful relationship with the A/NZ screen industry in earlier research with film workers. This industry has been characterised by explicit resistance, from workers as well as from producers, to the idea of workers organising as workers. Not only are film workers not unionised: legislation, passed to please global and local industry employers, actively discourages unionisation. The views of critics of this situation – including mine – tend to be met with rejection and active distrust. The film industry is widely viewed as a national treasure, and criticism as verging on traitorous. I have struggled to create relationships in solidarity with film workers, while developing a critical and feminist view of power relations in the industry.

The local branch of Women in Film and Television is a guild which has, in the past, taken a business networking and mentoring approach to developing women's careers. Recently there has been a new articulation of gender inequality in the local industry, reflected in calls for government action. The Re-Frame project, launched by the Screen Women's Action Group (SWAG) in 2018 as a local manifestation of #MeToo, has given this movement a major push, and has potential as a broader feminist challenge. I see the emergence of the SWAG activism as evidence of new solidarities across screen and theatre workers, with the possibility of organising to actively challenge exploitative practices in their sector from a feminist perspective. I am once again setting out to create research relationships with women film workers, as well with as women in theatre: in relation to the Stream call, I

am again exploring the “tensions [that] emerge when working at intersection of activism and academia”, through reflection on my previous experiences and by trying and reflecting on new approaches. I theorise this engagement through feminist concepts of affective solidarity, in the context of complex intersectional relationships.

Stream 24: The making of an ECR: What does it take to be an ECR today?

Stream convenors: Daniel King, daniel.king@ntu.ac.uk

Shalini Vohra (Sheffield Hallam University, UK) and Lauren Crabb (Coventry University London, UK)

Session 1

Chairperson: Shalini Vohra (Sheffield Hallam University, UK) and Lauren Crabb (Coventry University London, UK)

Struggling with the ideal researcher identity in a leading Hungarian Business School

Andrea Toarniczky (Corvinus University of Budapest, Hungary), Andrea Juhászné Klér (Corvinus University of Budapest, Hungary), Zsuzsanna Kun (Corvinus University of Budapest, Hungary), Éva Vajda (Corvinus University of Budapest, Hungary), Vanda Harmat (Corvinus University of Budapest, Hungary) and Boglárka Komáromi (Corvinus University of Budapest, Hungary)

Early career researchers are attracted to a career in academia by the hope for professional freedom, challenging work and continuous learning. However, after the successful admission they are „relentlessly subjected to measurement, criticism and rejection ..., exposing them to deep insecurities regarding their worth, their identity and their standing” (Gabriel, 2010: 769). Early career researchers experience conflicting roles and responsibilities, contradictory performance expectations, and encounter difficulties in belonging. These tensions are encapsulated within the ideal academic identity which, can be perceived as one of the strongest identity regulation force (Alvesson and Willmott, 2002) encountered by the early career researchers (ECR), and towards which they are expected to strive. The ideal academic identity itself is not simply contradictory in its nature, it is rather ambivalent, asking for mutually exclusive actions while becoming, and relief may seem impossible. The early career researchers cannot react to the ideal academic identity by simply choosing between compliance and resistance; creativity, courage, power sensitivity and reflexivity has to be an integral part of their identity work (Bristow et al., 2017).

The aim of the paper is to explore the nature of ideal academic identity as perceived by early career researchers in a leading Hungarian Business School. The main research question is: *How do early career researchers struggle to become the ideal academic in a Hungarian Business School?*

The paper draws on the results of a qualitative study, based on narrative interviews with 23 early career researchers, working in different departments of a Hungarian Business School. The sample was diverse in terms of age (from 25 to 45), gender and previous work experience (e.g. from 0 till 15 years work experience outside academia). In selecting participants for our study we adopted a broad definition of ECRs (Laudel and Glaser, 2008), taking into consideration the specifics of the Hungarian context, thus including senior assistant professors too.

The main research results show that early career researchers may construct alternative academic work identities, but they all have in common, that they are formulated as reactions to the ideal researcher identity, perceived as mandatory element of the ideal academic identity. In the paper we describe six alternative academic work identities experienced by early career researchers, defined along the nature of their core and the latter's relationship with the ideal researcher identity. The identified core identities are: socially responsible activist, businessperson, researcher and educator. Besides these we also identified two open identities, the searcher and the drifter, and a holistic one. The relationships between the core identities and the ideal researcher identity were also explored, and we found that they may be *synergistic* (e.g. the researcher identity is enriching the socially responsible activist identity), *subordinated* (there is a chosen core identity - businessperson, researcher or educator, and the others are subordinated to it) or *overlapping* (in case of holistic identity). In the case of open core identity they do not take a decision regarding its relationship with the ideal researcher identity.

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Open discussion

Shalini Vohra (Sheffield Hallam University, UK) and Lauren Crabb (Coventry University London, UK)

Stream 25: Mapping gender conformities, challenges and changes in sport and sport management: Policies, contexts, practices, actors, and interactions

Stream convenors: Emília Fernandes (University of Minho, Brazil), Luisa Esteban (University of Zaragoza, Spain), Charlie Smith (University of Leicester, UK), Gonca Güngör (Sakarya University, Turkey) and Tiziana Di Cimbrini (University of Teramo, Italy). With the support of the Erasmus+ programme of the European Union.

Session 5: Sport, Identity and Gender

Chairperson: Charlotte Smith (University of Leicester, UK)

Open to all? Gender, gender identity and governance in LGBT+ sports groups.

Scott Lawley (Nottingham Trent University, UK) and Sarah Smith (Nottingham Trent University, UK)

This paper draws upon research commissioned by Sport England and Pride Sports which examines factors that exclude LGBT+ participants from mainstream sport, and maps out the provision for LGBT+ participants in both mainstream sport and in specific LGBT+ sports groups. The research focuses on gaps in this provision, finding that while many LGBT+ sports groups are ostensibly 'open to all,' there are significant gaps and disparities in provision based upon gender and gender identity. The paper makes recommendations for the governance of LGBT+ sports groups, noting the potential role of regional and national 'umbrella' bodies in providing identifying and addressing these gaps.

LGBT+ sports groups have been celebrated for providing opportunities for participation in an area of society where significant discrimination, exclusion and invisibility still present a 'precarious present' for LGBT+ identities (eg Jones and McCarthy, 2010). Nevertheless, previous research into such groups has also shown that they can reproduce existing inequalities and normative behaviours that are found in mainstream sport and wider society. For example, non-cisgender identities are often marginalised, with LGBT+ sports provision catering mainly to the 'LG' part of the spectrum (Drury, 2011). Further research has observed a tendency to 'mainstreaming,' behaviours which conform to heteronormative and 'hegemonically masculine' (Connell, 1995) sports cultures, with visible expressions of LGBT+ identity silenced to conform with such presentations (Caudwell, 2007). This 'folding in' (Ahmed, 2012) to the mainstream leads to compliance with national governing body regulations and the use of facilities which reinforce strict gender binaries and further exclude trans, non-binary and intersex participants from LGBT+ sports (Lawley and Boncori, 2017).

The paper presents the following findings from the research which demonstrates gaps where LGBT+ sports groups, despite claiming the contrary, are not 'open to all' genders and gender identities:

- All LGBT+ sports groups which were ostensibly 'open to all' had a majority male membership which identified as male. The only groups which had a majority membership identifying as female were those specifically targeted to a female membership.
- Participation by trans, non-binary, intersex and other people with non-cisgender identities was negligible within LGBT+ sports groups. This exclusion was often reinforced by the adoption of national governing body rules and the use of mainstream, gender-binary changing facilities.
- Whilst groups exist specifically for non-cisgender sports provision, these groups found the greatest number of challenges and barriers to being able to deliver this provision.
- Umbrella groups, which co-ordinate LGBT+ sports at a regional level, or co-ordinate one sport at a national level, provide governance and resource capacity to address these gaps in provision.

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The love and fear of masculinity among university female athletes

Wenjin Dai (The Open University, UK)

This study explores the constructions of masculinity from female athletes in UK universities. Masculinity and femininity are often considered as gender stereotypes or traits that one simply possesses, but such view ignored the influences of contexts and social settings. This paper is based on 14 in-depth interviews with university female athletes. It contributes to the literature of female masculinity, in specifically how female athletes construct and perform masculinity in order to be a 'good girl'. Rather than assuming masculinity is a fixed, underlying property waiting to be found or assessed, we argue masculinity is a context-sensitive and embodied construction by doing. Female masculinity is also employed in an ambivalent way – while female athletes desire to overcome vulnerability, play through injuries, and perform masculinity, in the meantime they have shown fear of masculinity in sports or even feel intimidated without a muscular body.

We think our paper addresses the call of this year's CMS conference Stream 26 'Mapping gender conformities, challenges and changes in sport and sport management: Policies, contexts, practices, actors, and interactions'. This study focuses on university female athletes to explore the narratives and discourses of masculinities in sport. Challenging the fixed view on masculinity, we argue it is produced through a configuration of the context.

Historically, sport literature has been dominated by male superiority, with the characters being displayed as strong, muscly and successful. Due to the history of sport literature, sport is still thought of to be a masculine activity and this can be seen when females continue to drop out of sports during adolescence (Women's Sports Foundation, 2015, p. 7, 2011). Sports literature have continually defended the idea of sports being a male activity by presenting girls as weaker and prone to injury (Kane, 1998, p. 238). Existing literature tends to portray female athletes as oddities or exceptions (Griffin, 1985, pp. 5–6; Crowe, 2004, p. 69).

The typical 'masculine' characteristics of competitiveness, toughness and desire to win are all included in the participation of sport (Holt, 1989; Beynon, 2002). This strengthens Connell and Messerschmidt's (2005) idea that "masculinity is not a fixed entity embedded in the body or personality traits of individuals. Masculinities are configurations of practice that are accomplished in social action and, therefore, can differ according to gender relations in a particular social setting."

The term "masculine women" describes women who identify, or are socially recognized, as women, yet display masculinity broadly through appearance, behaviour, and interactional styles" (Dozier, R. 2017). Interestingly, female masculinity may be shown in other ways instead of power and strength, Sherhouse (2016) explains how masculinity can be shown through technique rather than brute strength.

In conclusion, there is a lack of focus on female masculinity when it comes to literature. This study aims to bridge that gap and provide insights of how female masculinity can occur and experienced through exploring the narratives of fourteen female University athletes.

Stream 26: Opening futures: people organized to struggle against oppression

Stream convenors: Maria Ceci Misoczky (Universidade Federal do Rio Grande do Sul, Brazil), Maria Ehrnström-Fuentes (Hanken School of Economics, Finland), Diogo Hildebrand (City University of New York, USA), José Francisco Puello-Socarrás (Escuela Superior de Administración Pública, Colombia), Guilherme Dornelas Camara (Universidade Federal do Rio Grande do Sul, Brazil)

Session 3: Homelessness, space and organized solidarity

Chairperson: Maria Ceci Misoczky (Universidade Federal do Rio Grande do Sul, Brazil)

Constestation through conformation: the spatial tactics of Homeless Social Ventures

Hélène Cherrier (Skema Business School, France) and Rodrigo B. Castilhos (Skema Business School, France)

Post-industrial cities dynamics favour consumption-oriented activities as a dominant spatial practice, marginalizing disruptive forms of difference. Homeless people are particularly oppressed by such a process, enhancing their subordination to governmental or charity-like organizations. In such a context, can homeless people reclaim the public space while catering to their needs and aspirations? To answer this question, we conducted an ethnographic case study of a homeless-run social venture aimed at providing free food in a central square of a major Australian city. We identified four major place-making and place-maintaining tactics that contributed to the longevity of the social venture as an organization that operates outside of the market realm. First, volunteers engage in a *playful spatial demarcation*, which consists on the insertion of mundane material objects to delineate a temporary change in the urban landscape. Second, members produce a temporary space for *extended food-mediated conviviality*, which leverage on the intrinsic sociability provided by food to promote spatial conviviality among homeless individuals, but also with other park users, turning upside down the usual representations of homeless as threatening beggars. Third, volunteers engage in a *systematic cleaning* of the space during and after the daily occupation, which aims at demarcating the food consumption moment and at maintaining the square tide for other users to gain sympathy from the general public. Fourth, volunteers and recipients engage in a *self-enforced ordering* of behaviors to keep the playful, convivial, and fundamentally to reduce the sources of threat to the general public and business nearby. Though such tactics, the social venture abides with the main rules of conviviality of public spaces in the postindustrial city, ensuring its periodic transient transformation in an alternative space for food provision and sociability, without fundamentally challenging the established the social order. As such, this group breaks with the usual representations of the homeless as a dangerous and undesirable presence, which is the baseline narrative that legitimizes violent actions of controlling and eviction from dominant stakeholders against popular groups occupying marketized public spaces. We argue that this somehow docile contestation enables a small-scale revolution that transforms space into a concrete emancipating space outside of the realm of market forces.

The homeless movement and the ephemeral appropriation of the urban space

Andrée-Shelsea Dakpogan, (Universidade Federal do Rio Grande do Sul, Brazil), Guilherme Dornelas Camara (Universidade Federal do Rio Grande do Sul, Brazil) and Maria Ceci Misoczky (Universidade Federal do Rio Grande do Sul, Brazil)

The aim of this paper is to analyze the organization of struggles by homeless' struggles articulated by the National Movement of Street Population (MNPR in the Portuguese acronym for *Movimento Nacional da População de Rua*) in Porto Alegre – Southern Brazil.

The National Movement of Street Population (MNPR) was created in 2008, after at least four years of murders of beggars and hoboos in different Brazilian cities. MNPR struggles against the racism, hygienism and genocide,

which are part of police tactics to clean the streets from the homeless and their belongings. Many homeless reports police abuse and also mistreats at public hostels, denouncing the violation of basics rights of the elderly, children and people with mental diseases in order to 'clean the house' (MNPR, 2018). Despite its ideas of decent housing for homeless population, different from the homeless workers movement, street population, as they call themselves in Brazil, is striving to survive in everyday life respecting the many aspects of their struggle (housing, shelters, work, education, health access, against racism etc.), in which having a house is not the unifying point.

Every action taken by MNPR in Porto Alegre in recent years was related to the right to be on the streets and to take part in the production of space, even if it in an ephemeral way. That is why we analyze its manifestations, public acts, marches, occupation of public spaces, etc. taking into consideration how their processes of organizing are intrinsically related to the occupation and production of public spaces in the city.

The analysis takes the theoretical contributions of Henri Lefebvre from a comprehensive perspective, avoiding the usual fragmented way it has been used in the fields of public administration and policy, organization studies, and urban planning. Lefebvre's writings contain relevant contributions to understand the contemporary phenomenon of neoliberal urbanism and, at the same time, his politics of the possible can contribute to explain the restless urban struggles and spatial practices of social movements. Following his propositions, the right to the city is made concrete when the people appropriate and regain the control of parts of it, even if with a specific duration and repressed by the state's violence. The space is then produced as a site for transformative politics, showing the truth of space: its possibility of becoming a concrete utopia organized by the lived. It is in the lived space that we grasp the street population producing ephemeral u-topic spaces.

That said, in the paper we present the main events that show the appropriation of parts of Porto Alegre by the homeless organized in the MNPR in the period 2016-2018. The data are interpretatively analysed in dialogue with H. Lefebvre's propositions.

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Organizing Solidarity for homeless: spatial, material and embodied practices of non-profit organization

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In the past twenty years, organizational life has been newly apprehended through the lens of spatiality (Taylor and Spicer, 2007; Clegg and Kornberger, 2004). Most of the studies are based on organizational spaces, including coworking spaces (Fabbri and Charue-Duboc, 2016), workspaces (Zhang and Spicer, 2014; Courpasson et al. 2017; Fleming and Spicer, 2004) and liminal spaces (Shortt, 2015; Vesala & Tuomivaara, 2018; Dale and Burrell, 2008, p.238)

However very little attention has been paid on the organization outside its spatial borders embodied by the building. While organizational spaces are private and closed, the urban space is open, public, non controllable and often, dangerous. Hence, how do organizations perform their actions out of their spatial boundaries, in the urban space of the city where anything can happen?

To pursue this question, this article explores a surprising activity: outreach organizations and their work for homeless. This article is based on ethnographical work in the city of Lyon (France): around 80 hours of participative observation of 9 outreach organizations and twenty interviews. I categorize the spatial strategies of the outreach organizations, which are twofold: first, spatially fixed outreach actions, where organizations distribute meals, clothes, first necessity supplies, etc.; second, mobile outreach actions, where organizations navigate in the city to meet homeless. Both strategies are produced through mobile and boundary practices of volunteers.

This paper intends to provide three types of contributions. First, the production of space of these outreach organizations in the city is constituted as a dynamic process between outreach work, the response by homeless, and the organization's adaptation. Second I explain that spatial strategies occur through a phenomenon of "spatial abstraction" (Lefebvre, 1974), which consists in the mental reduction of the city to maps and territories. It is the first step for these organizations to appropriate the space of the city and occurs both inside the organization and across them when coordinating. Third, I intend to present how spatial, material and embodied practices of volunteers allow solidarity actions. I advance that mobile outreach organizations, which navigate in the open and uncontrollable space of the city consists in "drawing lines"(Ingold, 2011) and thus operating a large meshwork (Ingold, 2011), of which the central node is the homeless. Practicing the space of the city means adapting skillfully to the spaces reclaimed or diverted (Lefebvre, 1974) by the homeless; this involves spatial tactics (de Certeau, 1984), boundaries production and even attempts to dominate space. This total movement of lines, tactics and boundary negotiations constitutes the network that connects isolated homeless people.

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Session 4: The political space and the organization from below

Chairperson: Guilherme Dornelas Camara (Universidade Federal do Rio Grande do Sul, Brazil)

The Workers' Club network in Athens, Greece: Three examples, some thoughts and a working hypothesis
Foteini Georgakopoulou (Architect - Independent Researcher, Greece)

Greece and especially Athens has seen a proliferation of self-organized community spaces that spread all-over after 2008, starting point of a profound social and, after the winter of 2009, a financial crisis as well. The majority among them has a distinctly anti-hierarchical profile and aspires to challenging and providing alternatives to the

prevailing model of capitalist subsumption: assemblies' hangouts, workers' clubs, markets without intermediaries, recycling collectives, community kitchens/parks/time exchange banks. As the crisis deepened these spaces supported substantially more and more people who increasingly suffered by the austerity measures: even first-degree health structures were added to the aforementioned initiatives' list. Among them the example of the Workers' Clubs network stands as an impressively functional model offering a collective new paradigm to the onslaught of the ongoing crisis. This paradigm originated in 2011 from an already politically active group of ordinary working people who decided to act against the pervading misery in a threefold way: in Solidarity – via Culture – in Workers' Support. The ultimate goal is the formation of emancipated subjects who through participation will be in a position to demand not only better working conditions but on the whole a dignified life as well. Workers' Clubs are located centrally within their neighborhoods and have been slowly but steadily expanding since their start. Mostly they occupy rented spaces and are not squats, enjoy increasing visibility and often are more active than the established and more or less funded municipal/state facilities. The paper aspires to examining the multiple ways in which these new open spaces change their communities by interacting positively with their respective neighborhoods by conducting interviews with founding members of three representative initiatives. Also, more specifically the spatial models of the Clubs' locations are studied through map/land use analysis and their respective "imprints" are discussed in order to hopefully establish a relation between the tangible and intangible zones of influence.

Working hypothesis

The informal network of WoCs in Athens as well as in Greece, contrary to the decline of many initiatives, seems solid enough not only to maintain its position, but in some cases, even to contemplate its expansion, in the face of growing social and economic adversity.

In this light, I assume that:

1. there are lessons to be learned from below regarding the spatial characteristics of the WoCs and these may prove valuable for the [re]education of students of architecture and professionals alike;
2. the emphasis on the working issues that is crucial for the WoCs makes them an exemplary platform for opening the discussion about alternative, socially relevant work paradigms, up to the point of possibly creating new work content;
3. these alternative work models, investigated and/or applied, could be testing the limits of the dominant exploitative attitude towards production, environment, and ultimately, of our way of life itself.

Alternatives Economies amidst Public Governance? Reading the case of The Old Barn.

Suzanne Decat, (Hasselt University, Belgium,) Patricia Zanoni (Hasselt University, Belgium and Utrecht University, The Netherlands) and Tom Kuppens (Hasselt University, Belgium)

Since the 90's, a rich literature has emerged on alternative economies in 'the cracks of capitalism', in autonomous social spaces, within and outside of capitalism (Böhm, Dinerstein, & Spicer, 2010; Gibson-Graham, 2006; Holloway, 2002). Cracks or interstices are places of self-government outside or even opposite to the state-led society, where alternatives can originate and flourish, without the state imposing a framework of legibility upon them (Vázquez, 2011). Like "cracks in walls and sheets of ice [, s]mall cracks in the system can gradually widen, often unnoticeably. Enough cracks can converge, naturally and inevitably, until the system shatters" (Swain, 2010). Despite the important insights it has generated, this literature has to date insufficiently engaged with the implications, for the existence of cracks of a state that increasingly operates through governance rather than government (Cleveland, 1972; Kettl, 2011).

In this study, we draw on these two streams of literature to analyse the possibilities of emergence of alternative economies amidst state governance. In particular, we address the following research question: what kind of alternatives can emerge within municipal governance?

Empirically, we study the case of "The Old Barn" (a pseudonym), a solidarity economy initiative recently built in an (architecturally protected) abandoned train shed to harbour community-based activities. We collected data generated through in-depth semi-structured interviews with different actors associated with TOB - employees

working for the agency of urban development, neighbours, volunteers, partners renting a food court in TOB, partners involved in social welfare organizations, partners renting a space in TOB to develop sport activities, partners organizing the communal bar, neighbourhood managers working for the municipality -, non-participant observation of meetings and gatherings of the different partners in TOB, documents and agreements between the different actors shaping their respective roles in TOB, and (social media) communication by TOB to promote its activities.

Preliminary findings show that governance takes place, since the municipality followed the tendency of privatization and distributed its policy-making vis-a-vis an autonomous agency for urban development. This agency operates as a tender and is responsible for the coordination of the municipal real estate projects and for the exploitation of all real estate owned by the municipality. This mode of operation shapes the framework of legibility, as the social policy of the state no longer passes through public rule based government, but is rather achieved through the governance of the real estate market. This is also reflected within the structure and organization of the TOB-initiative, which builds its alternative economy on a real estate business model, in which square meters are divided and rented out to heterogeneous partners, ranging from small businesses to NGO's and social welfare organizations.

This paper joins the current debate on the relations between alternatives and the state and to how the capitalist state shapes the possibilities for alternatives. It contributes to the understanding of cracks in contemporary capitalism by showing how the capitalist logic of market enters the state through public governance, establishing new parameters of legibility, as well as alternatives incorporating them in their own functioning.

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The people's borough plan of action: a counter-project of insurgent citizenship

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The city of Porto Alegre, capital of the southernmost state of Brazil, became an international symbol of democracy and popular organization over new policies of Participatory Budgeting (PB). Although, over the past decade Porto Alegre has been transformed by managerial policies and urban entrepreneurial practices boosted by the mega event 2014 FIFA World Cup. Therefore, peoples' voice, their local needs and desires related to everyday life are not being taken over consideration.

The year of 2020 is the Municipality due to deliver the revision of the city Master Plan (Plano Diretor). According to the federal act (The City Statute) the revision of such plan should have been taken under people's participation. So far, the citizens of Porto Alegre have no idea on what is being thought for the city's Plan.

Therefore, Porto Alegre's social movements, professional associations and citizens are struggling to find alternatives of action. One of these experiences is the creation of The People's Borough Plans of Action (PBPA), as presented in this paper.

Porto Alegre is divided in eight Boroughs of Planning. Each Borough has a representative in the Urban Planning City Council (UPCC). In 2018 social movements organized to conquer this space and new counselors were elected. From this, some of the Boroughs councilors felt the need to better inform themselves on the terms and subjects discussed in the UPCC, and to ensure that their local issues would be discussed in their own forums and in the UPCC. So far, the UPCC is operating as the facilitator of new real estate's development sites and financialization of the city. The councilors play an important role at this subject, for their approval is vital in the planning permission provision.

For that manner, the PBPA project was created by a coalition of social movements, the architect's association (IAB-RS) and the university to perform counter-hegemonic actions, exploring the creation of invented spaces to struggle for the right to the city in opposition to the city for profit.

The project is based on the insurgent planning theory, which understands urban development from the standpoint of the global south as being essentially performed by communities, activists and grassroots strategies. According to the author, the insurgent/radical planning goes beyond the boundaries set by professionally trained planners to be intrinsically incorporated into everyday citizenship practices of contestation of neoliberal domination.

Thus, the project moves across both invited and invented spaces of action in a non-binary relationship, with the aim of providing the grassroots movements of insurgent citizenship with technical assistance to support their claims and desires over the city they live.

Regarding the City's Urban Plan revision matter, the PBAP represents a counter-plan related to the creation of differential spaces. Whether the Municipality doesn't open the process to people participation, the community organizes itself to create their own terms. Therefore, they create a moment of realization to the right to the city.

Session 5: Dispossession, extractivism and power relations

Chairperson: Paulo Abdala (Universidade Federal do Rio Grande do Sul, Brazil)

The commons and social struggles against the dispossession of water

Rafael Kruter Flores (Universidade Federal do Rio Grande do Sul, Brazil)

This paper aims at providing an ontologically critical understanding of the commons, through the analysis of social struggles related to two distinct situations of water spoliation: the privatization of water supply services and open pit mining activities. More specifically, the reflection is made upon primary and secondary data collected by the author in researches on the struggle against the privatization of water supply in Uruguay, Argentina and Bolivia; and the struggle against open pit mining in Argentina. It criticizes the contemporary influential concept of the commons as a political principle, formulated by Dardot and Laval, "a system of practices, struggles, institutions, and researches that open the door to a non-capitalist future" (Dardot and Laval, 2017:17). It does by contesting the discursive emphasis of the concept, which loses connection with material reality and concrete struggles, in spite of its seductive character inherited from Laclau and Mouffe's (1985) chains of equivalence approach. The discussion takes as reference the ontology of social being (Lukács) perspective, and the considerations made by Duayer in relation to what he calls a black hole of the struggles: "today the movements themselves do not and cannot aim at the radical transformation of the form of sociability posed by capital" (Duayer, 2015: 118). The analysis brought the necessity to articulate the ontological critique with the ethics of liberation formulated by Dussel, an ethic formulated in the negativity imposed by the capitalist structure on the victims of the system. According to him, "for the simple Latin American people, 'life' in its strong sense has an impulse (*Trieb*) of an extreme ethical positivity" (Dussel, 2004: 345). The findings point to the necessity of understanding concrete material conditions and the objective historical development of capitalism in which social struggles occur. That will allow to avoid evaluations of such struggles from a strictly and immediate political point of view. If "the meaning of the world is the presupposition of the teleological practice" (Duayer, 2015: 125), it is from a signification of the world as close as possible to reality that one can advance in effectively transforming practices. The commons thus emerge as a singular element of the analyzed processes of struggle that, by itself, cannot condition the objective and historical development of capitalism, but is nonetheless founded in an ontological

critique of capitalism made by the protagonists of the struggles. Their praxis is based not only on a critical ontology that figures the world in different ways; but also in an ethic expressed in the recurring statement that without water there is no life, and that the fundamental criteria for the evaluation of singular human acts must always be the reproduction of human life.

Interactional dynamics between forgetting work and remembering of corporate responsibility: lessons from Samarco dam collapse in Mariana, Brazil

Rajiv Maher (Trinity College Dublin, Ireland)

In this paper I examine how strategies of reconfiguring memories, forgiving and remembering of interact in the context of corporate irresponsibility and community victims. I use the case of the Samarco (joint venture between BHP Billiton and Vale) Fundão dam collapse that killed 19 and devastated the region in the state of Minas Gerais and Espirito Santos, Brazil to illustrate and yield lessons from. I use Mena et al., (2016) forgetting work framework of (manipulating, silencing and undermining) to present the findings from this qualitative case based research. The research includes two visits to Mariana, once before the disaster and once after. I conducted interviews with residents, corporate funded Renova Foundation, local government authorities, civil society actors and activists (also after my visit using electronic communications). I also analyzed multiple online videos and stories of victims and by their defenders who denounce the situation.

I draw inspiration from the social movements model of mobilizing structures, corporate opportunity structures and framing to examine how the victims of the disaster are resisting to remember the way they want. The analysis should provide insights of how corporate induced forgetting-work operates within communities affected by corporate irresponsibility (where there is loss of human life and nature). This should enable me to discuss the role of power, agency and collective movements within the interactional dynamics of forgetting-work.

Session 6: Organizational processes of social struggles

Chairperson: Rafael Kruter Flores (Universidade Federal do Rio Grande do Sul, Brazil)

The metamorphosis of ephemeral movements and the emergence of accidental activism

Rima Hussein (Northumbria University, UK) and Amir Keshtiban (Northumbria University, UK)

This paper attempts to bring together two bodies of work; organisation studies in general and alternative forms of organisation. We consider ephemeral movements/events that become non-ephemeral due to their impact in their communities and the nature of their members involvement in those movements as ‘accidental activists’. Through considering their stories and their learning journey in organising Pont Valley protection camp we highlight the process through which this accidental activism emerges.

This paper is an empirical study of an ongoing protest against the opening of a new site of open-cast coal mining in Pont Valley, Durham, there has been a continuing protest from the planning permission being granted in June 2015 until now.

Although there are several studies that have focused on open-cast mining, especially in the UK and England in terms of the limits of public politics to address regional problems, environmental injustice and colonial exploitation, there is very little research considering the people involved in those activism practices and how they organise themselves and how they produce the knowledge in their organisational processes. The activists’ voices are present in this work as we invited Pont Valley activists to co-construct this piece, their voices being an important interruption in the call for change through their witnessing and response to environmental damage.

This particular case also illustrates how within movements, members learn from each other and how the process of social learning is of paramount importance and has been occurring in their day to day activities. As it brings young and more experienced activists together with older locals that were doing what was needed, as one activist put it, ‘as we learn more about the effect of burning fossil fuels, the connection between what is happening on our doorstep and wider global issues is becoming all the more apparent’. The above argument not only highlights

the need for investigating open-mine casting protest organising in recent years but also illustrates the importance of investigating 'accidental activism' and how the emergent movements from accidental activism have been organised and run. This latter point suggests the importance of understanding alternative forms of organisation on their own terms and not as deviations from the structural norms that have been imputed to formal organizations.

Outsourced workers' struggles in Brazilian public universities: ephemeral collective movements in the context of labour uncertainties

Paulo Abdala (Universidade Federal do Rio Grande do Sul, Brazil) and Fernando Scherer (Universidade Federal do Rio Grande do Sul, Brazil)

Outsourced workers' movements in Brazilian public universities have been struggling against multiple violations of their basic rights as workers. As recently denounced by cleaners at Federal University of Rio de Janeiro, a four months payment delay obligate them to go work feeling hungry, since the contractor kept on demanding attendance (ATTUFRJ EM..., 2015). Finds of this research evidence that outsourced workers' movements emerge in extreme moments like this, usually helped by other groups, like students, administrative technicians and teachers, considering the university reality. Thus, we argument that the organization of outsourced workers' movements, as a reflection of their job uncertainties, are ephemeral and much dependent upon alliances with more consolidated pollical actors. First example studied comes from Federal University of Rio Grande do Sul, where outsourced cleaning workers faced one of these extreme situations in 2016. After almost three months of delayed wages and benefits, workers protested several times along November and December that year and went on a strike (ZIMMERMANN, 2017). This momentum was built during the university occupation movement, headed by students and backed up by professors and administrative technicians strikes. After all, mobilization achieved the suspension of the contract between the university and that intermediate company, even though most of the outsourced workers were fired and not completely payed (SANTOS, 2018). Another example is FALTT (2016, online) – in English: Front of Support to the Struggles of Outsourced Workers - presented by its members "a student front, which in solidarity with the outsourced workers in the production of their struggles at Federal University of Paraná, intends not only to support their struggle with acts and protests, but to act in various other ways building the struggle day after day". In 2018, the group supported an outsourced workers' strike against the sudden suppression of R\$ 150.00 from benefits. Despite an initial political victory, workers involved where gradually fired until suppression was confirmed. All these struggles present aspects in common: they lack support from their official unions, they face multiple corporate strategies directed to break collective action; they are not able to achieve the consistent level of organization necessary to produce significant transformations; and they are built upon contradictory relations with other social movements. It is well known in the labor relation literature that outsourced workers have difficulties to fight for their rights, even based on a liberal sense of justice materialized in contract relations (STANDING, 2015). The demand to receive back the amount necessary to reproduce the workforce, a basic social relation of capitalism, without which the working class would be annihilated (MARX, 2011), is achieved only with hardship by outsourced workers' organization process, moving away from them the possibility to question their precarious insertion in the social distribution of labor. Even so, social movements that try to find new political ways to struggle are important to be studied. As Lefebvre (1969) points out, it is important to grasp the changing reality of the social movement's organizational practices, valuing their lived experiences, even if they are ephemeral.

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EkoHarita: An alternative for platform capitalism

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Today, network technologies are dominating the social and economic spheres of our lives. There are many different social media channels and ubiquitous entities called ‘platforms’ that are increasingly influencing our daily life (Srnicsek, 2016). Although there are many different channels, it is difficult to claim that this increase in the number of media channels and platforms lead to free access to knowledge and extensive of resources. Freedom of speech, internet freedom, and press freedom is not universal and especially not in Turkey. According to the World Press Freedom Index Turkey is ranked 152nd out of 180 countries (Reporters Without Borders, 2018). Moreover, the Freedom House Report (2018) reveals that the internet freedom status of Turkey is “not free” and internet usage remains highly restricted. This situation is characterized by increased self-censorship and a growing list of blocked news sites (Freedom House, 2018). The Edelman Trust Barometer (2018) indicates that the Turkish government and Turkish media remain distrusted by the general population. In Turkey distrust in media is the second highest among 26 countries worldwide. In spite of this, according to Generation Z: Global Citizenship Survey, which was conducted in 20 countries, the younger generation in Turkey are the greatest supporters of free speech, even if it is offensive to a religion or a minority group. The study indicates a strong will among Turkish youth for a more democratic environment (Varkey Foundation, 2018).

On the other hand, ecological problems are increasing worldwide and especially in Turkey. During the past couple of decades, there has been a massive ecological disruption in Turkey, which triggered powerful protests (Önal, 2015; Tuğal, 2013). Thus, ecological activism is on the rise. The majority of Turkish citizens are living in cities and they are alienated from nature. On the journey to solving the ecological problems and to reconnecting with nature, people need knowledge. However, accessing such a knowledge source is neither easy, nor affordable. The existing platforms are not free and most of the time the knowledge provided is in English, which limits the audience in Turkey.

Given these contextual conditions, a group of young ecological activists are engaged in the development and organization of a platform called EkoHarita (EcoMap). The core group have a permaculture background and they have both ecological and technological knowledge. EkoHarita (<https://www.ekoharita.org>) is a civic platform run by young volunteers located all around Turkey. They aim to share and spread permaculture principles (care for the earth, care for the people and redistribution of surplus) with a wider audience. They are eco sensitive. They aim to serve as a platform for gathering, sorting, connecting, capturing, discovering, retrieving, and distributing knowledge related to ecology. EkoHarita is a website which develops by the inclusion of new projects.

Initially, the main concern of the founders was to provide healthy and ecological food at an affordable price. To this end, they tried to connect ecological producers living in rural areas with ecologically sensitive consumers living in cities. Currently there are numerous “alternative food networks” (AFNs) in Turkey that are directly connected with agricultural producers (Oba et. al, 2018). AFNs can be defined as “post-productivist” food regimes in rural development, which is characterized by the emergence of “quality food markets” as a response to “a mass market” which is dominated by a few big producers-retailers (Renting et al., 2003). Aiming to transform both the consumption and production; these networks can provide ecological and healthy food stuff in a trust-based relationship. In Turkey very little shelf space is reserved in mainstream retailers for organic products (Akyüz and Demir, 2016). For this reason, in Turkey, AFNs are providing an important solution to the problem. In this manner, EkoHarita provides data for the producers to connect with other producers and ecological markets. The EkoHarita platform also hosts different projects developed by volunteers; some of the projects are related to alternative food networks, others to permaculture and others to city farming. For example, they are developing a web based eco-encyclopaedia where they gather, sort and index ecological knowledge which is similar in

architecture to Wikipedia. They also promote and support agriculture in cities by means of community gardens. Project development volunteers are also involved in organizing meetings and workshops.

The underlying belief of this young group of volunteers is that if people are not equipped with knowledge about the extant corrupt food system, they can do nothing to change it. The consumption of industrially produced food and the existing dominance of big well established limited food producers will persist. According to this group of volunteers, the change will start by raising awareness of the problems so that people will be willing to take the initiative. In Bill Mollison's words, "the problem is the solution". If people are not able to see the problem then they will not be able to develop a solution and the problem can only be identified if knowledge of the alternatives is provided. Today platform-based organizational forms are increasingly capable of distracting people from the knowledge bases and manipulating perceptions to secure their custom. In such an environment, EkoHarita is an alternative platform

This study aims to explore how a group of people deriving from a permaculture background converted their endeavours into a diverse economy movement. More specifically this study examines the organization of active solidarity in a specific Turkish context which is characterised by an authoritarian political environment and neoliberal market economy. Furthermore, we try to reveal the various and ingenious organizational practices of the activists that aim to provide an alternative to the existing precarious working conditions and "platform capitalism".

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Stream 27: Doctoral students and early career researchers' stream

Stream convenors: Carlos Azevedo (The Open University, UK) and Caroline Micklewright (The Open University, UK)

Session 2: Critical Perspectives and Education

Chairperson: Caroline Micklewright (The Open University, UK)

Performance management as surveillance: A case of academic spaces as resistance spaces

Sadi Seyama (University of Johannesburg, South Africa)

Arguments abound that in the 'panopticons' and 'glass cages' of academic performance management, universities have become toxic sites characterised by anxiety, depression, and humiliation. Following new managerialism, leadership and management in universities have been driven by the mandate of achieving efficiency, which has had the effect of increasing authoritarianism. In view of employees silently constructing uncontrolled and uncontrollable spaces to avoid increasing organisational surveillance and control, I argue that academics are resisting universities' demand for the invading transparency of performance management (PM). While PM is justified as an accountability tool that drives efficiency and effectiveness, its demand for absolute transparency is producing a stifling atmosphere in academic spaces, placing academics in subjected positions where their agency is threatened.

This paper attempts to answer the question: "How do academics respond to the repressive surveilled academic spaces?" The argument of this paper is inspired by the metaphors of a panopticon and that of a glass cage, which reflect the contemporary university's demand for transparency of academics' performance. I view the glass cage extending from the panopticon where its walls are replaced by the glass thus enabling total exposure and eventual control and discipline. I therefore argue that power is embedded in the panopticon and glass cage, rendering them materialising spaces. However, within this setting, subjugating academic spaces are being turned into resistance spaces. These physical spaces are reconfigured as free spaces outside the glare of managerial control, permitting a rejection of subjected identities.

Through a critical socio-constructionist case study of academics and heads of departments, this paper explores the paradoxical position of performing academics undermining neoliberal performative inscriptions. Framed by the notion of power and resistance and drawing on critical geography and workplace resistance literature, the study reveals that in the dispiriting context and pessimistic view of academic life, academics' acts are going against the controlled daily grind of systematised practices that are often meaningless in relation to quality education. They are re-imagining and reconstructing lecture halls, offices and conference spaces as 'invisible' free spaces outside direct managerial control. In these spaces, academics are hiding in the glass cages to engage in deviant behavioural practices to exploit their emancipatory potential and seek meaningful critical performatives. Through re-imagined lecture halls, offices and conference spaces, academics are loosening the performative chain around their necks. These have become material and symbolic spaces outside the reach of management's control to resist repressive control. In this 'openness of meaning', participant academics in this study are reclaiming their 'own' space by reconstructing the meaning of the experienced space to refuse the prevailing domination. They are turning them into critically conscientising spaces for interrogation of assumptions underpinning managerialism. In shutting their office doors and raising their voices, academics become the loud voices that reject subjugated identities. In making sense of the value, meaning and productivity of academics' resistance spaces, their attempts of resistance are confined to being within the panopticon and glass cage and still within the permanent neoliberal conditions.

The Paradox of Work-Placement Identity: Exploring the Challenges of Role Transition from Students to Interns in the Workplace

Farooq Mughal (University of Bath, UK), Uzair Shah (Lancaster University, UK) and Carolyn Downs (Lancaster University, UK)

Available research on internship has focused on the determinants of its effectiveness to highlight the importance of students' dyadic relationships with line-managers and colleagues, the variety and significance of their tasks along with organizational environment and social activities (see e.g. Narayanan et al., 2010; Sobral and Islam, 2015; D'Abate et al., 2009). While it has also been argued that students play a significant role in shaping their internship experience (see Clark and Zukas, 2016; Liu et al., 2014), there is little valuable research available exploring role transition from students to interns. Such insights will have implications for internship students' work-based learning that may (or may not) contribute towards their future employability and career prospects.

The intellectual puzzle underpinning our research addresses how placement students/interns reflect and negotiate the ambiguous and often conflicting role expectations of being a student as well as an organizational member in the workplace. This act of balancing roles can often become daunting, leading students to lose sight of their overall purpose i.e. learning.

Ashforth (2001: 290) describes role transition as 'how one disengages from one role (role exit) and engages in another (role entry)'. We position ourselves slightly differently to Ashforth, as instead of focusing on the micro-role transitions within the workplace (e.g. promotions), we remain interested in the macro-role transition from university to the placement organization.

In this paper, we argue that identities often become destabilised and disrupted during macro-level transitions across organisational boundaries i.e. university to the placement organisation. This can lead to conflicts between the role of students, who remain enrolled with their university programme, and interns, who see themselves as student-practitioners. We aim to untangle the complex relationship between work and placement identities, often intertwined and taken-for-granted in work-based learning (WBL) arrangements (e.g. internships or placement programmes).

Using the lens of narrative identities, we offer insights into intra- and inter-personal processes of identity alignment in dealing with these role tensions. Based on our analysis of students' reflective accounts of their internship experience, we present the concept of *work-placement identity* – a construct that highlights the intra- and inter-personal dimensions of role acquisition for understanding the constituents of a dual identity. In so doing, we draw on our analysis of 154 students' monthly reflective accounts of their internship experience to highlight the implications of intra- and inter-personal processes of identity alignment to better understand their internship experience within organizational settings. Through our reflectively led WBL design, which aims to bring to fore the complexity of work roles undertaken by interns, enabling both learning in and from the workplace, we demonstrate the inherent tensions of identity transition in the workplace. We find that self-conceptions about placement and pre-conceptualisations of work roles, influence students' identity construction as practitioners. Finally, we posit that it is within this identity work that opportunities for informal (and deep) learning are created and development of work-readiness takes place.

As highlighted by Sobral and Islam (2015) the need to make the organisation conducive to internship experience, our research offers insights into understanding how role transitions occur and at what levels – insights we believe will be useful for organizational members facilitating student internships as well as for informing work-based pedagogical designs.

Session 3: Performances and Organisations

Chairperson: Carlos Azevedo (The Open University, UK)

How do Followers Distance Themselves from Leaders?

Diansha Wang (Lancaster University, UK)

My doctoral research aims to move beyond a passive conceptualization of followers by understanding the relationship between followers and leaders in the hybrid contexts. It contributes to a call for followership studies in which a leader-centric focus has been replaced with a focus on followers (Collinson, 2006; Ford & Harding, 2015). Mainstream leadership research tends to portray leaders as the key influencers of their relationships with other organizational members. Problematically, it constrains leadership as individual leaders in an essentialist and determinist way. Followership research, on the contrary, argues that followers also play a constructive role in constructing leader-follower relationships. Followers' characteristics, behaviors and outcomes are limited for exploration.

Despite of the focus shift, the contemporary followership studies lack of a critical analysis of the assumed dominant and hegemonic relationship between leaders and followers. Trait-based approach (e.g. Sy, 2010) merely focuses on individual characteristics of followers, but it overlooks how followers understand and cultivate these traits during their interactions; role-based approach (e.g. Carsten et al., 2010; Uhl-Bien & Carsten, 2016) overemphasizes ready-made roles followers should take on, yet it undervalues how they perceive, evaluate and make own judgements on these roles. Overall, the literature is inadequate to examine the specific contexts where followers and leaders interact and intersect to (re-)produce complicated relationships

I conducted a qualitative study of a finance-outsourcing organization in China. I not just conducted semi-structured interviews to the financial assistants and the managers who were located at the same workplace, but also interviewed the remote analysts who were located at different locations, different financial institutions. The hybrid contexts, combing a physical context and a non-physical context, potentially challenges the predominant assumption that followership merely takes place in this physical (face-to-face) context. It invites me to look at multiple emerging relationships, i.e. the relationships between the assistants, and the managers and peers in the physical context, and the relationship between the assistants and the remote analysts in a non-physical context. By adopting an interpretive approach, I emphasize the participants' interpretations on their interaction experience. By employing an inductive analysis approach, I developed my interpretations from the codes, categories, themes to theoretical understandings.

My findings show the various ways in which the assistants were active and strategic in (re-)shaping their relationships with their remote analysts, managers and colleagues. I use the concept of distance to theorize how the assistant created, managed and transformed the different degrees of 'distance' with other actors. Distance is defined as an emerging gap that is created, managed, maintained and transformed in followers' interactions with others. I not just theorize multidimensional distance (psychological, cultural, structural and functional), but also analyze the two sharply different degrees of distance, proximity and detachment. The dimensions and degrees of distance together demonstrate that followers and leaders are not separate, but interact and intersect to produce and reproduce complicated and contradictory relationships.

Thus, this research contributes to extending a passive conceptualization of followers by emphasizing that followers can be both compliant and resistant in their interactions with leaders. Especially the concept of distance develops a more nuanced understanding of leader-distance distance or leader-follower relationships. This study also paves the way for future followership research on the specific context where leaders and followers do not physically meet each other.

Isolating and satisfying community grievances – A study of the workings of corporate hegemony in Patos-Marinza

Sara Persson (Södertörn University, Sweden)

Many business scholars have disregarded corporate social responsibility (CSR) activities as mere window dressing, operating as a smokescreen to hide illegitimate corporate practises. Others have pointed to these activities as hegemonic articulations, as a way to strengthen corporate alliances with and dominance over other actors in society. In this paper I look at how corporate hegemony and CSR activities are linked at the local level, focusing on the Canadian oil company Bankers Petroleum Ltd. (Bankers) and their operations in Patos-Marinza, an area in south-central Albania with close proximity between oil extraction and residences. Between 2010 and 2015, I was involved as a consultant and staff member working in Bankers' Community Relations Department in Patos-Marinza. Part of my empirical material in this paper are autobiographic narratives that I wrote down shortly after

leaving Bankers, with the intent to capture my thoughts as a CSR professional before being socialised into the academic realm. In addition to these autobiographic narratives, the paper is based on 24 interviews with Bankers' managers and staff, Bankers' contractors, local government representatives, and residents in Patos-Marinza communities as well as Bankers' reports and communication material, NGO reports, media reports and Facebook posts.

In the first part of the paper I examine two competing discourses in Patos-Marinza through the lens of political discourse theory. The discourse describing company operations as an 'investment' was Bankers' hegemonic story, giving meaning to company activities and incorporating various groups in the Albanian society into a corporate alliance. Young men were employed, farmers gained incomes from land rentals, contractors got orders and local government received taxes. The story about the 'investment' was a story aiming at closure, of incorporating 'all' as beneficiaries of oil industry and thus trying to reduce grievances and requests from society by satisfying them. However, the remaining demands from society was a danger to this all encompassing vision of the company and the constant appearance of grievances in the local communities of Patos-Marinza interrupted the corporate narrative, threatening to create an antagonistic frontier between the company and local residents. A counter-hegemonic discourse describing company activities as an 'invasion' was articulated, grievances were filed by residents and protests were held.

In the second part of the paper I analyse a complaint about air quality filed through Bankers' grievance mechanism, an important part of the company's CSR program that I was part of implementing. The case highlights how CSR activities work to break potential chains of equivalence between various community demands, isolating and satisfying specific actors in order to temper community mobilisation and protect oil extraction activities. My conclusion is that rather than disregarding CSR as window dressing, it is important to examine what CSR activities does in each empirical context and how demands that could otherwise be linked to put pressure on improved corporate practises are isolated and silenced in the name of responsibility.

Dramatic Persuasion in Theater-based Interventions

Sara Zaeemdar (Newcastle University, UK)

The most established stream of theater and organization research to date has drawn on the symbolic resources provided by theater for making sense of organizing practices. Such studies (e.g. Czarniawska, 1997 and Mangham and Overington, 1987) have been inspired by Kenneth Burke's (1969) dramatism that views life as dramatic in *form*; and Erving Goffman's (1959, 1974) dramaturgy that portrays social life like drama. Following the recent trends to adopt theatrical techniques in organizational practice, the focus of inquiry has turned to studies of 'theater in organizations' (Schreyögg & Höpfl 2004, p.696). Such research has observed the emergence and growth of a corporate theater consulting sector (Clark & Mangham, 2004a, 2004b; Meisiek, 2002, 2004; Meisiek & Barry, 2007), and has reported that an increasing number of organizations use theatrical techniques in connection with various organizational practices, most prominently in training and development interventions (Nissley, Taylor & Houden, 2004; Pässilä, Oikarinen & Harmaakorpi, 2015).

This article takes an analytical look at the dynamics that regulate the relationship between theater-based interventions and their intended audience. Rarely has organization research explored what happens in such aesthetic relationship (Clark 2008; Mack 2013); nor has it been studied *how* theater-based interventions persuade their audience to engage with the construction of the performance situation and its meanings. Inquiry into such processes of *dramatic persuasion* is important as theatre is increasingly used to influence, provoke and control: It is adopted often as means for evoking reflexivity on work-life practices (Pässilä et al., 2015; Schreyögg, 2001; Schreyögg & Höpfl, 2004); as a method for control and manipulation (Clark & Mangham, 2004a, 2004b; Nissley et al., 2004); a way of inducing cathartic effects in corporate settings (Meisiek, 2004; Westwood, 2004) and an intervention technique promoting individual or organizational change (Barry & Meisiek, 2010; Biehl-Missal, 2012).

In this paper, I build on my participant observation of a theatre-based training and development event conducted by a small consulting company in Sydney, specializing in performance-based interventions. The training session included a play with *forum* theatre-inspired elements (based on Boal's (1979) work). Central to my analysis is an empirically-built theorization of 'aesthetic distance' (Bullough, 1912; Cupchik, 2004; Hanfling, 2000, 2003). Through the analysis of this case of theatrical intervention, I will demonstrate that dramatic persuasion may be

enhanced through two processes of aesthetic distancing. First, promotion of an *aesthetic attitude*, the audience's adoption of which is a pre-requisite for any aesthetic episode to take place, as adoption of such an attitude transforms everyday reality and insignificant objects into works of art. Second, dramatic persuasion is shown to be intensified through the facilitation of *under-distancing* through which the audience's belief in the staged reality increases.

The offered conceptualization of aesthetic distance can also be instrumental in providing much needed explanations for what happens in interventions which use other artistic forms such as dance, painting, music, etc. (as articulated by Clark (2008) and Mack (2013)), and potentially deepen our understanding of participant interaction with such modes of art-based intervention.

Session 4: Identity Matters

Chairperson: Caroline Micklewright (The Open University, UK)

So that's Howe it is: Race, professionalism, and identity in the Nova Scotia Barrister's Society

Ellen Shaffner (Saint Mary's University, Canada)

On July 17, 2017, the Nova Scotia Barrister's Society (NSBS) disbarred Halifax lawyer Lyle Howe, who was found guilty by the society on charges of professional misconduct and professional incompetence (Nova Scotia Barrister's Society, 2017). Howe's hearing took 66 days and was the most expensive hearing the NSBS had ever held, costing over 1.1 million dollars (CBC News, 2017). In his defense, Howe, who is Black Nova Scotian, alleged that he was the victim of racism (CBC News, 2017). Howe, a criminal defense lawyer, suggested that the charges levied against him by the NSBS were indicative of a double-standard within a system that profits off of black criminals, but resists and oppresses black lawyers (Rhodes, 2017; Wilkins, 1998).

This paper takes the case of Lyle Howe and the NSBS's tribunal for his disbarment as a starting point for investigating how professionalism is understood in connection to discursive categories of identity, such as race and class (Collins & Bilge, 2016; Granfield, 1992). I use material gathered in relation to Howe's tribunal, including the NSBS Code of Professional Conduct (Nova Scotia Barrister's Society, 2018) to conduct a critical discourse analysis of the NSBS notion of professionalism and how diverse identities are expected to be subsumed under the identity of lawyer. Taking the stance that the identity of lawyer is one inescapably imbued with notions of whiteness (Pearce, 2005), I explore how Howe's race and other marginalized identities as a Black Nova Scotian impacted the NSBS's view of Howe's identity as a lawyer.

I use intersectionality (Collins & Bilge, 2016) as a lens to inform my study, in order to permit a focus on how multiple, discursive, and marginalized points of identity are expected to be subsumed under the identity of lawyer (Nelson & Trubek, 1992). This research supports existing literature that the defining boundaries of professionalism in fields such as law are based upon a legacy of white privilege (Granfield, 1992; Guinier, Fine, Balin, Bartow & Satchel, 1994; Nelson, Trubek & Solomon, 1992). By introducing intersectionality as a lens through which to understand the relationship between professionalism and identity, I intend to further understanding of the impact of expectations of professionalism on those at the margins of multiple, marginalized identity points, such as race, gender, and class (Collins & Bilge, 2016; Roderique, 2017).

The aim of this study is to explore how professionalism is bound to notions of whiteness in the discourse of the NSBS, and how intersectionality can help explain complex connections between identity and professionalism. The study of one case in a small jurisdiction is important because this same jurisdiction is the site of historic and ongoing racism that adds additional context to the importance of Howe's tribunal. By exploring how the NSBS relies on [white, colonial] notions of professionalism to disbar one of the few black lawyers in the province, it is possible to gain further understanding of one of the systemic issues that contributes to the continued oppression of minorities in professional fields such as law.

The Disciplinary Nature of Selection Practices: Experiences of Homeschooled Individuals

Rachael Barrow (Lancaster University, UK)

This paper examines how previously homeschooled individuals perceive and experience the disciplinary nature of selection practices in UK organisations. I argue that the experiences of homeschooled individuals represent examples of how individuals outside of the 'norm' (Kenny, Whittle and Willmott, 2011) interact with disciplinary regimes. For many they have had no (or limited) experiences of any of the institutional forms of 'school' and the disciplinary practices employed.

Contemporary selection practices have been argued (Townley, 1994) to be a series of 'disciplinary practices' (Foucault, 1977) that operate to uncover the hidden authentic self of individuals. The aim is to first turn them into visible and knowable objects, before appropriating their subjectivity to 'fit in' with the organisation's values and culture (Willmott, 1993). Individuals engaging with these practices often construct strategies aimed at concealing aspects of their inner self, while inflating other aspects through self-promotion and self-performances (Goffman, 1959). The paper is premised on an empirical study that aimed to explore the strategies that homeschooled individuals adopt when interacting with disciplinary selection practices, my starting position being a perceived gap in the knowledge and experiences of disciplinary practices that homeschooled individuals embody. The study employed qualitative interviews with a sample reflective of a variety of experiences with selection practices, including: the interview, personality testing, and the assessment centre.

The initial findings suggest that there is variance in how homeschooled individuals perceive and experience the disciplinary practices of the selection process in UK organisations. Some have expressed cynicism towards the process having cited 'seeing through' the politics inherent in the practices as their reason. These individuals in fact admitted to strategizing a 'performance' to cheat the process. While others cited the self-disciplining nature of the homeschool environment as adequate preparation for active participation in disciplinary practices.

On the quest for work: Constructing the female job seeker

Ruth Abrams (Kingston University, UK)

Despite the gains of feminism, women still find themselves in lower paying occupations, often below their educational attainment, compared to their male counterparts (ONS, 2013). Precarious work contracts are more often undertaken by women despite them being positioned as having access to both work and education on terms equal to men (McRobbie, 2009). Neoliberal feminism suggests women are only required to be confident and ambitious in order to be successful (Rottenberg, 2014; Sandberg, 2013), positing an individualised solution to broader and more structural labour market issues. Running parallel to this is a shift in the language around unemployment to the more active term 'job seeking', constructing job seeking as a type of work in and of itself (Boland, 2016; Becker et al., 2010; Sharone, 2007).

This raises an interesting concern regarding the narrative of female success and the impact of neoliberal sentiments on women, particularly in relation to the question: *what are women's understandings of how to be a job seeker when engaging with a UK labour market, post-education?* Exploring the narrative experiences of job seeking where women negotiate work meanings forms the basis of this empirical study.

38 active conversations (Hollway and Jefferson, 2000) from 15 job seeking women over the course of six months were collected. Data has been analysed using Thematic narrative analysis (Riessman, 2008) and the voice-centred relational method (Brown and Gilligan, 1992). Findings are represented in the form of small stories (Bamberg and Georgakopoulou, 2008).

Three overarching narrative themes which are situated within social, political and fantasmic logics of critical explanation are presented (Glynos and Howarth, 2007). The rules, regimes and regulatory principles that women construct during their quest for work include the need to: 'get it right', 'be productive', 'be a better you' and 'be optimistic' (social logic). Discourses of accountability, responsibility and 'leaning in' depoliticise the job search, institutionalising the rules of job seeking in the process (political logic). Romantic attachments and the neoliberal ideals participants construct around work explore why the social and politic logics grip individuals in the way that they do (fantasmic logic).

These findings inform our understanding of gendered elements of job seeking at an empirical level and explore how highly educated women conceptualise their relationship with work prior to employment. The discursive ideals associated with what it means to be a job seeker, may make job seeking psychologically harmful. This empirical study takes a critical approach to the field of work and organizational studies and provides empirical evidence to further the concepts of work, neoliberalism and postfeminism within the context of job seeking

Session 5: Imaginaries, Bodies and Power

Chairperson: Caroline Micklewright (The Open University, UK)

Understanding political struggles within the organization through imaginaries. The case of work automation in factories

Alban Ouahab (ESCP Europe) and Emmanuelle Garbe (ISTEC)

In this article, we follow a political view of the imaginary, inspired by neogramscian thoughts (Appadurai, 1990; Levy & Spicer, 2013), particularly around the study of contested imaginaries. These imaginaries are formed around complex issues and provide multiple visions of the causes and potential solutions to the issues (Levy & Spicer, 2013). This article aims to question the existence of such imaginaries within an organization. More particularly, it proposes to use the lens of fictional projections of future to study the antagonisms between social groups about automation within a single monopolistic firm. We show that imaginaries shared by different organizational members entail different temporal projections and registers of actions and creates contestation and resistance about alternative possible futures and their legitimation.

We, here, look at work automation as a form of wicked problem (Reinecke & Ansari, 2016), for which there is no clear cause or solution. Workforce might be reduced but the occupational structure might also be transformed with the creation of new high-skilled jobs. Our study is developed in a company of the French aviation industry which work organization is currently challenged by the generalization of robots and automatic machines in the production flow. Through semi-structured interviews in an organization, manufacturing aircraft engines, we identify four different imaginaries about automation and the future of work in the organization: the denial imaginary, the regulator imaginary, interventionist imaginary and the resigned imaginary.

These four imaginaries entail different temporal projections which have strong consequences in terms of workers agency and workplace resistance. More importantly, temporal projections are sources of conflicts in themselves. We show that these different imaginaries lead to different modes of actions to cope with an incoming automation. While some workers are interestingly not transforming their practices because automation is denied, others are acting in a way which is more aligned to the transformation wished by the top-management. Finally, we highlight that other workers engage in overt resistance rejecting the top-management positive discourse on automation as an opportunity.

This article contributes to understanding the links between imaginaries and power relations at work. We show how different imaginaries, formed within a single organization affect power relations and dynamics of resistance within the workplace. We see that technological change is infused with a political dimension in which the discourse of inescapability can be actively contested by some members while completely denied by others. Importantly, we see that workplace resistance and concrete actions regarding automation is not solely linked to occupation and class belonging. It is rather depending on the ways imaginaries are shaped. Between views of resistance as class phenomenon against capital domination (Contu, 2008) and individualistic accounts of micro-acts of resistance (Fleming & Spicer, 2003), we propose a third way of analyzing resistance as emanating from social groups' specific imaginaries. Yet, technological imaginaries depend on broader factors, even though key factors such as temporal projections are partly connected to job occupation within the organization. Resistance to technological change is thus linked to imagined projections of future work organizations and perceived occupational structure of the future organization.

The Construction of Power Relations and the Fetishisation of the Occupational Body in the Flight Attendant Uniform Manual

Amanda Hildebrandt (Macquarie University, Australia)

Flight attendant uniforms inhabit a liminal space between technology and aesthetics, the concrete and the symbolic, the material and the mystical. Uniforms are a tool of institutional control (Joseph & Alex, 1972), however this dimension is not necessarily sovereign, nor hermetically sealed (Craik, 2005). This suggests that the uniform is invested with meaning(s) external to its occupational utility. This under-examined aspect of the flight attendant uniform may be explored with reference to anthropological and Marxist theories of *fetishism*, briefly defined as the process through which human subjects imbue an object with symbolic agency, thereby surrendering something of their own agency to the object (Marx, 1976; Pietz, 1985). This study asks: *how does the written manual which defines and delimits the flight attendant uniform (re)produce fetishistic, socio-historically situated power relations on the occupational body?*

Written regulations may be contested (Murphy, 1998), but they nevertheless act upon the authority of the body. In addition to descriptions of the constitution and care of the uniform and the “correct” times for displaying individual components of the uniform, the flight attendant uniform manual may detail at length the accessories, shoes, and shades and styles of hair and makeup approved to accompany the uniform. The uniform manual has been referenced in previous research (e.g. Tyler & Abbott, 1998), but has yet to form the primary object of examination. A feminist, Foucauldian analysis of uniform manuals in the Qantas Airways archives across a number of iterations is employed to unpick the discourses on bio-politics and gender politics that contribute to the status of the uniform as a fetish object, which exerts power over the flight attendant through the *sign-value* (Baudrillard, 1981) it engenders, potentially destabilising subject/object relations. Themes explored in the research include how the manual prescribes and prohibits certain behaviours, in what ways the manual attempts to regulate the occupational body, and how provisions have altered in content and detail over time. The study is intended to facilitate an appreciation of the role of the uniform manual as a text that exerts power over a particular population, much as official sumptuary laws, which sought to restrict which groups could wear particular items of clothing, have historically governed societal apparel choices (Hurlock, 1929).

This study presents the results of the second in a trio of empirical projects that constitutes my doctoral thesis, under the principal supervision of Associate Professor Edward Wray-Bliss. Addressing as it does the occupational operation of the uniform, the study offers a temporal complement to my first project, examining the *birth* or launch of the flight attendant uniform, and the third, which considers the *afterlife* or post-retirement conservation of the uniform as an artefact of socio-historical value.

Session 6: Ethnographic work and Refugees

Chairperson: Carlos Azevedo (The Open University, UK)

“Please, do not make yourself at home”: daily practices of integration within Italian refugee reception centres

Marco Distinto (The Open University, UK)

The “Migration Crisis” of 2015-16 has been experienced as a concern for the suffering of thousands human beings, but also as a trial for European countries regarding key policy areas including border security, international cooperation and migrant’s integration. In order to explore responses to the crisis and issues of migrant’s integration, a few scholars (i.e. Fassin, 2011; Walters, 2015) have applied a Foucauldian governmentality perspective focusing on ‘forms of action and fields of practice aimed in a complex way at steering individuals and collectives’ (Bröckling, Krasmann & Lemke, 2010: 1; Foucault, 2005).

Governmental responses to the refugee crisis have been explored through a model of governmentality named “domopolitics” (Walters, 2004). Domopolitics supports a set of liberal and illiberal technologies safeguarding the nation, imagined as a *home*: ‘our place, where we belong naturally, and where, by definition, others do not’ (Walters, 2004: 241). Moreover, it sustains the necessity ‘to *domesticate* the forces which threaten the sanctity of

[our] home' (Walters, 2004: 242). Accordingly, specific subjectivities are constituted to classify migrants "deserving" reception. Therefore, it hides the biopolitical will to integrate them in order to increase host societies' wellbeing (Darling 2011; Hindess, 2001; Mavelli, 2017).

Modern *integration policies* imply that certain individuals, considered as "subjects of improvement", can develop the capabilities required for autonomous conduct within the national community (Hindess, 2001). Doors are open for "promising subjects", eager to accept the chance of being included within Western society after a period of "enlightenment", founded on modern national ideas of citizenship and democracy. Accordingly, such policies do not foster only social cohesion but operate to normalize migrants and preserve the national spirit of the imagined community (Heinemann, 2017; McPherson, 2010).

This paper draws on an empirical study aimed to explore organisational meanings and practices of integration within the Italian context. It focuses on understanding the work of Italian reception centres for migrants and explore its dark sides, the interactions between migrants, centre employees and the wider society background. By investigating the link between how organizational members talk about the integration (discourse level) of migrants and how they 'do' integration (practice level), the study addresses the following research questions: by which means migrants and refugees are made democratic and self-governing subjects suitable to live according to Western ways of being? And how domopolitics discourses affect the activities carried out within the organization?

Theoretically it will adopt a Foucauldian inspired theoretical framework drawing from concepts of "microphysics of power" and "pastoral power" (Foucault, 1977; 2005), to explore the micro-processes of subjectification and de-subjectification unfolding within the organisations (Fleming & Spicer 2014; Agamben, 2006). The study is based on a 6 months ethnographic research within two Refugees Reception Centres of the SPRAR network. There, I worked as a volunteer, supporting employees in routine activities, helping migrants in carrying out various daily tasks and working as English/Italian interpreter to support meetings between service users and staff members. Data consists of field diaries notes and interviews with employees and service users analysed through discourse analysis.

Exploring the role of volunteers in a refugee camp through the lens of organised space

Mona Florian (European University Viadrina Frankfurt, Germany)

During the "refugee crisis" in Germany, myriad volunteers worked in refugee emergency camps. To some extent, this massive volunteer mobilisation was catalysed by the spatial closeness of the "crisis"; many refugee emergency camps were established in public buildings, e.g. gymnasias or schools. Despite the volunteers' empirical relevance in the latest "crisis", little is known about their role in such camps. Neither the interdisciplinary literature on refugee camps (e.g. Agier et al., 2002) nor the scarce organisation studies literature on the matter (e.g. de la Chaux et al., 2018) engages with volunteers. Rather, these studies focus on how refugee camps are organised to spatially and socially contain, exclude and marginalise their inhabitants (see also Agamben, 1998, 2005). While these social consequences of encampment are uncontested, volunteers' presence in camps may nuance this picture. Research commonly depicts volunteering for refugees as a practise of care, compassion and social encounter (e.g. Behnia, 2007). Exploring the volunteers' role in camps therefore promises to be insightful both empirically and theoretically. It can shed light on how members of the host society engage with the "strangers at our doors" (Bauman, 2016). Likewise, it can disentangle how volunteers relate to a societal institution, the refugee camp, in which social access and belonging are negotiated, managed and organised.

This article seeks to explore the volunteers' role in refugee camps during the "refugee crisis". It draws on ethnographic material I collected over one year (starting in October 2015) in a Berlin refugee emergency camp, established in a former district town hall. To analyse the volunteers' role in the camp, I use a spatial lens. More precisely, I employ Lefebvre's (1991) spatial triad and his concept of spatial appropriation to explore how volunteers organise, experience and imagine the camp as a social space. In scrutinising how the camp's materiality, the volunteers' spatial practises, and their imaginations of camp-space "come together" in their organising (Beyes, 2018, p. 22), the paper conceptualises the volunteers' role. Put differently, it unearths how volunteers' self-understanding inscribed itself into space and how, in turn, the camp space shaped their self-understanding. The paper contributes to the literature on refugee camps by showing how volunteers equally contest and co-enact the camp as a space of exclusion and marginalisation. Furthermore, it adds to the space

literature in showing how users appropriate an extant space to match their political agenda. At the same time, it reveals how this space can push back, rendering users' appropriations precarious.

UnDoing violence in the refugee camp

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In the wake of the so-called refugee crisis and its aftermath in Germany, violence in and around refugee camps became a major issue. Even as the administration of such camps has consolidated after being overwhelmed initially, violence still occurs frequently. Yet, little academic engagement with this phenomenon can be noted. Violence in these contexts is muted as societies' other which is reflected in much of the academic literature in organization studies, which has largely engaged with the negative effects of violence and how to 'fix' them through managerial initiative (Bergin & Westwood 2003; Ginn & Henry 2002; Howard 2001). Costas and Grey (2008) further argue, that violence has systematically been written out of organizational theory. Consequently, empirical studies aimed at understanding and reconstructing organizational violence to generate theoretical insight are very limited. The few studies that have engaged with organizational violence interpretively have also heavily relied on notions of symbolic violence over physical violence (Harrington et al. 2013; Bishop et al. 2005). Thus, further probing violence in the midst of contemporary western society does not only engage with the management and organization of the so-called refugee crisis, but can also challenge the muting of violence in academic theorization.

This paper draws on ethnographic research in three German initial reception facilities for refugees and asylum seekers and explores how organizations consciously wield the power to coerce and harm. Ethnographic material was constructed over nine month of research. I understand violence in Popitz' terms as an intersection of the vulnerability of the human body as well as human capacity to harm that is inherent to all social interaction. In my research sites, management and security personal frequently found themselves in physically violent situations or even caused them despite an official assignment to the contrary. This problem was compounded by a very restrictive legal framework in terms of coercive force that private security staff can rely on. Thus, the visibility of violence needed to be managed and actors construed a 'grey area' around the violence in the camp that was supported by a sphere of discretion that security personal had and a sphere of vagueness of directives by management. Through analysing several violent situations, I will show that violence could not be fully controlled or governed but unfolded its own dynamic that created considerable backlash against the camp organization.

Session 7: Experiences within the Third Sector 1

Chairperson: Carlos Azevedo (The Open University, UK)

Civil Society Organisations and Food Poverty in the UK: A Case Study from the London Borough of Islington

Jayne Cottee (The University of Essex, UK)

Civil society organisations have operated within an altered resource environment since the emergence of a more 'punitive' form of neoliberalism following the financial crisis of 2008. (Davies, 2016; Wacquant, 2009) The response to this crisis chosen by the UK government has been one of deep cuts to public spending. This can be seen as a form of structural violence (Cooper & Whyte, 2017) against the poor in that the interests of political and economic elites have been prioritised over those of some of the most vulnerable members of society. At the same time, neoliberal ideology imagines that civil society can and will step in to provide welfare services for the poor as public spending is cut. The notion is that cuts to public spending will encourage the neoliberal ideals of innovation, self-reliance, and enterprise within civil society. In this way, neoliberalism impacts on civil society food poverty organisations (CSFPOs) both as a theory, in being seen as a desired mechanism for delivering welfare, and also through policies and measures such as welfare 'reform'. These processes have led to the emergence of a civil society food poverty sector as a compassionate response to increasing neoliberal-driven food poverty. Karl Marx's reading of capitalism as a class struggle in which social groups possess differential power, shows how power is

manifest through control of resources (Marx & Engels, [1848] 2015). To critical scholars following Marx, neoliberalism can be seen as a programme of upward economic redistribution achieved through structural adjustment policies such as those intensified over the last decade in the UK. On the other hand, neoliberal ideology, policies and measures act to limit the ability of the food poverty sector to respond effectively to growing food poverty. My thesis presents as qualitative case study of civil society food poverty organisations in the London borough of Islington. It documents and analyses the work of these organisations in seeking to help address rising food poverty. The study finds that many civil society organisations are experiencing a capacity crisis limiting their ability to perform their missions effectively. These organisations are helping to shore up the neoliberal political economy and are to a large extent acting under conditions that are structurally determined. Whilst the results show that CSFPOs in the UK are shaped significantly by their environment, they also respond to it in creative ways revealing some agency. An examination of CSFPOs through the additional lens of resource dependence theory (Pfeffer & Salancik, 1978) reveals that: 1) the current punitive turn in the UK's neoliberal political economy restricts the access to resources by CSFPOs; 2) neoliberal ideals of competition leading to efficiency are undermined by conflicting interests and power relations within this sector; and, 3) CSFPOs adapt to their environment in employing discourse that re-orientates individuals towards neoliberal ideology. What is happening on the ground shows that neoliberal ideology is a charade as CSFPOs face enormous challenges in accessing resources to fulfil their missions. These organisations are additionally co-opted by the state in helping to cushion processes of structural adjustment as neoliberal ideology, policies, and measures become more deeply embedded within society (Gramsci, 1971).

Organizing solidarity for homeless: spatial, material and embodied practices of Non-Profit Organizations

Lucie Cortambert (Université Paris Dauphine, France)

In the past twenty years, organizational life has been newly apprehended through the lens of spatiality (Taylor and Spicer, 2007; Clegg and Kornberger, 2004). Studies have highlighted how the architecture of a building could embody values and legitimacy of an organization (Dale and Burrell, 2008; De Vaujany and Vaast, 2014); how organizational spaces such as coworking spaces could foster multi-actor interaction dynamics and develop inter-organizational collaborations (Fabbri and Charue-Duboc, 2016); how workspaces could create and sustain managerial control over employees (Zhang and Spicer, 2014; Courpasson et al. 2017; Fleming and Spicer, 2004). Finally, an emergent literature has recently paid attention to “liminal” places in organizations (Shortt, 2015; (Vesala & Tuomivaara, 2018) defined as spaces “on the border” (Dale and Burrell, 2008, p.238) and epitomized by corridors, elevators and stairs; which constitute meaningful places for workers (Shortt, 2015).

However very little attention has been paid on the organization outside its spatial borders embodied by the building. How do organizations handle to exist out of their walls? This paper intends to investigate how organizations manage to perform in the public space of the city and to advance our understanding of the production of space of organizations. To pursue this question, this article explores a surprising activity of organizations in the public space: outreach organizations. The article draws from a case study on a collective, which gathers around twenty-five outreach organizations in the city of Lyon (France). What are the spatial strategies of these organizations in the city? How do they perform solidarity actions with homeless who are sometimes hidden in small streets or around corners? The analysis is based on ethnographical work: around 60 hours of participative observation of outreach work and meetings of the collective and twenty interviews.

This paper intends to provide three types of contributions. First, one involves the production of spatial, material and embodied practices of these NPOs in the public space. By comparing the different organizations between them, I observe they differ by their artefacts and materialities they possess and use to produce their actions in the public space of the city: benches, tables, fences, trucks and cars; and the way they display them together. I advance that the display of materialities in public space doesn't produce the same spaces and impacts the organizations' solidarity actions. For instance, for both performing the same action of solidarity, one organization material affordance may produce tensions amongst homeless when queuing for a meal, while another may create conviviality between volunteers and homeless. The difference between them being the way they display the piece of furniture. Moreover, the way volunteers move in space and the clothes they wear (uniforms or jackets showing that they belong to a non-profit organization, such as the Red Cross) influence their interactions with homeless,

by for example, legitimizing the volunteer's action or producing social distance between the volunteer and the homeless.

The second contribution intends to highlight how these micro practices constitute and perform the strategies of these Non-profit Organizations.

The third point relates to the collective organizing of these outreach organizations, which share the space and time of the city and exemplifies how the space of the city can be an instrument of competition among the NPOs.

Session 8: Experiences within the Third Sector 2

Chairperson: Carlos Azevedo (The Open University, UK)

Experiencing the Local Third Sector: An exploration on the everyday lives of Third Sector workers and their beneficiaries

Juliana Mainard-Sardon (University of Leicester, UK)

My research project analyses existing literature on the definition of the neoliberal state and its relation to organisational changes that are occurring in Third Sector (TS) Organisations. It also shows that less attention has been paid to its effects on the life experiences of individuals working within TS. Although the literature has explored the extent and consequences of TS organisations becoming more business-like and professionalized (Billis, 2010; Dart, 2004; Sanders, 2015; King, 2017; Milbourne, 2013; Milbourne & Murray, 2017), and some scholars (Eikenberry & Kluver, 2004; Keevers et al, 2012; King, 2017) have researched on how this professionalization happens, little attention has been placed on TS workers' role and responsibilities on justifying or resisting professionalization. In their everyday practice, TS workers "may amend as well as reproduce the stock of practices on which they draw" (Whittington, 2006: 615) and help to develop organisational tactics of re-organizing towards the promotion of local neoliberal practices. However, TS workers could also oppose neoliberal managerial practices in order to protect organisation core values. As King (2017) suggests, there is a need for further research on how TS practitioners "buy into, adapt, or resist the professionalization process" (2017:256) and also as Sanders (2015) adds that this process needs to be understood by bringing all stakeholders including paid and non-paid TS practitioners (volunteers, board members, partner agencies and workers) to have an in-depth understanding from multiple stakeholders' perspectives. Building on such suggestions, this project shows what it means for TS practitioners to adopt a more commercial model of income generation while still keeping their mission and values.

The research setting is a well-established charity in the UK that is in the process of opening a social enterprise so as to create a more sustainable future. Drawing on critical ethnography and participatory action research, my project studies how TS workers experience organizational changes driven by a challenging funding environment. This includes the decision-making process and understanding what role, strategies and skills TS workers need to have to secure their own organization sustainability plan. Moreover, to show TS workers voices on the transition of their organization into a social enterprise. My 10-months ethnography fieldwork experience is enriched by the views of paid-staff, volunteers and trustees and compile by 123 fieldnote entries, one organisation workshop, 19 semi-structure interviews, photographic records and a pilot photovoice project.

This study pays particular attention to how governmental disciplinary practices shape practices and behaviours of TS workers (Foucault, 1977; Harvey, 1989; Fraser, 1989; Rose, 1996a; Rose, 1996b; Dean, 1999; Fraser, 2013; King, 2017). As individuals subject to marketization, TS workers confront the pressures to celebrate 'commitment' to work and organizational objectives and missions; and, to be 'productive' employees and prudent optimizers of non-work time (Fleming, 2014). TS workers' routine practices, such as business-like practices of funding, monitoring, marketing and evaluation procedures can be seen as instruments of a neoliberal agenda that demands efficiency, productivity and value, and these practices "produce professionalization" of the Third Sector (King, 2017:245). Whilst this project is based on UK TS workers' observations and interviews, it is equally applicable to TS organisations elsewhere that are increasingly asked to get involved in sustainability plans or social enterprise activities.

*The impact of change in the voluntary sector: The changing nature of volunteer's experiences***Leanne Greening (Cardiff University)**

In the UK, political and economic pressures are altering the voluntary sector environment. Changing governments and their respective ideological structures have long shaped the conditions under which voluntary organisations operate. Within the current context of a politically driven pursuit for welfare pluralism, increased voluntary sector service provision characterises the climate (Broadbridge and Parsons 2003). The consequent expectations placed upon voluntary organisations to become effective and efficient 'alternative providers' of services to the state squeeze these organisations of their resources and push them to the limits of their capabilities. These conditions cultivate a tough and demanding operating environment and underscore the challenges that voluntary organisations face in their management of, and adaptation to, change (Bode and Brandsen, 2014). Consequently, there is a perceived need for voluntary organisations to be more professional and 'business-like' (Dart, 2004). This idea is now a well-established global phenomenon that has received ever-growing attention from management and organisational studies (Maier, et al. 2014). However, little acknowledgement is given to the complex reality of what this means for the sustained commitment of volunteers and of the subsequent envisioned prosperity of voluntary organisations.

'All too often studies of volunteering decontextualize it. They freeze volunteering in time and space by focusing on individuals' engagement in one particular voluntary activity or at one point in time' (Paine, 2015: 2). To overcome the treatment of volunteering as a uniform category and to fully understand the organisational implications, this paper adopts a more process-oriented approach that seeks to deepen our understanding of how people volunteer, that is, the nature and process of their involvement. Reflecting on 40 semi-structured interviews with volunteers, this paper begins to unpick the complexity that surrounds volunteer commitment and retention and sheds light on what this means in a voluntary context where 'workers' are not bound to the organisation by the usual ties of employment (Kim et al. 2009). This paper concludes that volunteering is not static or stable, but instead, is dynamic. Moreover, the lived experiences of volunteers and the nature of their involvement changes through the different phases of organisational socialisation and overtime. This paper prioritised volunteer narratives and focussed on how volunteers conceptualised their voluntary practice and (re)negotiated their volunteer roles and identities during times of change and uncertainty. Furthermore, it gave insight into sustained volunteer commitment and moved the theory beyond a simple explanation of the phenomenon's occurrence or non-occurrence. In adopting an intra-organisational approach, the research indicates that an 'exchange' takes place between the volunteer and the organisation and in return for unpaid, emotional labour, volunteers gain a strong sense of meaning and identity through their voluntary pursuits.

Stream 28: Political parties: organising for change?

Stream convenors: Emil Husted (Copenhagen Business School, Denmark) and Mona Moufahim (University of Stirling, UK)

Session 1: Political Parties

Chairperson: Emil Husted (Copenhagen Business School, Denmark)

Autonomist leadership in Valparaíso Citizen Movement

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In the current political climate, both globally and in Latin America, the presence of a phenomenon called "Crisis of Representativeness" has been observed and studied. It expresses a delegitimization of politics, a profound questioning from the citizens towards their political leaders, resulting in a rejection towards traditional politics (Mira, 2011).

In this context, the Movimiento Valparaíso Ciudadano (*Citizen Valparaíso Movement, MVC*), which we analyzed as an alternative organization (Atzeni, 2012; Cheney, 2014; Parker, 2014), is a grouping of social and political movements, which, faced with their dissatisfaction with the local politics, focused on providing self-managed solutions to various community problems: environmental, real estate, relating to the conservation of the coastline, among others.

In this paper, an analysis of expressions of the autonomic leadership (Western, 2014) in the *Valparaíso Citizen Movement (MVC)* is presented, which is the main concept of this paper. To understand the real scope of the research, it's necessary to define the autonomic leadership concept.

Western (2014) explain it as the name given to non-hierarchical, informal and distributed forms of leadership found in emancipatory social movements and, in particular, social movements in the network. From the "Critical Leadership Studies", Sutherland, Land, and Böhm (2013), as well as Fairhurst (2008) and Tourish (2007, in Choi and Schnurr, 2014), explain this leadership as constructed through interaction and co-construction of meaning, which in turn refers to the "Multitude of processes involved in creating, recreating, discovering, preserving, maintaining, nourishing and evolving senses". (Wilkins, 1983: 85, in Sutherland et al., 2013).

To achieve this, individual and semi-structured interviews were conducted, focusing on the manifestations of the principles of autonomic leadership in the MVC. This allowed to attain a deeper understanding of the manifestations of the autonomic leadership from the discourse of the representatives of the different social movements of the MVC. The second tool used was Participant Observation (Bernard, 1994, Kawulich, 2005). It was applied in open meetings of one of the social movements belonging to the MVC, of weekly frequency and open participation to the community. This technique included the use of a Field Notebook for each observer, later triangulated, which made it possible to reach a more complete and complex level of interpretation from the observations of each one. The results are presented in two axes. The first one "Leadership and Organization in the MVC", contains the manifestations of leadership in the movement's participants in three categories: the commitment of the members of the MVC with its principles, the reflections they have about individuality and collectivism, and the articulation of their work. And the second one "Tensions in the MVC", which is a critical and situated reading of the studied phenomenon where we seek to integrate the theoretical bases, that come mostly from European studies and authors, and propose a local reading of it, from a series of perspectives: the tensions between the collective and the individual, networking and atomization, and autonomic leadership and mainstream leadership.

With this research, we hope to contribute to the construction of a local understanding of leadership from a critical perspective, and arise reflections on the new forms of social movements that are positioned as a valid way to generate articulation between different actors and possibilities of social transformation in local governments.

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The paradox of organizing for political change within the scene of power: The case of the "yellow jackets"

Marjan De Coster (Hasselt University and University of Leuven, Belgium) and Patrizia Zanoni (Hasselt University, Belgium and Utrecht University, The Netherlands)

Since the end of the 20th century, scholars in the field of sociology and politics have well indicated how the confidence in democracy and political representatives is slowly hitting rock-bottom (Dalton, 2004; Rosavallon, 2008; Tormey, 2015). As a response to this transformation, new bottom-up or grass-root movements have started to see the light. On the one hand, some of these movements – ranging from left to right ideologies – try recuperate citizen's trust in party politics (Husted & Plesner, 2017; Mason, 2013; Seymour, 2017). On the other hand, a revolution from below emerges to question, contest and subvert the institutionalized political order and to prefigure radical social change (Dean, 2013; Holloway, 2005). Although these latter movements are not necessarily aimed at taking over power, as for instance autonomist Marxists theories presuppose (Hardt & Negri, 2000, 2004), they mobilize to reconfigure the 'party based democracy' (Tormey, 2015).

In the past decade, organizational scholars have started to investigate the way these new forms of resistance emerge and can be successful. The collective and individual resistance of precarious workers, mobilizing against the flexibility of work and the lack of protection under neoliberal capitalism, is for instance abundantly studied in organization studies (e.g. Choi & Mattoni, 2010; Fleming, 2016; Gill & Pratt, 2008; Moisander, Groß, & Eräranta, 2018; Mumby, Thomas, Martí, & Seidl, 2017; Murgia, 2014; Reedy, King, & Coupland, 2016; Standing, 2011). Some of the most recent studies have taken into account the power mechanism of neoliberal governance, constituting its subject-citizens as highly individualized and hence deterring them to engage in collective forms of

resistance (Fleming, 2016; Moisaner et al., 2018; Mumby et al., 2017). Yet, these studies do not question the mechanism operating in the broader political scene of power which make that (politically subverting) movements can or cannot emerge.

Drawing Judith Butler's latest work on resistance and vulnerability (Butler, Gambetti, & Sabsay, 2016), this paper seeks to denaturalize the scene of power through which social movements can emerge. For Butler, the street – where mobilizations occur – cannot be taken for granted, but should be understood as a political space. Hence, freedom to march the street only occurs when political support is granted. Butler continues by arguing how the political order reproduces itself through 'a mechanism of disavowal'. Hereby she means that within the 'scene of power', those in dominant positions have the power to disavow the 'vulnerability' of those mobilizing and, moreover invoke their own vulnerability as a way to shore up the viability of such movements. She refers to powerful men who proclaim feminism as a threat as an example. But also the (mostly male) responses to the #metoo movement, obliterating the movements as 'a witch hunt', can be understood in this sense. But the 'logic of disavowal' and the adhering (lack of) support to march the street is also particularly relevant to understand how the effectiveness of resistance against the political order can be hampered.

Drawing on this 'logical of disavowal' as theorized by Judith Butler, this paper empirically investigates the recent case of the "gilets jaunes" (yellow jackets) movement to analyse the scene of power through which movements critical of current neoliberal politics can or cannot occur. The yellow jackets originated in France at the end of 2018. Wearing their 'safety jackets' – a bodily performance of being vulnerable – they demonstrate against the neoliberal policies implemented by the government of president Emmanuel Macron and ask for a radical political change. The movement spread quickly across Europe. Although the yellow jackets consider themselves pacific protesters, the movement has gained negative connotation because of images of violence and aggression against the police spread by media and politicians. Although this violence was only perpetrated by a small group of people in the movement, its representations displace the political message of the yellow jackets, which gets lost.

Empirically, the paper draws on interviews with 30 Flemish yellow jackets (dispersed over different cities), a participant observation with one local group, and an extensive discourse analysis of online platforms of the Flemish yellow jackets as well as of the media messages that have reported on the (international) movements. Based on these data, this paper seeks to address the question of 1) how the yellow jackets constitute themselves as resisting subjects – recognized by others – despite the logic of disavowal limiting the space through which they can act and 2) whether the Internet offers an alternative to the limits of the streets as a political space where politically subverting movements can or cannot organize.

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Political parties and organization studies

Emil Husted (Copenhagen Business School, Denmark) , Mona Moufahim (University of Stirling, UK) and Martin Fredriksson (Linköping University, Sweden)

Except for a few 'golden' decades during the post-war era (Mair, 1994: 2), political parties have always had a bad name (Rosenblum, 2008). Although the contours of modern party politics did not appear until the middle of the seventeenth century, when English politicians cautiously began forming parliamentary groups, key figures in Western thought from Plato onwards have shared a disdain for political factionalism, because it corrupts the pursuit of unity and harmony within society (Ignazi, 2017). Today, the strong antiparty sentiment holds sway, not only in academic circles, but also in the wider population where fewer than ever are registered party members (van Biezen et al., 2012). Voter turnout has similarly plummeted on globally since the middle of the twentieth century (Solijonov, 2016), while people's trust in parties and politicians has hit rock bottom in the wake of Brexit and the election of Donald Trump (Newton et al., 2018).

Nonetheless, parties remain some of the most powerful organizations in contemporary society. Within contemporary political science, however, parties are typically studied in a somewhat constrained manner. Contrary to the way in which many organization scholars approach their study objects, political scientists interested in party organization usually stick to the 'official stories' provided by the parties themselves (Katz and Mair, 1992: 6). This means that the data available to political scientists rarely extends beyond authorized material such as organizational diagrams, legal statutes, financial statements, membership statistics, party manifestos, and rules for candidate selection (Scarrow et al., 2017). By sticking squarely to the official story, political scientists thus deprive themselves of the ability to study phenomena that are crucial to understanding the 'inner life of the party' (Barrling, 2013), as these phenomena often materialize 'deliberately out of the public eye' (Noel, 2010: 63).

All of this would be fine, of course, if only organization scholars would consider political parties worthy study objects. Unfortunately, this is not the case. Across the most prestigious and well-read journals in the field of organization and management studies, only a handful of articles address issues pertaining to political parties; and those that do often reproduce the approach found in political science by relying on the official story (Karthikeyan et al., 2015; Kenny and Scriver, 2012; Moufahim et al., 2015). Although these studies are clearly valuable in their own right, they fail to bring us closer to an understanding of the internal organization of parties. This omission is particularly striking, given the fact that a growing body of literature explores the inner life of many other types of political organizations. Parties, however, remain almost entirely black-boxed.

In this paper, we not only call for more organizational studies of political parties, but also for a more 'immersive' approach to the study of party organization. By immersion, we refer to the research strategy of embedding oneself in the empirical messiness of political organizing. Immersion can be achieved in several ways, but participant observation is usually considered the 'defining method' (Kubik, 2009: 27). According to Schatz (2009),

immersion contributes to the study of organized politics in at least four ways: It helps challenge generalizations, it expands the boundaries of what is normally considered political, it often leads to epistemological innovations, and it establishes a normative grounding. We concur and add that, by approaching what Mair (1994: 1) once called ‘the empirically grounded study of parties as organizations’ through a strategy of immersion, it is possible to learn something genuinely new about the politics of organization as well as the organization of politics. The primary purpose of this paper is to show precisely *what* and *how* we as organization scholars can learn from political parties.

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Session 2: Political Parties

Chairperson: Mona Moufahim (University of Stirling, UK)

The politics of organizations

Edson Antunes Quaresma Júnior (Federal Institute of Education, Science and Technology of Northern Minas Gerais, Brazil) and Alexandre de Pádua Carrieri (Brazil and Federal University of Minas Gerais, Brazil)

The decline in electoral participation (Solijonov, 2016) and identification with specific parties (Ignazi, 2017) point to the drop of traditional political structures (Wolin, 2009). However, does this mean the end of political participation? Which Wolin (2009), we argue that elements discovered outside of traditional politics point to a moment of diffusion rather than reduction in political participation. That is, 'the absorption of the political into non-political institutions and activities' (Wolin, 2009: 316). For instance, before the creation of Swedish Pirate Party, the political claims were held by 'a wide range of activist groups and social movements' (Fredriksson, 2016: 98) with participation of companies such as Google and Mozilla (Fredriksson, 2015).

Informed by Deleuzian courses, given in Vincennes about the Michel Foucault's historical formations of knowledge (in 1985) and about the power (in 1986), we started our search by looking for the political diffusion via organizations at the contemporary Brazilian politics. We found a web of organizations active since the 2013 protests like the Institute Ludwig Von Mises Brazil, Students for Liberty (EPL), the Millennium Institute, the Liberty Institute, and several others. Each of these organizations has branches in several states and acts in many different ways (Atlas Network, 2016) by spreading and solidifying its ideas and political interests. Calling themselves apolitical institutions, they created specific parties and were supportive for the elections of 4 between the 5 most voted federal deputies in the country (Folha de São Paulo, 2018). Moreover, these organizations were crucial at 2016 Brazilian Impeachment and 2018 election of President Bolsonaro.

Having these outcomes in mind, our gaze turned out for the technology used to drive political participation. We argue that institutional Facebook pages, Twitter accounts, YouTube videos, iTunes content, Google Hangouts interactions, WhatsApp groups and the crowdsourcing can be understood as political tools, working as a way out for political participation. One such case is the 'new crowdfunding platform' launched by EPL (Atlas Network, 2015), which allows people to finance a political cause. The crowdsourcing in this case is working as connector of a political interest and financial resources (Graeff, 2014; Heikka, 2015; Prpić, Taeihagh, & Melton, 2014) via organizations. Likewise, spreading self-opinions, disseminating information, arguing against information from other groups, and so forth, are also specific spectrums of participation on politics that are targeted by the mentioned web\organizational tools.

Based on those findings, we can conclude that politics has changed and organizations as well as the technological aspects of it are part of this new strategical puzzle. Moreover, which Wolin (2009) we argue that now is time for 'politics of organizations'.

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The influence of political parties in the strategy and in the decision making of the student movement: An analysis of the election period of 2018 in Brazil

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Neoliberalism is seen as a way of life embedded in contemporary society. It guides the action of the rulers and the governed, therefore, it translates into a rationale that is around the political, social and economic life (Peck & Tickell, 2002; Dardot & Laval, 2010). The neoliberal reason is associated with the far-right politics (Brown, 2006; Solano, 2018). In Brazil, the far-right has been growing since 2016, with the impeachment of President Dilma Rousseff, and became more evident with the presidential elections of 2018, when Jair Bolsonaro emerged as a strong candidate against the left, specially the Work Party. The student movement arose as a piece of resistance and enlightening against the far-right, as it has a huge political power in Brazil historically (Mesquita, 2003; Mattos & Mesquita, 2013). At University of São Paulo (USP) this movement is organized with a centralized management (DCE) and some decentralized managements, existing in each colleges. The managements, both in the colleges and in the DCE, are elect every year and they have a strong influence from political parties. So, given the importance of the student movement for the political scenario in Brazil, **this article aims to perceive the DCE of USP as a source of production of resistance and enlightening against the increase of far-right thoughts in Brazil, during the presidential elections time in 2018**. Therefore, we analysed the DCE of USP about how they organized for resistance and enlightening of the far-right thoughts, inside and outside of USP. The period of analysis is divided into three: before first round elections, between first and second round elections, and after second round elections. As sources of evidences, we analysed documental sources, like DCE' statute, assembly minutes, audio and video of the acts and public speeches, pamphlets and didactic material. Also, we interviewed 4 students from the DCE and 4 students from the decentralized movement. The students from the decentralized management can analyse critically the centralized movement, once they were not involved in the strategy and in the decision making about the resistance and enlightening of DCE movement of USP against the far-right (Clifford & Marcus, 1986; Coffey, 1999). As primary results, we can indicate that the Work Party influenced in the strategy and in the decision making of the DCE, it happened because all the members that act in DCE are affiliated or have some relationship with the Work Party. The findings evidence that the way DCE acted during the three periods of analysis was not in agreement with the students from decentralized movement. They think that the resistance and, especially, the enlightening was not enough against the far-right thoughts. Thus, this work contributes to the society and to the body of knowledge in management studies by investigating how strategy and decisions are taken in a student movement in Brazil. Also, it revealed the influence of political parties in the student movement and as it can really affect the ideas of the movement, as it was not align with the students interests.

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Between Emergence and Partial Organization: The case of La République en Marche

Charles Barthold (The Open University, UK) and Martin Fougère (Hanken Business School, Finland)

La République en Marche (LaREM, Republic Onwards) is the political party that allowed Emmanuel Macron to win the 2017 French presidential elections and the subsequent parliamentary election. It started from scratch with a few people around Macron – then Minister of the Economy of the Socialist government – at the end of 2016 and some presence on social media. Afterwards, it became a kind of virtual mass movement in the social media because thousands of followers became part of it. It was only necessary to register online in order to become a member of *En Marche* (Onwards). Macron's speeches during the presidential election were moments which allowed an ephemeral crystallisation of the movement by allowing thousands of members to be physically present in the same place. Only after the presidential election, did LaREM become an actual political party – respecting a number of legal requirements in terms of governance and endorsing a number of candidates to become MPs in the French parliament among other things. In early 2019, the great debate organised by the French government throughout France – through a number of rallies in different rural cities of France – was another opportunities for LaREM to exist on the ground. In this paper, we will perform three tasks. Through the analysis of LaREM, firstly, we will analyse how emergence (eg., Cummings and Thanem, 2002; Linstead and Thanem, 2007) operates in terms of political organising. This will allow us to reformulate the question of transformation of a movement into a political party (Michels, 1962). Strikingly, LaREM as a formal political party seems to have kept a number of features of a movement (for example, Hensmans, 2003). On the other hand LaREM at its beginning was already much more centralised than other political movements. Secondly and relatedly, we will argue that LaREM is to a large extent a partial organisation (Ahrne and Brunsson, 2011). We will look at the specificities that make LaREM a distinct partial organisation. Thirdly, we will concentrate on the articulation of the digital and the material in the LaREM (see, Husted and Plesner, 2017). We will argue that the former and the latter are in an interactive relationship that is characterised by territorialisation and deterritorialisation at different levels (Deleuze and Guattari, 1987; see also Munro and Thanem, 2018). The organisational dynamics produced by the interaction of the digital aspects of LaREM and its more material ones brings about a blurring of the coordinates of the organisation. Therefore, LaREM is always in a kind of permanent emergence that prevents it from being entirely formal. Probably, if reterritorialisation – through the control exercised by its leadership – becomes too strict then it might just disappear as quickly as it appeared in the first place.

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Abstracts: Stream 28

Munro, I. and Thanem, T. (2018) 'Deleuze and the Deterritorialization of Strategy', *Critical Perspectives on Accounting*, 53, 69-78.

Stream 29: Public services and the end of knowledge?

Stream convenors: Steve Courtney (The University of Manchester, UK), Tanya Fitzgerald, Professor (La Trobe University, Australia), Helen Gunter (The University of Manchester, UK), Sylvie Lomer (The University of Manchester, UK), Stephen Rayner (The University of Manchester, UK) and Dorothy Smith (La Trobe University, Australia)

Session 5: Research and Knowledge Production

Chairperson: Tanya Fitzgerald (La Trobe University, Australia)

Genetics, the end of knowledge and the personalisation agenda in education?

Helen M. Gunter (The University of Manchester, UK), Steven J. Courtney (The University of Manchester, UK) and Steve Jones (The University of Manchester, UK)

In this paper we intend examining one of the questions posed by this stream: Is there an end-of-knowledge trajectory, and what does such a question suggest about social-science research? We do this through focusing on the development of the personalisation agenda in education policy design and enactment. It seems that there are enduring tensions regarding: (a) eugenics or who is educable and how educational services can be segregated in order to meet 'needs' (see Chitty 2007; Gunter 2018); and (b) about how children learn as individuals and through values based inclusion (Rogers 2013). We enter this debate by reporting on the emerging findings from our Genetics and Personalisation (GAP) project, where we are focused on the causal relationship between the human body, educational services and the realisation of human potential. The GAP project shows a major escalation regarding the scientific claims as distinct from ideological positioning. There is a shift underway from the conflation of ideology and science in the form of eugenics, towards ideologically neutral scientific but yet normative claims about how genes can predict educational achievement. Indeed, Asbury and Plomin (2014) argue for the "genetically sensitive school" (p179) where individualised data is used to plan access to educational services and to predict outcomes. We track research that unproblematically positions genomics as a driver for the personalisation agenda. A much-publicised recent scientific 'breakthrough' in the field is the genome-wide association study (GWAS), which was followed by a paper co-authored by 80 genetic scientists that claimed to establish a link between genes and educational attainment (Lee et al., 2018). This has led to increasingly polarised discourses, with some advocates for DNA-based assessment suggesting it should influence policy in education, such as by forming an evidence base for university admissions (Smith-Woolley et al. 2018), and others likening dissenting educationalists to those who oppose vaccinations or believe in creationism (Young 2018). On the other hand, Richardson (2017) questions methods (especially the reliance on studies of twins) and highlights the way in which ideologies of inequality are perpetuated rather than challenged by interpretations of the research. The GAP project has begun to examine knowledge production regarding the personalisation agenda and education, where we are concerned to examine the knowledge, the ways of knowing, the knowers and research teams, and the demonstration of knowledgeability through scientific methodologies, methods and the production of findings. In this paper we focus on *G is for Genes* (Asbury and Plomin, 2014) as a significant text that explicitly claims correlational links between genes, heritability and educational services. This suggests a 'start-to-knowledge' that policy-makers and professionals *must* accept and use in order to design education policy and professional interventions, but we consider if this is actually an 'end-to-knowledge' that is located in professional and values based positions. We investigate the discourses taking place regarding this text (e.g. Dorling 2015), and the wider claims that challenge and refute genetic determinism (e.g. Richardson 2017), and consider the implications for social science research.

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Who are the knowers? Scientists and their publics

Dorothy Smith (La Trobe University, Australia)

Evelyn Fox Keller once described Science as “the name we give to a set of practices and a body of knowledge delineated by a community ...” (Keller, 1986, p. 172). Keller’s implication was that the communities that name science are those of science itself, yet that is not entirely the case today. Contemporary scientists do science at a time when the status of scientists and scientific institutions as the producers, deliverers and arbiters of scientific knowledge are being challenged, raising important questions about the role of the non-scientific laity in the production of scientific knowledge (Jasanoff, 2013; Nowotny, 2003). This paper explores the impact of this shift in status on the realities of professional practice for Australian scientists. It draws on data generated by a qualitative study of Australian scientists whose work brings them into contact with a range of publics. Data production was by semi-structured interviews of 36 Australian scientists who worked for a number of different organisations and who worked in a variety of scientific fields, including bushfire research, soil science, water, and climate science. The scientists were invited to talk about the various scientific and non-scientific groups with whom they came into contact in their work; the skills required to interact with those different groups, and how they developed those skills; and how they saw the relationship between science and society. In some of these questions, diagrams were used to elicit responses. The interview data were interrogated using interpretive phenomenological analysis (Smith & Osborn, 2008), a process of multiple readings for emergent themes. Many scientists in this study spoke of openness and open-mindedness as being important in their work, in the direct context of their science and also in the context of the need to be open to non-scientists. The extent of these scientists’ openness to non-scientists was an unexpected finding: scientists reported that in their work they were open to the public setting priorities for research; providing knowledge to supplement that gained directly by scientific teams; and being open to alternative views about the best way to approach a problem. The analysis presented here explores this aspect of the scientists’ stance towards their publics using Yeatman’s formulation of post-patrimonial governance where more powerfully positioned individuals are motivated to share their power with the less powerfully positioned (Davis, Yeatman, & Sullivan, 1997; Yeatman, 2000). The scientists have highly specialised expertise and they may be expected to be accountable to a variety of different publics who do not value this expertise nor accept the terms on which the knowledge has been produced. This paper will explore the professional practice of these knowledge workers when faced with an expectation that they will be open and accountable to the contributions of those who have not had similar training in their specialist practices and who may not share their professional commitments.

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Whose knowledge counts? System maintenance and reproduction in the field of school governance

Andrew Wilkins (University of East London, UK)

Since the formation of the Coalition government in England in 2010, there has been sweeping reforms introduced to change the way large numbers of schools are regulated. No longer accountable to local government authorities but instead accountable to central government by way of a funding agreement, many schools in England have been reclassified as state-funded independent schools or academies with wide discretion over their finances, purchasing and admissions. Recent figures indicate that nearly 8000 publicly-funded schools (representing 72% of secondary schools and 27% of primary schools) are academies. While the conditions and implications of these reforms are wide-ranging and still under-researched in some areas, the evidence so far implicates lots of schools in everyday practices that are not only morally and ethically objectionable in terms of their misuse of public funds and forced expulsion of underperforming students to help manipulate overall test scores, but anti-democratic and elitist. These anti-democratic, elitist trends are evident in the changing composition of governing bodies (with appointments subject to skills and competency assessments), the downgrading of parent governors and the removal of local governing bodies (LGBs) to make way for multi-academy trusts (MATs) in which fewer, more highly skilled boards are responsible for running multiple schools. A key area of concern for governments, unions and arms-length organisations involved in the appraisal, support, monitoring and accreditation of schools is the threat of governance failure that accompanies these reforms, with increasing numbers of schools under investigation for financial scandal, related party transactions and nominated supplier corruption. Moreover, there is concern that some school governors and trustees are ineffective at supplanting the techno-bureaucratic role of local authorities as efficient, trustworthy monitors and appraisers of the financial and educational performance of the school. Alongside the assistance of arms-length organisations, the government has responded through piecemeal solutions that seek to enhance accountability to the centre and minimise the threat of governance failure. These policy technologies and strategies include professionalising school governors and standardising their roles and responsibilities; strengthening the role of privatisation management of public organisations; improved complexity regulation through data management infrastructures to make schools more inscribable and comparable in numerical form; and new forms institutional reflexivity and self-review that prioritise auditing, risk assessment and performance management as the principal levers of governance. These interventions have implications for knowledge and what counts as 'knowledge' as tools in the governing of schools. In this presentation I examine whose knowledge counts in the system maintenance and reproduction of school governance and how this structures who gets to enter governance roles as well as determines the preferred discourses and practices through which school governance is judged to be 'good'. I conclude by arguing that these interventions serve to make the internal operation of schools more 'open' or visible while at the same time 'close' or obviate the potential for democratic consensus regarding the means and ends of education.

Session 6: Professional knowledges 1

Chairperson: Stephen Rayner (The University of Manchester, UK)

The cry for professional intimacy: A UK study of changes in the working lives of expert practitioners in health and education during the early 21st century

Fiona Birkbeck (University of Nottingham, UK)

This paper reports on a qualitative study investigating the impact of factors affecting the reality of professional practice in health and education in the UK during the period 2006-2016. It was conducted in the context of the increasing evidence of low recruitment, low retention rates and a high incidence of stress amongst expert practitioners in these two public institutions. What emerges from the data is a cross-sector phenomenon identified here as a 'cry for professional intimacy', formed as these practitioners give voice to a strong desire to be allowed to refocus on the relational aspects of their work. Professional intimacy is a concept which draws from the work of Ashforth and Humphrey (1993) on the intimate nature of professional behaviour. The data reported here shows that this feature of the work of expert practitioners in health and education has been eroded by successive neo-liberal government initiatives. Pressures from the application of neo-liberal principles through the introduction of New Public Management (NPM) to the public sectors of health and education have created a new era of commodification and business style assessment of practice (Harvey 2017). Certain norms, such as service, altruism and dedication, are in danger of being supplanted by others, such as competition and financial rationalisation. Arguably the clash between these two ideologies sets up a cognitive dissonance within the expert practitioner (Festinger 1957) which contributes to the rise of stress. Government statistics and surveys by professional bodies have documented the rising incidence of stress and job dissatisfaction amongst these practitioners, but there appeared to be a gap in research that focused on both the cross-service nature of this phenomenon and the voices of practitioners themselves. The aim of this research therefore was to address the absence of stakeholder voices and to capture data from senior practitioners in both sectors. This is the first time that research has concurrently interrogated senior practitioners in health and education. Specific questions were: firstly, what changes are taking place in the working lives of expert practitioners in health and education in the UK? and, secondly, is there a shared pattern of experience between expert practitioners in both sectors? This field study involved thirty-six semi-structured interviews of practising leaders with at least ten years of management experience in health or education. The sample included hospital consultants, nurse directors, general practitioner (GP) partners, head teachers, Advanced Skills Teachers (ASTs) and university course leaders. Interviews were conducted in thirty institutions, including National Health Service (NHS) hospitals, GP practices, state secondary schools and universities. Data analysis of the thematic coding showed a consistent three-way link between lack of autonomy and the loss of relationality in working practices with a consequent perception of failing efficacy amongst practitioners in both sectors. These results therefore serve as a powerful indicator of the cross-sectoral nature of the dissonance amongst expert practitioners in health and education in the UK. They indicate an urgent need for further research into the link between autonomy and relatedness to the retention of practitioners in these public services.

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Nailing jelly to the ceiling: the precarious position of professional knowledge in post 16 education in England.

Lewis Entwistle (The University of Manchester, UK)

This paper presents evidence from an ethnographic study of professionals, in a sixth form college in England, experiencing and responding to the realities of the cumulative policy demands of effectiveness and efficiency within the competitive markets of post 16 education. Using a combination of Bourdieu's (1984) field theory and game-player theory I challenge the potent positions that structure and dominate the field of organisational power, and question the extent to which the conceptualization of a notional communal space, or reservoir of professional knowledge, can complicate the conflicting repercussions of fragmenting public services. In presenting here my research of a group of staff readjusting towards new practices and possible positions, I discuss how professional groups can potentially reclaim the field and deflect the erosion of knowledges that performative pressure of the market encourages. According to Casey (2002), contemporary realities of current professional practice embodies an intensification of work within and across public sector organisations. The market mentality preferred by a succession of governments, and the cumulative effects of the policies of austerity, has invited a growing individualisation of professional work in which the shrinking resources and improved efficiencies of increasingly unaffordable systems (Smyth 2011) legitimize a preferred knowledge. The individual worker within the organisation becomes responsabilized (Peters, 2017) into adapting and changing to new accountabilities and demonstrations of expertise whilst their ability to do so successfully is evidenced through data collection and measurement technologies. Consequently, the managed reorientation of work towards performance has redesigned public institutions, redrawn professional identities and abrogated professional knowledges. Thus, the nature of knowledge is structurally changed, and nailing jelly to the ceiling begins to reflect the hyper-capitalist intentions (Casey, 2002) of productivity at all costs, and against which the currencies of psychological well-being, emotional resilience and placid spirituality (Hartley, 2018) are misrecognitions of the precarious de-centring of professional power on the field of knowledge. The paper re-presents what Fielding (2009) identifies as a democratic public space in which values and ethical positions are championed. Through the conceptualisation of a virtual professional space, where the structures of powerful rationality used to obscure the disruptions and deconstruction of professional spaces (Casey, 2002; Peters, 2017) are confronted, I consider the implications for knowledge and professional autonomy. In so doing, I suggest that public institutions, captured by what Pollitt (2014) calls a 'new managerialism' in which the field, occupied previously by public service professionals, has been captivated by the positioning of the independent expert as the fulcrum of knowledge production, should itself be disrupted. To do so I use the ethnographic evidence of my fieldwork to propose the re-positioning of a professional group as a heterodox within the logic of performative practices and knowledge production.

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The future of reflective sociological knowing in the field of education

Omar Kaissi (The University of Manchester, UK)

In this paper, I discuss some of the findings and implications for sociologically informed educational researchers that have arisen from my doctoral work on knowledge production in Gender and Education (G&E) research in the

UK, primarily, Australia and North America. Using data generated from interviews with eight G&E scholars and supported by the extant literature, I aim to make an empirical contribution through illuminating the tension between the challenges of understanding and of positioning that confront scholars as a result of the antagonisation of reflective sociological knowing by data-driven education policy. First, I begin by tracing the historical trajectory of the New Sociology of Education as a tradition of inquiry in the field of education (Waller, 2011). I underline its radical break with previous traditions and focus on its reflective mode of sociological knowing, namely its interpretivist (phenomenological and poststructuralist) epistemologies and adoption of social theory, qualitative methodologies and methods and extra-rational, corporeal knowledge (e.g. voice, standpoint, discourse, experience and the body/embodiment). Moreover, drawing on existing literature, I show how this mode of knowing has enabled G&E scholars to make invaluable contributions to knowledge of gender identity formation and the gendered social world (Bailey & Graves, 2016). Second, I make the argument that the current neoliberal regime of knowledge production, management and measurement poses a threat to the continuity of reflective sociological knowing, not merely in higher education institutions, but rather, more broadly, in all forms of economic and social organisation where dynamic spaces for engagement in knowledge work exist and which, in Gunter's (2016) framing, constitute the "*Knowledgeable Polity*" in modern-day Western-style democracies (p. 21, emphasis in original). Indeed, as my findings reveal, in the place of knowing that is critical, reflective and illuminative, education policymakers prioritise and support a "politician" mode of knowing that reduces knowledge to crude data and intellectual creativity to banal, policy-answering functionalism (Bauman & May, 2001; Young, 1998). Rather than dealing with the ontological and epistemological challenges of understanding writ large, education scholars are being compelled to reposition: to accept a model of privatised and profit-seeking schooling, practise research with an entrepreneurial mindset and abandon long-held theories and social and corporeal ways of knowing for a narrow set of positivistic methods (e. g. Randomised Controlled Trials) deemed to be necessary to justify and demonstrate the efficiency of economic ends in education (Lather, 2006). Finally, in addition to reiterating that sociology as an "uncomfortable trade ... [that] speaks in tones that can offend" (Connell, 2017, p. 283) is endangered in an era of neoliberalised policymaking and corporatised knowledge (Feldman & Sandoval, 2018), I share some thoughts regarding what G&E and other scholars can do as a collective community to mitigate this tension between understanding and positioning and defend reflective sociological knowing on the basis of its ethico-epistemic indispensability for objects of study in education.

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Session 7: Professional knowledges 2

Chairperson: Dorothy Smith (La Trobe University, Australia)

Research ready teachers and knowledge broker academics: a critical discourse analysis of a university-school research collaboration with teachers working in high poverty neighborhoods

Carl Emery (The University of Manchester, UK)

This paper is concerned with interrogating notions of teachers as 'research literate' professionals and academics as 'knowledge brokers' within the context of a university/school collaborative research project in England. At the university level the collaboration is located in current calls for the higher education sector to work better at transferring its research knowledge into real world public contexts, driven in part by the marketisation of Higher Education (Smith and Stewart, 2017). By knowledge broker we mean the activity of collating, summarizing, representing, translating and transplanting research findings from the university to collaborative partners (Malin et al., 2018). At the school level the collaboration is positioned alongside prevailing discourses regarding teachers as research literate professionals; that is teachers who are familiar with and feel confident and able to interrogate and implement research methods and findings (Coldwell et al., 2017). In this paper we build on the belief that collaboration has been under theorised whilst extending this notion and claiming that the collaboration reported on here is in fact located in a radically different world where new discourses, new social identities and new rationalities operate across a multi-player, fragmented, complex and often autonomous English education landscape (Whitty, 2010). To be more precise the school and university landscape that this collaboration operated in is one in which competition, accountability and new forms of governance and language have shaped not only what is taught, how it is taught, who teaches it and who attends but also deeper notions of what is knowledge, who is it for, who delivers it, how and why? Our focus is on the academics and teachers and how their practice and desires are shaped by and shape the tensions and complexities inherent to participating in a collaborative research relationship. Within this 'messiness' as systems evolve and competing pressures shape the teacher and academic there is opportunity and space for new thinking (BERA, 2014). If research is an investigation to discover new knowledge and interrogate what we know then it is inherently situated in complex questions regarding power, knowledge and control. To this end we ask: (i) how did the discourse of participants in a university-school project reflect their understanding of research? (ii) how have current ideological forces operating in the education arena shaped the participants engagement in the research process? (iii) what does this project reveal regarding notions of research literate teachers and the university knowledge broker? It is to these tensions between thin and thick research, value free and value laden research, subjective and objective approaches and the mobilization of knowledge that this paper speaks to.

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Structural change in England: enactment without professional knowledge

Stephen Rayner (The University of Manchester, UK)

In this paper, I draw on data from an ethnographic study of a school in England to depict the realities of professional practice. I use that account to identify and problematise some of the approaches to knowledge production that are dominant within and for public services. The policy context of my paper is the series of government initiatives and interventions in England that I refer to as the Academisation Policy Complex (APC). Academy schools now comprise a significant part of state-funded school provision in England: more than 30% of primary schools and 70% of secondary schools. An academy is an independent school, governed by a charitable trust and funded directly by the UK government, rather than through a local authority. The school buildings and staff contracts transfer from public management by the local authority to private management by the trust. The process whereby a school moves from public (local-authority) governance and maintenance to a private trust is often termed *academisation*. The ethnographic study was conducted in a school whose governors were consulting on a proposal for academisation. During the year in which that proposal was developed, discussed and made available for consultation, I conducted a programme of semi-structured interviews, scrutinised and reviewed documents relating to the academisation proposal, observed key meetings and kept a reflective journal. The interviews were with key actors involved in, or affected by, the academisation process: teachers, support staff, those in formal leadership positions in the school, governors, and senior representatives of the local authority and the proposed academy trust, which was to be set up by the Church of England Diocese. I begin this paper by presenting and analysing the knowledge claims about academisation that were made by actors outside the school: the Department for Education, through its Regional Schools Commissioner; senior officers of the Diocese; the Director of Education at the local authority; a firm of legal advisers and an accountancy firm. I show that those claims were underpinned by commercialised and corporatised values and assumptions. In the second part of the paper, I report and discuss how actors within the school understood, interpreted and responded to those claims. My findings raise issues of the public and the private, autonomy and dependency, competition and collaboration. They provide insight into the reality of how knowledge is generated, validated, interpreted and valued. Professionals in schools respond to the knowledge claims of external actors in good faith, mindful of their own interests and those of their pupils. They regard those claims as substantial enough to outweigh the professional knowledge that has accrued from their qualifications, their training and their experience of working in the local community. While this may not represent the end of knowledge, it indicates that structural change can be enacted without knowledge or, more accurately, by respecting forms of knowledge that devalue professional expertise, judgment and empathy.

Session 8: Professional knowledges 3

Chairperson: Helen Gunter (The University of Manchester, UK)

Painting By Numbers: Rubrics and Scripting of Professional Knowledge

Patricia A. L. Ehrensall (Cabrini University, USA)

Across the public sector neoliberalism has led to professional employees finding that their performance is increasingly monitored while their discretion is increasingly constrained. Under the discursive guise of "openness," various technologies have been deployed to limit the scope of discretion practiced by professional experts. Here, I will argue that the implementation of rubrics as a mode of evaluation is the principal technology being deployed to constrain the discretion of professional education experts. Rubrics are widely used in educational leadership programmes, to assess individual assignments and class participation in courses/modules, comprehensive examinations, portfolios, and dissertations, as well as entire programs. Additionally, accrediting bodies such as Middle States Association of Colleges and Universities (which acts as an agent of U.S. federal government) require the use of rubrics. Rubrics conform to "progressive neoliberal" ideals. Rubrics are transparent. They eliminate assessor bias, resulting in an objective rather than subjective assessment. Also, rubrics allow students to know exactly what the expectations of the assignment are. Rubrics are based on a consensus of professional knowledge, thus ensuring consistency of expertise. Further, this knowledge, and hence the rubric is based on practice, thus devoid of theory. Critiques of rubrics generally focus on issues of reliability,

offering procedures for ensuring inter-rater reliability. However, in this paper I will offer a broader critique of rubrics and their use. Focusing on the “professional knowledge” that rubrics are based on, I will argue that this codification of knowledge is problematic in two ways. First, rubrics do not allow for divergent thinking and troubling of the codified knowledge. Second, the students do not gain a full understanding of educational leadership because of both the lack of theory and the need to focus on the (limited) criteria of the rubric to get a good grade. That is, rubrics discourage thinking; rather they demand that the students respond according to the script. Rubrics then, offer students a scripted knowledge. Further, rubrics ensure not only an inculcation of this knowledge they also treat this knowledge as axiomatic and unproblematic. I conclude that, as with a paint-by-numbers activity, rubrics constrain professional discretion. Rubrics require that faculty focus on a particular “picture” of educational leadership, thus constraining their professional discretion in presenting course material. More troubling however, is as students focus on rubric requirements to obtain the credentials need as an educational leader, they are disciplined to follow the script and develop the governmentality of an educational leader, with little thought of the (un)intended consequences of their knowledge and practice. Finally, by privileging practice-base knowledge, rubrics leave no room for theory-based knowledge, consequently leaving little space for developing new knowledge about the practice of educational leadership.

Knowledge mobilisation in UK higher education

Hala Mansour (University of Northampton, UK) and Cristina Devecchi (University of Northampton, UK)

Paradoxically, the role that universities, and academics in particular, have so far played in producing knowledge has been under attack for being obsolete, not accessible, marred by debates on the quality of the evidence, and of little practical use. Above all, and in the current situation, traditional means of knowledge production are also seen as not being ‘value for money’. While the debate of how to measure and value what universities as a whole contribute to society rages on (Mansour et al, 2015), it is undoubtedly timely and necessary to review the role HE agencies have in mobilising knowledge and thus helping decision makers to adapt to and lead change. The issues of a gap between knowledge creation and knowledge transfer among academics and decision makers are not new. The field of knowledge management, for example, has steadily developed and focused on questions related to primarily the management of the human capital (see for example, Rynes et al, 2001; Ward, 2017; Smith et al, 2013). In the field of Social Sciences it has focused on methodological questions about the validity of evidence and the role of sociology (see for example, Bernstein, 1995). In education, questions about the validity of evidence (Bridges, 2006; Nutley, *et al.*, 2008), and the applicability and validity of randomised control trials (Gorard and Cook, 2007; Hammersley, 2008) have a long and problematic history. Yet, much of this debate has remained stubbornly located within academia and specifically within discrete disciplines. Notwithstanding this fact, research and knowledge production on issues regarding higher education have steadily increased in quantity and quality. Most importantly, new knowledge producers, either from within the sector or in the form of think tanks and private research institutions, have come onto the stage. As Bannister and Hardill (2013: 168) suggest, ‘Effective KM demands that the social sciences require to dance with new partners in an age of austerity’. What works centres have been established in Health Sector to set ‘benchmark for standards of evidence and held up as the direction in which social policy should move’ (Cabinet Office, 2013). The establishment of the What Works Network is part of a broader trend in UK (Bristow et al, 2015) focused on producing value for money while also providing a common source of knowledge to be co-produced and shared. The focus on impact is even more important for the HE sector in as much as research impact is one of the criteria used in the Research Excellence Framework (REF) determining the allocation of research funding to British universities and the impact of their work. This paper will present evidence collected as part of the rapid review research funded by Advanced HE paints a varied picture which highlights strengths, challenges and limitations in the way in which HE agencies mobilise knowledge, and which can have an impact on the question whether the HE sector needs a What Works Centre.

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Discussant: The historical present and the optimistic future

Tanya Fitzgerald (La Trobe University, Australia)

Over the past 30 years, public services have been subject to relentless attack from the conservative right with its agenda to modernise and slowly erode services such as education, healthcare, welfare, law enforcement, and local infrastructure. Alarming discourses that have accompanied the inculcation of neoliberal values and practices have persuaded, if not promised, the wider public that benefits such as upward mobility, job security, as well as economic, social and political stability would be individually accrued. Although neoliberal policies could not be counted on to provide opportunities, it was therefore up to the individual to maximise their own self-interests. According, terms such as 'choice', 'competition', 'consumer', 'standards', 'deregulation', and 'efficiency' have become an integral and unassailable part of modern discourses. Defined as 'commonsense', the neoliberal project has become embedded in everyday discourses. I would argue that commonsense now functions as a form of public pedagogy that produces a template for structuring not just the markets but all social life. As highlighted in the papers across this conference stream, neoliberalism works to privatize, deregulate, economize and commodify public institutions, public services and everyday lives. Our everyday lives are now marked by the presence of unchecked individualism, unforgiving competition, aggressive attacks on public goods, and the redefining of what is important in the public sphere. In many ways, the everyday has become a crisis of the ordinary whereby ordinary (read: public) institutions and services have been reduced to the interests of the market and the accumulation of capital. As Evans and Giroux (2015) argue, the future has become disposable. On the surface it would seem there is little cause for optimism. Are we at a point at which we are rapidly coming to the evisceration of public services and the abolition of public knowledge? Democracy cannot work if citizens are not autonomous, self-judging, curious, reflective, and independent. In this final session, I draw together the papers in this stream and offer a critique of what I see as the historical present and the hope of an optimistic future. In offering a response, I adopt the notion of cruel optimism (Berlant, 2011) to suggest how we might shatter the illusion of the neoliberal everyday and to work towards a more optimistic future.

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Stream 30: Queering the future of queer in business, management and organization studies

Stream convenors: Chloé Vitry (Lancaster University, UK), Olimpia Burchiellaro (University of Westminster, UK), Saoirse Caitlin O'Shea (Northumbria University, UK) and Ludovico Vick Virtù (Radboud University, The Netherlands)

Session 1: Queering the future of queer organisation studies 1

Chairperson: Olimpia Burchiellaro (University of Westminster, UK) and Soairse O'Shea (Northumbria University, UK)

Special issue Trans materialities in action: transfeminist practices of organizing knowledge production in academia and beyond

Ludovico Vick Virtù (Radboud University, The Netherlands)

Is it possible to theorize ways of organizing knowledge production, in academia and perhaps beyond, that involve transfeminist practices? In this reflection I try to look at transfeminist practices (Koyama) as intra-actions (Barad) which involve radical relationality and interdependency, between (trans and non-trans) bodies, subjectivities, material realities, and notions of matter. Trans materiality refers to the material reality created by the oppressive structures built into the medical, psychiatric, legal and scientific regimes that control trans bodies; the binary normative system of sex/gender; as well as their intersections with racism and history of colonialism that produce violence. However, trans materialities are also defined and composed of the lived experiences and embodied knowledges of trans folks, in trans communities, social movements and organising, and through production of culture, language, art, and affective work of care and resistance (van Midde, Virtù, Cielemecka). Through a self-reflexive narrative (Likke) of my experience as co-editor and precarious trans researcher embarking in an unpaid labor such as a special issue, I will try to reconstruct the trans-led collective organizational process of giving shape to a platform that envisions the possibility to employ academic expertise and research skills, but also draw on experience and knowledge often devalued in academic publishing and academia at large: activism, personal narrative, embodied experience, community wisdom.

Queer bodies at work: what Sara Ahmed's queer phenomenology can teach us about bodies and organizing.

Chloé Vitry (Lancaster University, UK)

Queer theory has been used increasingly in Management and Organisation Studies (MOS) to critically examine (hetero)normative discourse and capitalist hegemony (Rumens et al., 2018), exploring the potential of queer theory to 'queer' organisation studies in general (Parker, 2002; Bowring and Brewis, 2009), the business school (Rumens, 2016), heterosexuality (Rumens et al., 2018) and even queer theory itself (Parker, 2016). In this perspective, 'queer theory should not be restricted to the analysis of so-called "queer" identities' (Rumens et al., 2018:5), but instead extended to the critical exploration of normative practices beyond sexual and gender identity. This 'abstraction' of queer theory as a subject away from its original object of study – LGBT or queer individuals and communities – has been criticised both within and outside MOS, as 'bodies, experiences and expressions of those (of us) who identify as queer get lost' (Pullen et al., 2016: 2) behind this focus on 'queer theory'. Perhaps this explains why Parker (2016) remarks that 'queer' isn't troublesome – or charming! – anymore in business schools and needs to be 'queered' again. This loss of political power seems to reflect the absence of connection to queer studies, or the absence of the voices of members of queer communities in discussing why 'queer' should matter in MOS. Most notably, studies which explore the use of queer theory in MOS for its political potential or theoretical contribution risks reducing queer people to rhetorical devices (Muhr et al., 2016) or could reinforce the 'gendered stabilities' that a theoretical or political use of queer theory might

try to critique (De Souza et al., 2016: 602). I contend that a specific focus on queer bodies is necessary to move beyond such instrumentalisation of the experiences of those who identify as queer or LGBT (Pullen et al., 2016).

The aim of this paper is to explore how Queer Phenomenology (Ahmed, 2006) might give us ways to move beyond framing queer or LGBT workers within an 'inclusion & diversity' paradigm where their bodies are assumed to be governable, to be 'realigned' within spaces. Instead, queer phenomenology allows us to recognise from a critical perspective the way bodies which can't or won't align within these spaces will always be transgressive and read as queer or 'other', as well as providing us with a starting point to begin imagining 'queer organising' as a practice of resistance against these spaces.

I will begin to unfold this argument by inviting queer MOS scholarship to reconcile queer theory and queer studies, arguing that focusing on bodies and space rather than discursive practices can allow us explore the lived realities of queer people instead of using their identity as a rhetorical device (Muhr et al., 2016). Noting that the using of Ahmed's Queer Phenomenology is in large part absent from such conversations, I will then provide an introduction to the theory and explore its relevance in the context of organising – both within capitalist modes of productions and away from them. Drawing from semi-structured interviews with the three organisers of a queer feminist group in a British medium-size city, I will then explore the relationship between queer bodies and paid work and heteronormativity, as well as their relationship with queer spaces including how these come to be organised. Using Ahmed's Queer Phenomenology as a theoretical lens, I will discuss how heteronormative and capitalist spaces orientate and shape queer bodies, and explore what shape queer organising might take in a project of 'disorientation'.

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On reflection – I am a queer academic but...

Steff Worst (Northumbria University, UK)

On reflection – I am a queer academic but...

...what does that mean in the context of MOS? How does this translate to life as an academic in my teaching, research and everyday life in HE? To give some background, during reading for my PhD I was drawn into the potential of queer theory and queer's constant interrogation of what is normative, its "attitude of unceasing disruptiveness" (Parker, 2001, p.38) appealed to my sense of difference and resistance to a compulsory way of life. Moving on a few years, I have followed how queer has been utilised in management and organisation studies to uncover and challenge normative power structures and construct/ disrupt identities at work. However to what

extent are these challenges acknowledged, addressed and lived? Where do lived tensions lie for precarious early career scholars between disruption and assimilation of pressures of “the white noise of straight business, management and organization academia?”

Drawing on diary excerpts, I am reflecting on my own personal relationship to queer theory and the tensions to embody a queer academic in the neoliberal university. I would like to offer some stories to bring to the foreground an example of lived experience within the context of teaching, research, and community in the neoliberal university. In doing so, I am aiming to give context to questions raised by the stream, particularly in regards to co-optation of identities (LGBTQ+ communities), the positioning of queer academics in teaching (diversity of curriculum, research rich learning), research (publishing, funding, external engagement, impact) and challenges of queer voice.

In and through this session I would like to invoke reflection and discussion on what it means to be/ become a queer academic in HE and to share stories on navigating this maze.

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Session 2: Queering the future of queer organisation studies 2

Chairperson: Chloé Vitry and Ludovico Vick Virtù

Queering alternative organizations. *Beyond the rhetoric of inclusion: a reflection on how to use queer feminist science-fiction to further anarchist prefiguration.*

Léa Dorion (University of Leicester, UK)

The field of alternative organization studies (AOS) have recently gained momentum in Organization Studies in the wake of the economic crisis of the late 2000's (Parker, Cheney, Fournier, et al., 2014). These works thus focus on alternatives to capitalism, forgetting about other domination or oppression systems (Dorion, 2017). While one the most influential work for AOS is a feminist critique of capitalism (Gibson-Graham, 2006), feminism remains on the margins of these attempts to think about how to organize differently (Ashcraft, 2016). The epistemic exclusions (Medina, 2012) of both queer feminist thought and of organizations from the queer and feminist social movement from AOS constitute a major limitation to the emancipatory potential of these works. Although some works started to point out the sexist or LGBT-phobic practices of some alternative organizations (Lagalis, 2010), the logic that prevails within AOS is the one of inclusion (Zanoni, Janssens, Benschop, et al., 2010) of thoughts (like queer feminism) that are hence reified as peripheral. I suggest to avoid such a reification of what counts as the center, and to theorize from the margins (hooks, 2017), following feminist standpoint epistemologies (Harding, 2003; Hartsock, 1983; Haraway, 1991; Hekman, 1997; Hill Collins, 1990). I will thus try to theorize using queer feminist thought as a starting point. In particular I offer to rethink the anarchist notion of prefiguration using queer theory. The idea of prefiguration refers to a way of doing politics that tries to implement in the here and now the political objectives of an organization; it aims at erasing the distinction between the means and the ends of political action (Maeckelbergh, 2011; Yates, 2015; Reinecke, 2018). One of the most extensively explored theme is the one of prefigurative democracy, and how for instance consensus decision making can create equality and horizontality in the present, and thus prefigure the type of egalitarian society that anarchist politics seeks (Graeber, 2009; Maeckelbergh, 2009; Kokkinidis, 2014). Prefiguration requires political imagination, as it implies to create an alternative society in the present, and thus to get rid of our oppressive and/or rooted habits and behaviors (Fournier, 2002; Picard & Martí Lanuza, 2016). I argue that queer theory can shed a new light on this idea of political imagination. As queer theory is about providing agency through the subversion of gender identities and roles (Butler, 2005), it is typically a form of politics that happens in the present, and that does not wait for an hypothetical revolution to erase gender domination. The notion of imagination is moreover explicitly one of the major source of inspiration of the queer theory corpus. In Haraway's precursor Cyborg Manifesto (Haraway, 2004), she studies feminist science-fiction pieces to explain how it should inform any attempts to become feminist cyborgs. Only through the imagination of emancipated futures can we transform ourselves and the world in the present (Larue, 2018). This article suggest exploring the science-fictional roots of queer politics,

to explore how it can further our understanding and performances of subversive gender identities. I draw on the examples of performances of queer femininity within the feminist queer activist scene in Paris, in which I have lived and changed for the past four years. I offer to see how subversive gender performances can be understood through the science-fictional metaphor of the cyborg, and how it can enhance our understanding of prefigurative politics.

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What's in the box? A queer story of a straight meeting

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The three of us were ushered in to consultation room and once we were seated the senior nurse began.

'Well girls, I like to call all my patients girls, you'll meet the surgeon later but to start with I'll talk to you about what you can expect. I can reassure you that you're in very good hands as we have done literally 1000s of these operations.'

My heart literally sank at the use of the word 'girl'. I don't identify as a woman or as female and in any case I'm too old to be a child. But I bit my tongue and remained silent. Now would not be a good time to say this.

I travelled to this hospital from literally the other side of the country. A round trip of 700 miles undertaken by public transport setting off at 10:30pm the night before and to arrive back home at 7:30 am the day after the appointment— 30 or so hours away from home for a 1 hour talk and a 2 minute physical examination. Nineteen of those hours were spent seated on intercity buses and a further 4 hours waiting for bus connections. I don't think I can quite convey just how important this meeting was for me to endure that journey; the numbness in my leg, the sleep deprivation, the freezing bus on the outbound journey, the hours spent wandering around a strange town before and after the appointment. To say I did all that because 'I had a pre-surgical visit prior to my gender affirmation surgery' sounds slight: 11 words, very little, almost nothing. A life always lost in transit between arrival and departure.

The nurse produced a plastic Tupperware box that she opened and spread the content of out across her desk. Soaps, liquid and hard, baby wipes, creams and all sorts of sanitary products tumbled out. Plus the pieces de la resistance, two clear, colourless dildo shaped objects. She continued,

'It's £30 if you want to buy the box and contents from us. Lets us know today and we'll have it ready for when you come for surgery. You can put your own box together instead, we provide a contents list in your information pack. You should be able to get everything from Superdrug, apart from this.' She held up the larger dildo, 'This one alone costs £16 for us to buy. It's a specific size, seamless, anatomically shaped and made from surgical grade plastic. Should you need one larger...'. She opened a desk drawer and removed a larger dildo, waived it about and then joked to the other nurse, 'Who'd ever need one this big!' Cue faux embarrassed sniggers from the others. I was unimpressed but didn't say that I've known bigger.

'So girls...'

...

Later this year I will repeat the outbound journey and undergo surgery where 'girl' is the only official option open to me in a straight and binary world.

Queering researchers: reflections on the method and political activism on the rise of the far-right in Brazil

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This work starts from the premise that the research process is based on the reflectiveness on the field (Bourdieu, 2001; Jones, 2015) and that upon assuming a queer orientation, both theory (Parker, 2016) and method will be

queered and, inevitably, also we researchers. Thus, this work seeks to reflect on the researcher's method and political actions in the course of a research about queer careers in Brazil.

The study about the professional career of a dancer and drag queer who is openly gay began in 2016 and was conducted by two researchers – a gay man and a lesbian woman. The life history method was used and the idea would be to monitor the artist's professional trajectory, for the purpose of contributing to the discussion of non-traditional careers and debating conventional career concepts based on queer theory.

In the second half of 2018, with the elections in Brazil and the rise (and election) of a far-right candidate, the research process, the interaction and the relationship between researchers and participant are modified. The fraying of tempers and increase of attacks (both physical and oral) against the LGBTQ+ community during the campaign lead to greater interaction of the three through social media and chat messages. The interactions discussed fake news and campaign effects, informed about the situation in different Brazilian towns and acts of support to other candidates.

The tension atmosphere and growing fear caused approximation and change of political action. The more discreet and distant position of the researchers at first turned into greater activism and preparation for resistance, as the far-right candidate was elected and the attacks to the LGBTQ+ community continue.

The changes in context, field directions and relationship between queer subject and object are reflected in some intercrossing points and reveal queer as a verb:

- a) A queer field is an open space of interaction and reflection, in which the discussion topics are in constant movement. The research was initially focused on the discussion of a queer career, but it took a different direction and space-time relationship in view of the Brazilian political context;
- b) A queer research causes engagement, attitude and continuous willingness for reflection and change, so it is political;
- c) Researchers and participants interact and influence one another through a shared political commitment;
- d) As stated by Harris & Jones (2015), in extreme contexts, fear and solidarity arise as resistance and positioning dimensions of the LGBTQ+ community members.

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Stream 31: Being open to care, being open about care working motherhood under neoliberalism

Stream convenors: Nkechinyelu Edeh (Aberystwyth University, UK), Claire English (Queen Mary, University of London, UK), Patrizia Kokot-Blamey (Queen Mary, University of London, UK), Aylin Kunter (Middlesex University, UK), Sarah Marks (Queen Mary, University of London, UK), Sara Masoud (University of Reading, UK) and Liz-mari Welma (University of Reading, UK)

Session 5: Militant motherhood, culture and emotional labour

Chairperson: Liz-mari Welman (University of Reading) and Aylin Kunter (Middlesex University, UK)

Care, capabilities and the child: towards a matricentric approach

Chiara Alfano (Kingston University, UK) and Patrizia Kokot-Blamey (University of London, UK)

In 2016, the release of a report on child development and institutionalised care from a health economics perspective (Anand and Roope, 2016) resulted in media reports curiously suggesting that ‘children are better off at nursery than they are with their parents’ (Independent 2016; Telegraph, 2016). Drawing on data from the German Socio-Economic Panel Survey and interviews with over 800 mothers, the authors of this report use Amartya Sen’s (1979; 1985) capability approach for the first time to examine the development and happiness of children two and three years of age. Sen’s framework emphasises capabilities, happiness and activities as indicative of life quality. Importantly, in developing their framework, Sen’s capabilities are ‘interpreted and measured as the abilities of a child, i.e. what a child is able to do’ (2016: 4) in order to examine the potential of ‘happiness regressions’ to explain the ‘types and distribution of activities that give pleasure’ to the very young children under observation.

In the 90s and 00s, Sen’s capability approach has famously been expanded by Martha Nussbaum who argued, in the context of women’s equality, that care should not only be considered in terms of efficiency, as economists had for the most part previously done, but within the context of wider human development (Nussbaum 2001). Interestingly, the authors’ characterization of parenting in terms of an input-output relationship of activities and interaction on the one hand, and development, ability and wellbeing on the other hand, does not give as much importance to the imbrication of care and human flourishing as Nussbaum does. It also stands in stark contrast to recent work in maternal studies and feminist theories of care (Ruddick, 1995; also see O’Reilly, 2016), which has sought to reposition mothering as a relational practice producing profound and transformative ethical effects within and beyond the mother-child dyad.

In this paper, we examine the consideration of the young child as ‘holder of capabilities’ and ‘doer of activities’ rather than the ‘cared-for’ standing in a complex and rich dynamic to the ‘one-caring’ (Noddings, 2013) as both a symptom of and a further contributing factor to the transformation of childhood under neoliberalism. Applying contemporary critiques of neoliberalism by Rottenberg (2018), Holloway and Pimlott-Wilson (2014) as well as McLaren and Dyck (2004), we problematise and unpick the move away from a focus on the child as a relational subject, towards an image of the child instead as a future subject in a market of human capital. In doing so, we also draw out the ways in which this picture of childhood further feeds into a cycle of maternal anxieties (Robinson, 2018) within a culture of intensive motherhood (Brown, 2014; Hays, 1996).

The women’s strike is impossible, which is exactly why it is necessary: militant motherhood and the collective organisation of social reproduction

Claire English (Queen Mary, University of London, UK)

The idea of motherhood operates as a kind of collective projection, an imaginary order that shapes our perspective of the kind of person a mother ought to be (Emre, 2018). Motherhood, as Jacqueline Rose explains, is “the place in our culture where we lodge, or rather bury, the reality of our own conflicts, of what it means to be

fully human.” The mother is supposed to be endlessly devoted to her tasks and be paid for it in the ‘happiness’ that motherhood brings. But what happens when happiness in love is not enough? What happens when mothers have material demands, psychological needs and desires outside of what the nuclear family currently allows? And what does it mean to go on strike to get it?

The International Women’s Strike is a movement that began on International Women’s Day with a strike against existing norms that draw value from the labour of mothers, carers, grandmothers, nannies and all working women. It is a strike that is impossible. That is why it is necessary. The London Women’s Strike Assembly organised a day of action on the 8th March 2018, and is doing so again this year. One of the more unusual aspects of the WSA organising model is how many mothers are involved. This is because it takes childcare as not only necessary, but central to what it means to organise for a better deal for women, men and all the genders in between. It is not only childcare but all kinds of care, referred to within the collective as social reproduction. Social reproduction is sometimes referred to as ‘life work’ and relates to ‘activities and attitudes, behaviors and emotions, responsibilities and relationships directly involved in the maintenance of life on a daily basis, and intergenerationally’. Marxist feminists involved in the ‘wages for housework’ campaign use this term to describe the way that domestic work is made invisible and thus fails to be remunerated, and others argue that social reproduction is above all the reproduction of labour power and class society (Farris 2015, Federici 2012).

The collective is determined that any action should be joyfully militant and accessible to as many people as possible. The role of care and social reproduction cannot be overstated in this aim. We had a dedicated ‘social reproduction’ team made up primarily of men, who were there to cook and to do childcare for those participating in the action. The team distributed care packages with sandwiches and water to everyone on the demo who wanted them. They ran a creche at a location separate from the main action, with a full day of children’s activities, so that parents and primary carers, especially mothers, were able to participate more fully. They also created a safe, chilled out and no-alcohol space for people to go after the demonstration was finished.

The only thing that allows women to stop the work of care is when men step up to shoulder their fair share of the childcare, the cooking, the emotional labour. This paper explores the politics of social reproduction in the Women’s Strike Collective and argues the centrality of keeping care at the heart of politics.

Session 6: Employment policy and employment context

Chairperson: Patrizia Kokot-Blamey (Queen Mary, University of London, UK)

The extension of the right to request flexible working to all employees; the impact on carers and the unencumbered norm.

Liz-Mari Welman (University of Reading, UK)

Since June 2014 the Children and Families Act allows all employees with 26 weeks of continuous service to apply for flexible working. This legislative provision officially accommodates employees not able or willing to perform traditional full-time office-based employment duties. The impact of the extension of the right to request (which used to be only available to carers and parents) is significant for women who are still regarded as the main caregivers and therefore often ‘need’ rather than ‘desire’ flexibility in the workplace; an additional layer of this notion signals towards the avoidance of the ‘plethora of mothers’ voices’ in the dilution of the right to request to cover all employees. Whilst the availability of flexible working structures might facilitate women’s workforce participation, the utilisation thereof often impact negatively on their career progression and pay. This can partly be attributed to the extent to which employees working flexibly deviate from the most preferred worker, the unencumbered. This worker is able to perform economic labour in an unfettered manner due to the fact that responsibilities outside of the employment milieu is permeable and adaptable and as a result receive disproportionate rewards for being available on short notice and for unsociable hours. The dissonance between the notion that women generally cannot adhere to the unencumbered norm due to their predisposition towards caregiving, and the expectation that economic labour should be performed as such, means that the unencumbered norm is often invoked in the workplace as an exclusionary mechanism to the detriment of female employees. The facilitation of flexible working structures through the right to request legislation therefore

provides an avenue to combine economic and caring labour by negotiating a trade-off with employees utilising the legislative entitlement (whilst rewarding those disproportionately who do not).

The extension of the right to request legislation to all employees was supposed to normalise flexible working structures to avoid the marginalisation of those employees utilising their statutory prerogative. It can be argued that this has led to a dilution of the right to request which impacts on the group of employees who need it the most, parents and carers. This is based on the notion that there is a limited 'stock' of flexibility available in any workplace and if *all* employees are given the option to request flexible working, the ability of caregivers to combine care and employment becomes increasingly restricted. The argument presented herein is that the extension of the right to request to all employees in itself will not diminish caregivers' options significantly. The alternative however, making flexible working policies available to certain groups of employees exclusively, limits the potential of such measures to move alternative working structures from the 'organizational fringes to the organizational mainstream' and insulates the unencumbered norm from scrutiny, instead of challenging its operation.

Mothers' care responsibilities, openness or concealment: does working in the public or private sector matter?

Emily Christopher (University of Warwick, UK)

This paper considers what mothers say they gain and lose by being open at work about their care responsibilities. It argues that their strategies revolve around three main dimensions: first, whether they work in the public or private sector; second, whether they are concerned about 'predictable' or 'unpredictable' childcare needs; and third, whether their partners are willing to share childcare. These dimensions highlight the importance of contextual factors in shaping mothers' possibilities for openly identifying as mothers in the workplace.

The paper draws on qualitative interviews in the West Midlands, conducted in 2014/15, with 25 heterosexual working parent couples on their work histories and domestic divisions of labour. The interviews examined whether public and private sector employment, historically associated with different terms and conditions of employment and workplace cultures, are still key determinants of how readily mothers and fathers can combine paid employment and home care responsibilities.

This paper identifies the strategies available to women combining paid work and childcare in different public and private sector workplaces. In doing so it distinguishes between 'predictable' childcare demands, such as taking children to and from school, and 'unpredictable' childcare, for instance taking unplanned time off work to look after a poorly child. Generally speaking public sector employment, as compared to private sector employment, offers mothers returning to work after maternity leave more scope to reduce their working hours and/or to obtain the particular start and finish times that fit their own 'predictable' childcare demands. In contrast, women working in the private sector are more likely to be denied alterations to their working time or to carry out existing workloads over fewer hours. Although in both sectors alterations to the standard working week carry heavy penalties, women necessarily have to be open about their childcare needs to get the hours of work they want. However, women's strategies for dealing with 'unpredictable' childcare needs are more constrained. Women working in the public sector have more difficulty asking to alter their hours in emergencies. This is partly because their work often consists of hard-to-reschedule, face-to-face appointments with members of the public. Also, employers often think that women who already enjoy the 'perk' of working part-time are not entitled to further 'concessions'. In this context women are forced to conceal last minute childcare demands or face hostility at work should they choose to be open about them. In contrast, in some areas of private sector work, there is an implicit assumption by the employer that a mother will need to alter her hours in emergencies, because she is a woman, resulting in these mothers being allowed time off but, at the same time, cementing their status as less committed employees.

However, how my women participants manage both predictable and unpredictable childcare also rests on a third factor: their male partners' willingness to take on predictable childcare responsibilities or to 'pitch in' at the last minute. These men's willingness is in turn shaped by whether the men work in the public or private sector, as well as other factors.

Session 7: Mothers as entrepreneurs and working mothers' health and well-being

Chairperson: Sara Masoud (University of Reading, UK) and Claire English (Queen Mary, University of London, UK)

Women's Entrepreneurship – embracing motherhood?

Sarah Marks (Queen Mary, University of London, UK)

In the UK, as in many other countries, working mothers navigate between two opposing pervasive ideologies; aspirational career woman and intensive mothering with its exclusive child-centred, time-consuming, emotionally involving demands (Hays, 1996). How well these roles are balanced, physically, economically and emotionally has come to be a measurement of the successful modern woman. Indeed, her happiness depends on “crafting a felicitous work-family balance” (Rottenberg, 2014, 420).

In the UK, entrepreneurship has been promoted in the popular and political discourse as a career solution for women struggling to balance economic and reproductive roles (Burt, 2015). Indeed, encouraging more women to open businesses has been an explicit goal of successive British governments since 2000 (Ahl & Marlow, 2017).

This research analyses how caring and economic roles are constructed within the political discourse of female entrepreneurial identity and its relationship with neoliberal feminism. It investigates more than a dozen policy reports from the British government, lenders, business support organizations and third-party institutions and explores how this discourse is operationalized through business support networks and events such as women entrepreneur conferences.

It examines claims that women's entrepreneurial identity can be a means to challenge the gendered division of household labour and create new possibilities for working mothers.

Findings suggests there is a deep paradox within the discourse. On one hand, entrepreneurship is promoted as an ideal vehicle for women's career ambitions. On the other, parenthood is accepted as a gendered constraint on women's ability to start and grow businesses. Much of the discourse focuses on helping women find individual ways to overcome these gendered barriers through effective self-management of resources, time and ambition.

For some mothers, entrepreneurship does promise the possibility of configuring a business around caring for (usually young) children. As such it can challenge the idea that women must leave behind their caring role in order to participate economically. Ekinsmyth sees this as subverting current conceptualizations of working motherhood as it permits “embracing, rather than contesting the role of ‘mother’ (2011,104). However, the “mumpreneur” identity - willingly claimed by some, soundly rejected by others (Ekinsmyth, 2014) also exemplifies the new gender contract where “women come forward as willing subjects of economic capacity while also undertaking to retain their traditionally marked out roles in the household.” (McRobbie, 2009, 81). Thus the discourse risks reifying traditional roles. Furthermore, the relentless focus on individual strategies means the construction of women's entrepreneurship can usefully be understood as part of the post-feminist discourse of individualized self-fulfillment that undermines collectivist feminist gains of the 1970s and 1980s (McRobbie 2009, Gill, 2007).

Indeed, the female entrepreneur could easily be cast as the poster girl for neoliberalism. Through her personal economic success, she dismantles the need for collective action to remove gendered, classed or racialized barriers. This potency increases if she has caring responsibilities. Indeed, the Daily Mail sponsors the “Aphrodite award, part of the long running EveryWoman Entrepreneurship Awards, now in their 16th year, for a woman who “combines running a business with bringing up children.”

This study adds to the literature on women's work and motherhood by exploring how the discursive construction of women's entrepreneurship is embedded in a neoliberal and postfeminist discourse that entrenches the primacy of women's reproductive roles.

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Working motherhood and health in diverse mothers

Maria Antonia Rodríguez (Northcentral University, USA)

When we discuss the experiences of working mothers and how society should address their unique needs, we often do not include all of the individuals who fit into this category. We need to consider the impact of neoliberal policies on surrogates, foster mothers, women who adopt, women involved in caring for a child who is not legally their child, transgender mothers, and other types of mothers. Moreover, there are fathers who take on traditionally feminine roles and devote a significant amount of time to caretaking. These men reject the traditional patriarchy in order to meet the needs of their families, and they should be included in policies that adhere to a matricentric feminist perspective.

In order to conceptualize a feminist model of child-rearing, we need to understand the impact of maternity on individuals who choose to assume this role. A health psychology perspective can help us understand the interplay between the behaviours involved in caring for someone and the biological, psychological, and social impact. This presentation aims to provide a review of the literature on the health of diverse mothers. Unfortunately, most research does not reflect the diversity that exists and we cannot yet delineate differences between groups with any certainty. For example, Laney, Lewis Hall, Anderson, and Willingham (2015) found three themes related to the identity change for new mothers: losing one's self while incorporating children into a new identity, expansion of the self, and intensification of personality and identity. While this seems to be a positive transformational change in identity, the process may not be smooth for everyone. If we consider individual (e.g. history of mental health) and systemic (e.g. support at home and work) factors, some women may be more at risk of having a difficult time during this transition. We must also wonder if this is relevant to all types of mothers.

If we are open about maternity, then we should acknowledge the health benefits and challenges involved in motherhood for diverse mothers. We should also consider unique situations, such as that of the single mother, the mother with one child, the mother with several children, the mother of a child with a chronic illness, etc. The health consequences of motherhood can be immediate or long-term. Immediate challenges include sleep deprivation and a possible decrease in work productivity. Long-term health consequences of motherhood include a decrease in grey matter in the brain, obesity, and risk for Alzheimer's disease. Meanwhile, immediate health benefits include increased motivation and positive behavioural changes such as decreased smoking. Long term benefits include a lower risk of endometrial and ovarian cancer, a longer life expectancy for women who have children after age 25, and a reduced risk of type II diabetes in women who breastfeed for at least 6 months. Many of these health consequences are rooted in the experience of pregnancy and childbirth, and this is not reflective of the experience of all mothers. We need to better understand the experiences of different types of mothers to conceptualize inclusive policies.

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Wellbeing, new age capitalism and being in the 'family'. The opportunities and challenges of being a parent when work is home, and home is work

Aylin Kunter (Middlesex University, UK)

Organizations are increasingly encouraging their employees to 'come home' or to 'join the family' (Innocent drinks, Google, Apple). What does this mean in terms of career development and promotion for employees who have family commitments elsewhere, and especially for those with time and day restrictions. Are these 'family friendly' policies supportive of parents with young children, or are they in fact a way of removing any space for resistance to management practices, once deemed to be a part of work intensification and to be anti-social.

Gatrell 2009, introduces the concept of Maternal body work. The embodiment of work, has been discussed within the Organization studies literature, in relation to emotional labour (Hochschild, 1980), and her seminal ethnographic study of female air stewards, the expectations to be 'wearing their smile' at all times. Warhurst and Nickson, 2003, argue that employees embody their work by becoming 'sexualised labour', and that this forms the basis of an aesthetic labour, in line with Hochschild's conceptualisations around the body, work and emotional labour.

This paper will through the use of visual ethnographic data, to deconstruct the discourse of the newly termed 'new age capitalist' Organization (Lau, 2000), in order to build on the literature around the maternal body work being carried out by pregnant and new mothers, within the organizational space. Data collected through photographs and existing visual images will be used in order to ascertain the extent to which maternal body work occurs, and how this can be a site for potential discrimination or opportunity to advance within careers. Data will be drawn from multiple sources, including a sample of 10 working mothers with young children.

Session 8: Militant motherhood, culture and emotional labour

Chairperson: Sarah Marks (Queen Mary, University of London, UK) and Aylin Kunter (Middlesex University, UK)

The challenges of breastfeeding for working mothers

Sara Masoud (University of Reading, UK)

The benefits of breastfeeding in the first two years of a child's life have long been documented. Research suggests that exclusive breastfeeding reduces infant mortality and morbidity (Angeletti, 2009) by boosting the child's immune system while providing nutritional value unequalled by other means. In addition to the optimal nutritional value of human breast milk, the act of breastfeeding provides essential psychosocial benefits for both the mother and the child, facilitating bonding while potentially combatting maternal postpartum depression (Henderson et al., 2003; Ip et al., 2007). There is also a myriad of physical advantages, including reduced rates of breast and ovarian cancer, diabetes, and obesity (Chowdhury et al., 2015; Victoria et al., 2016). Exclusive breastfeeding also provides distinct socioeconomic benefits insofar as breastfeeding is the most cost-efficient feeding strategy, a particularly salient consideration for low-income women and women in the developing world (Montgomery & Splett, 1997).

Nevertheless, research indicates that rates of exclusive breastfeeding in Islamic nations remain quite low, with current estimates suggesting that a mere 36% of women in the MENA region practice exclusive breastfeeding for at least the first six months of the child's life (UNICEF, 2016). This is despite strong support within Islam for breastfeeding until the age of two. Existing scholarship suggests that religious considerations are among the most important factors in Muslim women's choice to engage in exclusive breastfeeding (Saaty, Cowdery, & Karshin, 2015).

This suggests, therefore, that motivations underlying today's abysmal rates of exclusive breastfeeding in Muslim nations must be sought elsewhere. The state of Qatar provides an important case study through which to assess this phenomenon. Increasing rates of employment among Qatari women combine with cultural, political, and religious injunctions mandating women to preserve a Qatari culture threatened by low native birth rates and an infusion of expatriates into the state. Thus, Qatari mothers are caught in a double bind, torn between the

compulsion to pursue competitive careers outside of the home while also serving in the more traditional role of wife and mother. This conflict is exacerbated by the presumptive incompatibility of the role of working professional and the role of mother. Nowhere is this more evident than in the relative dearth of support for breastfeeding in the Qatari workplace. The present study seeks to explore the cultural, religious, and political factors driving breastfeeding practices among working Qatari women.

Among the most significant theories foregrounding the present study include the feminist concept of intersectionality, that is, the formation of identity at the nexus of competing forces and motivations and abjection, to include considerations of the mother/child body as unstable, unknowable, and potentially dangerous, particularly as regards the union of mother/child selves in the act of feeding and in tropes of purity and pollution relating to the output of the female body (the milk). The theoretical foundations of this study will also derive mainly from the work of Third World feminists, including Suleri, Mohanty, Spivak, and McClintock to foreground key differences between the experiences, motivations, and choices of Western women and those of Muslim women in the MENA region.

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The hardest job in the world?: the emotional labour of love in neoliberal Britain

Claire English (Queen Mary, University of London, UK) and Patrizia Kokot-Blamey (Queen Mary, University of London, UK)

Emotional labour as a concept was introduced by Arlie Hochschild in her 1983 book *The Managed Heart*. Then, it described the ways that some of us, often women, work in occupations which requires us to regulate the emotions we display in order to evoke a specific feeling in others. The idea being that, for those who labour in these industries, individuals are paid to sell the 'experience' and the necessary affect associated with it. Hochschild's original case study examined the work of women employed as an air hostess.

More recently, however, Hochschild (in Beck, 2018) felt compelled to problematise the ways the concept has travelled since, noting in particular the 'muddy' transference from workspaces into the domestic sphere. Hochschild does not contest that women carry out emotional labour in families, but merely concerns herself with the specific definition of such labour. For example, while the calm and comforting engagement with an upset child may require emotional labour to help the child recover, the clerical act of completing nursery applications is not. In response, Naomi Klein (2018), in a new podcast series about contemporary feminist concerns, queries the use of the term within families and relationships arguing that it implies, and goes along with, a problematic commodification and marketisation of family life and friendships, asking: *Why do people feel so stressed that even parts of life that are supposed to be joyful feel taxing?* It is this question that motivates this article in relation to the usage of the term by mothers. Combining a feminist media analysis with a netnography (Gatrell, 2018) tracing the use of the term within and in relation to accounts of mothering and parenting over the last decade, this paper pinpoints the use of the term and aims to make sense of it within a broader feminist critique of neoliberalism. Why are mothers claiming emotional labour as term describing the relationships in the private sphere and what is it that makes the tasks we associate with familial 'love' feel like a chore sometimes?

This paper seeks to understand the appeal of describing the work society designates as 'mother's work' or 'domestic work' as emotional labour. Is it the exhaustion, or the so-called 'thanklessness' of these tasks that makes this labour feel so 'emotional'? In Hochschild's interview (in Beck 2018) she attempts to describe why particular tasks such as 'reminding my husband of his family's birthdays' (Hartley, 2017) are not themselves forms of emotional labour, as she sees it, but that the difficult, and perhaps alienated, feelings surrounding these tasks are. This article explores these laborious emotions and seeks to find what the role of neoliberal alienation and atomisation of mothers plays in this thinking, along with the pressurised performativity associated with being a 'good mother' in 2019.

Stream 32: 'Academic failure': Challenging how academic career success is understood, and imagining alternatives

Stream convenors: Olivier Rattle (University of the West of England, UK), Angelika Schmidt (Vienna University of Economics and Business, Austria), Andrea Mária Toarniczky (Corvinus University of Budapest, Hungary) and Mike Marinetto (Cardiff University Business School, UK)

Session 1: Gendered narratives of success

Chairperson: Angelika Schmidt (Vienna University of Economics and Business, Austria)

Inequality in UK Academia: the interaction of gender, identity, discipline and job role on progression.

Carol Woodhams (University of Surrey, UK) and Grzegorz Trojanowski (University of Exeter, UK)

This paper explores progression inequality in UK academia and how the interaction of discipline specialty, contractual status, personal identity characteristics, and job family create an overall picture of gender inequity in progression. Using administrative data of academic staff within two Russell Group universities ($n=1,755$ & $1,869$) with seeming best-practice pro-active equality policies and practices, we demonstrate that promotion is predominantly allocated to those in male-dominated specialisms, plus have male-type career and job profiles. There are also interactions with personal identity characteristics that favour men.

Much about this topic is already known. Literature on the value of feminised occupations (Brynin and Perales, 2016) leads us to speculate that women-dominated academic disciplines, such as Humanities and Social Sciences might not be highly regarded or rewarded. We also know that women are typically believed to be less competent to occupy senior positions (Eagly and Karau, 2002) and this is especially true in gender-stereotype reinforcing male-dominated disciplines (Cejka and Eagly, 1999; Koch et al, 2015). Additionally, prior research in HE demonstrates that women are disproportionately offered less secure contractual arrangements (Marchant and Wallace, 2013) and that interactions of personal characteristics such as gender, nationality and age can disproportionately harm women's prospects for equity (Woodhams et al, 2018). What is not yet known is the extent to which the coalescence of all these factors dents prospects for equitable progression.

This research offers a two-step quantitative data process to show that, when analysed discreetly, there are many features of women's employment in HE that are linked to lower progression rates, but that in combination these features coalesce to create greater barriers. For example, taken feature-by-feature, in both universities, after controlling for all other variables, there are lower rates of progression for academics in women-dominated Humanities disciplines. In both universities older men are more likely to progress than like-for-like women. In both universities part-time women are less likely to progress than similarly qualified and experienced part-time men and women suffer for being non-white. There are many other examples in the data.

The extension to our understanding of women's prospects in universities occurs in stage 2 of the analysis when we create hypothetically 'standard' men and women academics and model their progression. In the first university our 'standard' academic is most likely to be a Lecturer, and there are substantial gender differences. For our women academic there is only a 26.5% chance of being a Senior Lecturer or higher. For men academics the corresponding probability is much higher, at 40.3%. Moreover, a standard male is almost 3x as likely to be a Reader as a "standard" female (6.1% v. 2.4%). Even more strikingly an average male academic is almost 4 x as likely to be a Professor compared to an average women (4.0% v. 1.1%).

Promotion prospects in University 2 are even worse. Here the hypothetically 'standard' academic is a Senior Lecturer, but our women academics are 2.5x more likely to still be a Lecturer compared to men (21.5% v. 8.5%). A standard 'male' academic is more than twice as likely to a Reader (27.7% v. 12.7%) and almost 5x as likely to be a Prof (5.9% v. 1.3%).

On the basis of our findings we call for an extension to intersectional theories to embrace occupation, job role and type of contract.

An Alternative to the Dominant Narrative of Academic Career Success: A Case Study on How Gender Identity Matters in Defining Women's Career Success in Sri Lankan Academia

Vasana Kaushalya (University of Sri Jayewardenepura, Sri Lanka) and Ramanayake Mudiyanseelage Ukkubanda (University of Sri Jayewardenepura, Sri Lanka)

Even though women's participation in the labour force has been increasing throughout the world, the evaluation of women's career success continues to draw heavily on frameworks and conceptions derived from male-centered social constructions. This has led to offer an incomplete picture of women's career success. Thus, the purpose of this research was to explore the influence of gender identity in defining career success of female academics in Sri Lanka. The research was positioned in the constructivist-interpretive paradigm and the strategy of inquiry is an in-depth case study. It incorporated thematic analysis in analysing data using the manual coding technique. Interpretation of data was done utilising the theoretical lenses of Gender Identity Theory and Social Chronology Theory.

The primary finding of the research revealed that three properties of gender identity, namely, similarity, sense of common fate and centrality of identity play a vital role in defining women's career success. As per the analysis, women's career success is considered to be derived from accomplishments in two aspects of a career actor's life. On the one hand, it is related to a feeling of accomplishment at work, a factor linked to employment. On the other hand, it is related to a feeling of accomplishment gained when the expectations of womanhood crafted by society are achieved. The participants' views of career success highlighted the fact that successfully achieving the various 'stages' expected from them in their personal life as 'women in society' played a significant role in defining them as "successful career actors". Accordingly, women's career success was conceptualised in this study as 'a feeling of accomplishment within an individual's bounded social space and time, resulting from employment related activities and from meeting the social expectations of womanhood in the context of personal life.'

The extant literature recognises career success as an objective and/or subjective accomplishment related to an individual's work related experiences. However, this research shows that such a work-related notion is no longer valid in this study context. The participants' narrations emphasised that the traditional gendered roles—where women are regarded only as nurturers and care providers of the family—are still lingering in their attitudes towards their family, and consequently, affect their definition of career success. Therefore, most women feel that they are obliged to devote most of their time to their families and are primarily responsible for their families' well-being. It has also led them to incorporate socially constructed family life/personal life accomplishments in defining career success.

The novel conception of career success derived from this research can be related to the notions posited by Social Chronology Theory (SCrT). The proponents of SCrT call for the following contextualization: conceptualizing and measuring career success depends on understanding both the structure of the social space within which careers unfold and the complexity of conditions, as both change over time. Thus, this research makes a key contribution to Career Theory by presenting a more culture-specific and comprehensive picture of women's career success by considering the influence of gender identity.

On the outside and trying to get in: women early career academics with a migration background and 'success'

Ian Towers (SRH Hochschule Berlin, Germany) and Farzaneh Zoghi (SRH Hochschule Berlin, Germany)

Career building is far from straightforward for all early career academics (ECAs). The traditional goal is to achieve a permanent position, but few of these are available, there is much competition and many obstacles exist. It has been shown that there are significant gender differences in the academic workplace, as in all others – women are more likely to have less access to networks, to have to deal with childcare issues and may be confronted by sexist behaviour and discrimination. The barriers to building a successful academic career are greater for women than men (Ahmad, 2017).

Although it is more difficult for women in general than for men to have a successful academic career, some groups of women have greater problems than other groups of women. "A migration background" is used in

Germany to describe individuals who immigrated from another country, or one of whose parents immigrated from another country (Statistisches Bundesamt, 2018) and we hypothesise (i) that women ECAs with a migration background are at an even greater disadvantage than those from the dominant culture, (ii) that those from a Western European/North American background have fewer difficulties than women with another background. Among the issues that we expect to find which make it more difficult for women ECAs with a migration background are: inadequate language skills, a lack of knowledge of German (university) culture, racist attitudes and discrimination on the basis of religion.

We want to establish which factors are the most important for women with a migration background who want to have a successful 'traditional' academic career, but since relatively few who aim for a professorship will obtain one, we will also be investigating how the women deal with not reaching this goal. We are asking questions such as: Do they reframe what it means to be successful? If so, how? How do the processes affect their identity?

Our research approach is based in grounded theory and has two initial stages. In the first place we are gathering qualitative and quantitative data from female academics as a group because we want to be able to make initial comparisons between women with and without a migration background. The second stage is to gather more data from women ECAs with a migration background. At a later date we will gather the equivalent data from the UK, because we are interested in the extent to which British culture and the British university environment plays a role in making the building of a successful academic career for women ECAs with a migration background easier or more difficult than in Germany, in how they define 'success', and how they construct and live alternative career paths.

In short, the research is investigating the motivations, methods and outcomes of the efforts of ECAs with a migration background to define and construct their own career path.

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Session 2: Alternatives narratives of academic careers and identities

Chairperson: Andrea Mária Toarniczky (Corvinus University of Budapest, Hungary)

Contested academic identities: passion, paradox and insecurities

Carly Lamont (Bournemouth University, UK)

This paper places academic identities in the spotlight by exploring the ways in which individuals' experience 'being' an academic within the changing landscape of university life.

As universities have undergone significant transformation over recent years and become more profit-motivated, greater emphasis has been placed on cultural change and managing academics and academic work (Deem et al 2007). This has resulted in leaders adopting a more 'managerialist' ideology closely resembling 'private sector' styles of working (Henkel 2010; Kenny et al 2011; Deem et al 2007; Dent and Whitehead 2002).

UK universities have traditionally benefitted from a relatively high degree of strategic and operational autonomy however, New Managerialism and New Public Management Policy has drawn academic institutions into the 'transparency regimes' and audit culture inherent in most aspects of public life and provision in the UK. Consequently, for many academics, the reality of everyday university life presents a loss of control over work organisation and professional culture as universities have transformed from 'communities of scholars' into 'workplaces' (Deem et al 2007:77). Dollery et al (2006) add, traditional values such as collegiality, freedom of thought and the pursuit of truth, have been replaced with accountability and efficiency.

Such shifts in academic institutions and the profession have left some academics with a sense that their scope for agency – and perhaps with it their sense of academic freedom – have been constrained. This view is supported by Delanty (2008) and Clegg et al (2007) who say the degree of fragmentation generated by changes in social institutions, patterns of life and the erosion of established freedoms, has led to the concept of identity being seen as one in crisis. However, Giddens (1991) suggests new forms of self-identity are emerging that are not only shaped by contemporary organisations, but contribute to the shaping of those organisations.

The paper discusses the concept of identity including its professional and organisational dimensions, before looking at academic identity itself. Identities, are ‘worked on by people as they author versions of themselves’ using narrative and storytelling to illustrate how they experience, shape and reconstruct their situational ‘realities’ (Coupland and Brown 2012:1). The research is subsequently framed around the narratives of academics based in a post-1992 UK University. Their stories expose different and at times, contradictory layers of meaning that would have otherwise been hard to identify. Furthermore, the stories generate rich insights into the way academics interpret their role, the complexities involved in the construction of their identities and a number of tensions in relation to ‘being’ an academic, in particular, the passion, paradoxes and insecurities they experience.

The research undertaken suggests a number of considerations appear to be common for work identities that have strong professional or discipline-based components, and are ones that could be applied beyond the setting of academia as well.

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Repurposing the academic as service worker? Emotion work in a marketized HE sector

Elizabeth Nixon (University of Nottingham, UK) , Richard Scullion, (Bournemouth University, UK) Helen Haywood (Bournemouth University, UK)

In this paper we report initial findings from an empirical project that seeks a rich understanding of the nature of the relationship between university academics and their students where the institution increasingly demands emotional labour in a manner suggestive of service provision. We take a psychosocial approach to investigate academics’ narrated experiences of pedagogic relations. With greater managerialism of universities as ‘workplaces’ (Deem, Hillyard, & Reed, 2007 p. 2), the economic imperatives driving the ‘industrialization of academic activities’ (Musselin, 2007 p. 7) and the competition created via marketization (Molesworth, Scullion, & Nixon, 2011), students have become discursively constructed in many higher education institutions (HEIs) as customers. In such a relationship, the corollary conceptualisation of the teaching academic is that of professional

service worker whose priority, above all others, is to produce customer satisfaction through fulfilling students' needs and desires. What exactly does such a corporate mission mean for academics working in the 'public sector' context of HE? What is an organizational discourse of student satisfaction meaning for the emotions and emotion work of 'frontline' academics?

Like many occupations, teaching requires certain emotional displays – enthusiasm, concern, authority for instance – as integral to the job, and involves managing students' emotions as well as one's own. Yet, a number of scholars have indicated that levels of emotional labour, the effort to display the emotions perceived as expected, are increasing markedly in academia (e.g. Bellas, 1999; Berry & Cassidy, 2013; Ogbonna and Harris (2004). Many studies point to a view that academic work has seen considerable growth in affective management. However, the emotional dynamics at the interface between tutor and student rarely take centre stage in these works.

Even when not construed as a service interaction, the teacher-student relationship is known as one that is likely to provoke powerful emotional reactions for both student and teacher (Gabriel, 2010). The caring dimension of the service relationship means that early experiences, in the lives of both the carer and the cared-for, can be reawakened, unleashing powerful and unmanageable fantasies, 'where each becomes for the other an object of fantasy or desire' (Gabriel, 2010 p. 55, see also Nixon, Scullion, & Hearn, 2018). Yet, the emotional dimension of service relationships, despite the wide diversity of occupations studied, has tended to be theorised using the concept of emotional labour. Little attention has been devoted to facets of the lecturer-student relationship construed as a service relationship, in which emotional work may be both scripted and surveyed, *and* explosive and unmanageable. In this regard, we are also responding to calls to use psychoanalysis, for the investigation of such relationships (Gabriel, 2010 p. 56) but also people's experiences of workplaces and organizations (Fotaki, Long, & Schwartz, 2012 p. 1114).

In this paper, we take a psychosocial approach (Hollway & Jefferson, 2013) and offer a close analysis of academics' narrated experiences in order to illuminate the organizational realities of universities operating under a discursive norm of student sovereignty. We conducted 50 in-depth interviews with teaching academics in 10 UK universities (6 pre-92, 4 post-92) each lasting on average one hour and fifteen minutes. Though data analysis is ongoing, we structure our initial findings into three themes: how positive interactions offer emotional consolation, the emotional work of *in loco parentis*, and the soft power of students' needs and desires.

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The barrier to crafting a successful academic identity - other academics?

Laura Messer (University of Suffolk, UK)

It is well-documented that Higher Education Institutions in the UK have been subject to dramatic changes since the 1980s, resulting from transformations in funding and fees, as well as the increased focus on managerialist principles, marketisation and efficiency. These changes are perceived to have had a negative and acute impact on academics, creating a state of crisis where they are unable to achieve values congruence in the workplace, to the extent that academia is considering itself as being “de-professionalised”.

In this presentation I challenge the idea that it is mainly the workplace that is hindering the success of academics. It is notable that academic failure, as perceived by academics, is actually being attributed to be the fault of other academics. Research to date from my PhD (*Crafting an academic identity: experiences of academic managers in three UK HEIs*) demonstrates that on a day-to-day and career trajectory basis, academics consistently report that the insurmountable barriers to success are other colleagues. It is other academics who deny the resources, support, time, equipment and money required for academic achievement. It is other academics who demand that research be costed up to its maximum, resulting in inflated ideas/inflated finances, with the academic themselves seeing the research as ridiculous and only a small part of it truly reflecting what they want for their own academic success. The fallout of the pressure to seek large funding is increased competition for resources – and academics at odds.

This is an intriguing outcome – academia is being seen by its own occupants as necessarily combative and competitive, full of ambitious people who make the playing field uneven - even when HR, government, or any other external force seeks to level it out. Academics also consistently report a common idea of what it means to be an academic, whilst also stating that they are outliers with individual and different views. That the participants of a profession would actively construct the conditions for its success, and then sabotage/disengage from them, is curious. It is not as if academics lack the skillset to overcome the problems they face in their workplaces - when dealing with non-colleague related barriers (lack of resources, juggling multiple roles, values incongruence), academics report engagement with sophisticated activities – usually of a job crafting nature - to overcome or harmonise with these barriers. And yet when it comes to other colleagues providing obstacles to success, failure becomes the most anticipated outcome, with the academic reporting their ability to take action, and the perceived options they have for action, as significantly reduced.

It is possible that perceptions of academia have become distorted through the reification of the profession into something where success can be measured through metrics. In turn, this has caused its own membership to take drastic, and possibly fatal, action. By repositioning academic success from an objective truth zero-sum game and into a subjective experience, this arguably allows for a new foundation in which a clearer understanding of 1. why other academics are considered to be such great barriers to success and 2. what defines academic success and failure, can be obtained.

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Session 3: Academic dysfunctions

Chairperson: Michael Marinetto (Cardiff University Business School, UK)

Mechanisms of terror: CMS early career academics' experiences of targets and terror in the contemporary business school

Olivier Ratle (University of West of England, UK), Sarah Robinson (The University of Glasgow, UK), Alexandra Bristow (The Open University, UK) and Ron Kerr (University of Edinburgh, UK)

The target achievement culture in contemporary business schools is a challenging environment in which early-career academics (ECAs) start their careers. Through an international study of 36 critical management studies ECAs from 15 countries we add to understandings of early-career socialisation and resistance. We bring together the dual lenses of Bourdieu's modes of domination and Meyerson and Scully's tempered radicalism (TR) to study the relationship between 'power and control' and 'resistance, collaboration and pragmatic survival' of ECAs within the context of a 'targets and terror' culture. The application of Bourdieu's modes of domination paints a dark picture of institutional and interpersonal rigidity and bullying in the name of target achievement. The TR lens brings some chinks of light and possible ways forward as ECAs try to resist the effects of the target culture through the TR strategies of *small wins*, *local spontaneous action*, *language styles* and *building affiliations*, to which we add the emergent strategies of *speaking out*, *riding the zeitgeist*, and *being true to yourself*. We contribute to theory by developing the interrelated concepts of micro-terrorism, micro self-terrorisation and counter-terrorisation to describe the complex processes of socialisation and resistance, and their consequences.

Addressing destructive academic strategies: caring responsibility in a Hungarian science shop

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In their seminal review article Alvesson and Spicer (2016) describe the academics as elitists, romantics, cynics, compliants or resisters, and what they all have in common is, that they are all reactive to power. However, with a closer look we realize, that they are different by taking a dominant or subordinate position in the power display and thus, missing partnerships, where they could explore and experience constructive and supportive relationships (Toarniczky et al., 2018).

Science shop opens up academia to local communities by channelling questions of civil society organisations to academic faculty and students, who via project-based learning in course projects and research (e.g. thesis writing) co-create answers.

Science shop aims at providing not only local communities with new partnerships but also the members of the academia. Besides connecting people and organizations who did not have interactions before - hence generating real-life experience for students and faculty as well as impact for all partners - science shop intends to equip faculty with the necessary resources to engage well in this new activity.

Discussions regarding the future of the science shop revolve around how it is able to serve as a space for partnership and closeness within academia; how members of the teaching and research faculty entering this space may practice taking responsibility, moving away from a reactive, unequal position. The science shop helps this transition/process by experimenting with the ethics of care (Held, 2006), where active involvement in responsibilities is a fundamental assumption (take responsibility instead of have responsibility), as well as relational embeddedness is a central notion. Thus, our research question is:

How is science shop perceived by the faculty members as a space for partnership? How, caring responsibility is practised for the creation and support of partnerships between the science shop and academic faculty?

Consequently, out of the pool of the key stakeholders of the science shop, this paper focuses exclusively on academic faculty, i.e. the teaching and research staff participating in science shop activities during the fall semester of 2018. Retrospective interviews with faculty members facilitating course projects as well as the documentation of science shop workshops with and for academic faculty are analysed.

The main research results uncover which science shop practices were perceived as caring by faculty members, and what is their impact on taking responsibility. The desired added value of the research is to describe those caring practices, which may encourage faculty members to include responsibility taking within their coping strategies, thus covering the gap identified within the tactics offered by Alvesson and Spicer (2012).

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Shaping discourse norms of academic success: When universities mesmerise early career academics

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Universities have responsibilities for career guidance for their students, and have careers services to help their students gain employment. For PhD students and early career researchers, such careers services may include a focus on staying within academia as a career choice, despite the statistics showing that very few students will achieve such long-term employment. One such careers talk was offered by a British university as part of the Athena Swan charter, which promotes women in leadership within the UK Higher Education sector. As part of the charter, institutions as well as departments can apply for bronze, silver or gold awards. Achieving such awards seemingly indicate that there are few barriers for women in achieving academic career success.

In this British university, to assist with its application for such an award, a talk was held with its remit stated as being that four women professors would “share personal and inspirational accounts of their career journeys since being a Doctoral Researcher themselves”. The presentations were held primarily for PhD students and the idea was to inspire (female) doctoral candidates that they too could reach professor level. This talk is arguably a vehicle for transmitting norms of academic success, as shaped by the universities themselves. There is therefore an opportunity to critically examine the official narratives of academic success, especially from a gendered lens.

The research questions guiding this qualitative analysis are: What aspects do these professors choose to talk about? How do they craft the story of their rise to professor status? What are their chosen discourses in this formal and public environment? And more importantly, what do they choose not to talk about? The professors all come from different sectors of academia, ranging from engineering to the social sciences. Each presenter spoke for approximately 25 minutes. From the publicly available recorded lecture, the presentations of the four women professors were transcribed.

Analysis of this data takes a methodological blending of critical and thematic analysis. Taking a critical view, the common themes across all four professors are highlighted. These themes focus on what choice of topics these four professors selected. Close attention is paid to how their stories of career progression is framed. The way in which promotion is discursively constructed is analysed, along with a specific focus on how much attention is paid to the role of gender in the narratives they used. Ultimately, this research concludes that these professors are complicit in sending out messages of cruel optimism (Lipton, 2017) to early career researchers.

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Session 4: The audit culture, neoliberalism and its impacts

Chairperson: Olivier Ratle

*The 'Enterprising Academic' and the conflation of research with innovation***Huw Fearnall-Williams (Nottingham Trent University, UK)**

On January 17, 2011, *The Financial Times* reported on a new initiative whereby academics, in a reversal of roles, were to become the ones sitting in the classroom taking lessons on how to become more entrepreneurial. The programme was straightforwardly called the '*Enterprising Academic*' and the lessons it mentioned were actually named '*Impact Bootcamps*.' This programme is not just an idiosyncratic isolated individual initiative, for it emerged within, and in correspondence with, a broader governmental field. Concretely, it was the case that it was officially backed and supported by the governmental department responsible for both universities and business then known as *Business, Innovation and Skills* (BIS) and two public bodies within its remit the *Technology Strategy Board* and the *National Council for Graduate Entrepreneurship* as well as a corporate sponsor *Santander Business Banking*.

The first clue as to what is going on here, is the fact that it is a programme that attempts to bridge together and unite both business and academia. This strengthens a connection that was all but a political decision when in 2009 ministerial departments were merged and restructured. Universities (including, Further Education, Higher Education and Research Councils) for the first time, found themselves alongside businesses, within the remit and responsibilities of *Business Innovation and Skills*. This reorganisation and merger signalled a clear change in the perspective of government whereby higher education and university research are now to be thought of, and are to be managed, as a part and parcel of its integrated business and economic policy.

The second clue, hinges on how '*The Enterprising Academic*' has a further political implication, accentuated by the fact that it offered an answer to the question of the future role of universities and their economic status after the Global Financial Crisis of 2008. When in its wake the economics and funding of universities were to be re-negotiated, it connected up with a wider political agenda that sought to encourage universities to generate their own funding. It therefore encouraged generating funding from other avenues, such as commercial enterprises (spin-outs, licensing, consultancy, business partnerships, etc.), in an effort that would partially replace the dwindling funding from the State. Mirowski (2011: 205) informatively characterises a similar practice to this as the 'thin edge of a wedge that seeks to wean the university off public funding and transform its faculty into entrepreneurs.'

This paper will argue that economic rationalities having gained significant traction within Higher Education (Collini, 2012; Grey, 2010; Knights & Clarke, 2013; Parker & Jary, 1995; Parker, 2014; Readings, 1996; Sayer, 2014; Thrift, 2008), corresponds with the rise of the Enterprising Academic as an 'ideal' type and thus reconfigure what constitutes both 'success' and 'failure' (Bristow, Robinson & Ratle, 2017; Bristow, 2012; cf. Alvesson & Spicer, 2016). The Enterprising Academic stands as a powerful norm that aims to shape academic subjectivities and the meaning and purpose of the academic life. The paper will draw on empirical research conducted as a participant at the Enterprising Academic events and explore how this programme has attempted to work on and alter the 'academic body' (taken in its double meaning as both the individual academic bodies ('anatomy-politics') that are inscribed as power effects, as well as the collective community of academics), taking as its focus the way in which academics are led to constitute themselves as 'subjects'.

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Forever an "Assistant Professor": Accreditation and the Control of Academic Careers

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In this commentary (or, polemic, if you prefer), I will return to a theme from my previous work – the control of faculty work through the application of AACSB accreditation standards. In past writings I have dealt with the control of the curriculum and who is included and excluded from the faculty at AACSB accredited business schools. In this paper I will examine how "academically qualified" faculty are controlled as scholars.

Over several iterations of accreditation standards, AACSB has slowly narrowed, in practice, the credentials of individuals who can be hired as faculty in accredited programs. Having effectively limited the pedigrees of the faculty, accreditation standards have moved to tighten the grip on the behaviour of "academically qualified" faculty. In earlier versions of the accreditation standards the research vitality and productivity of a school was assessed against the total portfolio faculty publishing output. Those portfolios would contain many contributions from some faculty and fewer (or none) from others. That, however, has changed. Now, each "academically qualified" faculty must demonstrate their scholarly productivity at the individual level over a 5-year period. In the context of B-schools in the USA, in practice, scholarly activity means publishing peer-reviewed journal articles. Other outputs "don't really count." Depending on the school, now each faculty must produce two or more peer-reviewed journal articles every five years to maintain their status of "academically qualified." Of course this change has unintended consequences – the massive oversupply of manuscripts, leading to a proliferation of low quality and predatory journals, which further lead to Cabell's "whitelist" and "blacklist." Faculty across the ranks are clearly very busy, but I suspect, not very intellectually productive. Such pressure to publish, combined with the demand to do ever more teaching and ever more administrative responsibilities, reduces one's propensity to risk. The manuscript must be on a safe topic, formulamatic, relatively short and to the point. Gone are the days in which one made one's career and received promotions based on a limited number of high quality publications.

We live in the world of the neoliberal university governed by metrics and accreditation agencies. Once upon a time, even in the business school, achieving a senior rank as a faculty was a time that one could take the time to think big and meaningful thoughts. The pressure was off of the quantity of publications and the focus was on importance/impact of one's publications. Under the new accreditation standards, senior faculty are reduced to a permanent position of producing like early career researchers. This is no country for meaningful findings, deep thoughts or wild speculations.

Stream 33: Undermining the fortresses of socioeconomic disparities through critical accounting and management research

Stream convenors: Charlotta Bay (Stockholm University, Sweden), Chris Carter (University of Edinburgh, Scotland), Laure Célérier (University of Ottawa, Ontario, Canada), Yves Gendron (Université Laval, Québec, Canada), Sheila Killian (University of Limerick, Ireland), Claire-France Picard (Université Laval, Québec, Canada) and Eija Vinnari (University of Tampere, Finland)

Session 1: On the ramifications of neoliberalism

Chairperson: Yves Gendron (Université Laval, Québec, Canada)

The mundane accounting roots of the neoliberalisation of European states: National accounting and the logic of competition in the Economic and Monetary Union

Damien Piron (University of Liège, Belgium)

In recent years, critical accounting scholars have devoted much attention to the so-called ‘neoliberal’ research agenda. Stimulated by influential theoretical contributions (Foucault, 2008; Harvey, 2005), large-scale analyses of the effects of tax policies on inequalities (Piketty, 2014), as well as the tangible consequences of the financial crisis on public policies, these works analyse multiple reforms and practices sustaining inequalities such as privatization, deregulation, tax cuts, etc. from various theoretical perspectives (Chiapello, 2017).

Despite the diversity of the objects under study, little empirical evidence has been brought about the role played by European policies and institutions in this pervasive process. A genuine form of accounting, national accounting is nevertheless at the core of the most ambitious European achievement so far: the Economic and Monetary Union (EMU). In a context of ever stricter European monitoring of national public finance, it is indeed required to ensure a high degree of harmonization of public finance statistics in order to make national data comparable (Savage, 2005). In this respect, the statistical office of the European Union, Eurostat, has been given the task of monitoring the proper implementation of a common statistical framework: the European System of National and Regional Accounts (ESA). How does such mundane a technology as national accounting contribute to the spread of neoliberalism and, by extension, to the reproduction and even aggravation of inequalities in Europe?

Adopting a Foucauldian lens, this paper investigates the genealogy and effects of the elaborate statistical apparatus progressively built at the European level around Eurostat. Drawing on a detailed documentary analysis and thirty in-depth semi-structured interviews conducted with European and Belgian top civil servants in a recent doctoral research (Piron, 2018), it treats (national) accounting as a rather discrete, but nonetheless effective technology of government (Miller & Rose, 2008) at the service of the broader neoliberal rationality (Dardot & Laval, 2013). It shows how the embeddedness of national accounting categories at the very heart of the broader EMU programme actively encourages non-market public institutions to behave according to two complementary logics, which perfectly sum up the two faces of the neoliberal state: consolidation and competition.

More precisely, the empirical section first highlights the pro-market logic encapsulated in the accounting translation of the famous “Maastricht” deficit and debt ceilings. It then illustrates the active role played by the European network of national accountants in the construction of an ever more stable border between two types of institutions and financial operations: market vs. non-market. While the former enjoy great legitimacy thanks to their inherent submission to the logic of competition, the latter currently undergo a process of ‘economic rationalization’ (Davies, 2017). The concluding discussion stresses the policy implications of this current ‘neoliberalization’ of the state in terms of affordability of the public service and, eventually, reproduction of socioeconomic disparities by the very institutions that are supposed to fight this phenomenon.

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Habitus as a form of resistance to neoliberal assumptions: Reflections and evidence about the Brazilian judiciary

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In Brazil, efforts to implement administrative reforms have met with unsuccessful accounts for several reasons (Abrucio, 2007; Brulon, Ohayon, & Rosenberg, 2012). In 2004, a supervisory body was established in Brazil to implement and oversee a broad strategic management reform plan for the Brazilian Judiciary (Sauerbronn & Sauerbronn, 2015; Sauerbronn, Sauerbronn, Gangemi, & Fernandes, 2016). Inspired by neoliberal premises around efficiency, performance, competition, and transparency (du Gay, 2004; Pollitt, 2009), the courts were restructured in all respects regarding administration, finance, and accountability. Through the regulatory resolutions issued by the National Council of Justice (CNJ), the Brazilian courts adopted a mentality characteristic of the New Public Management (NPM) and management innovations such as Balanced Scorecard, participatory budgeting, internal controls and technological and accounting improvements have penetrated the culture and impacted power relations in the courts. In this research, we investigate the managerial practices - specifically, its strategic planning, cybernetic controls, reward systems, and administrative controls - in the context of this administrative reform of the Brazilian Judiciary. The paper aims to understand how management control, as a social practice, emerges in the context of management reform in the Brazilian Judiciary. From the epistemology of the social constructionism (Guba & Lincoln, 2005), we adopted a critical theoretical perspective based on Pierre Bourdieu (1984, 1990, 2005) to understand how the habitus produces the practices of management control in the midst of power relations and field setting. The methodological approach consisted of a multidimensional and integral framework (Saukko, 2005) composed of a hermeneutic analysis of lived realities; contextual analysis of political, social and historical structures of power; critical analysis based on self-reflexivity. The authors developed an instrumental case study in a state court of justice by collecting data from in-depth interviews with magistrates and servers, questionnaires and documents. The results show the design and practice of management control in the Court of Justice and highlight the dual role of habitus as moderator. The habitus of Magistrates and Servants act as a form of resistance to neoliberal assumptions in an activity with profound impacts on society, as well as a mechanism for the maintenance of personalism, patronage and clientelism within the scope of the managerial control implemented.

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The death of calculation

Charlotta Bay (Stockholm University, Sweden) , Bino Catasús (Stockholm University, Sweden), Andreas Sundström (Stockholm University, Sweden) and Fredrik Svärdesten (Stockholm University, Sweden)

The influence that managerial practices and accounting techniques exercise on people’s working lives, commonly referred to as “accountingisation” (Lapsley 2007), is a widely investigated area of accounting research. However, less is known about the accountingisation of people’s everyday life. This paper draws attention to people’s pension savings and their responses to the increasing calls urging them to engage in practices of calculation about one’s future life as retiree. Recurring studies report that these kinds of calculation exercises have turned out to raise concerns, not least since they involve imagining an existence taking place in a future several decades ahead from the life one lead today. Thus, calculations may be problematic when one is expected to calculate a personal future of what one know so little, provoking – at times – frustration or even indifference among pension savers. But why is that so?

Economic sociologists approach calculation as the pause in which alternatives are compared, values mobilised, and decisions about future actions made (e.g. Hirschman 1977). This suggests that mechanic calculation presupposes commensuration in the sense that commensuration enables possibilities for comparisons between different kinds of choices, making rational calculation feasible (Callon & Law, 2005). However, there are situations in life where commensuration is not without controversy and where rational principles of attending calculation may not apply (Espeland & Stevens, 1998). Calculating one’s pension might be argued to represent one such situation. Thinking of one’s pension involves not only imagining a different life, but also the end of life itself. This becomes problematic: Bauman argues that death not only defies the nature of imagination, it also “defies the power of reason” (1992, p. 15) since reason cannot handle the absurdity of having no choices. Hence, when people are asked to manage matters that require imagining a future involving death, the very basis for

commensuration and calculation is challenged. So then: **How do people attend to calculation when future itself is at stake?**

The aim of this paper is to extend our understanding of the conditions of calculation by investigating situations in which calculation entail dilemmas of comparison and rationality since the imagination about the future they adhere to is laborious, painful, or even *unimaginable*. To frame the limits of calculation, we draw on Jaspers' idea of boundary situations (2010). A boundary situation is a moment in which a person is faced with discrepancies and contradictions that cannot easily be resolved by means of rational thinking. We suggest that people's pension management offers such a moment, investigating how people read and understand pension accounts in the light of what follows from becoming older: the termination of professional life; the consequences of physical decay, and death.

The study demonstrates that practices of calculations inevitably links to imagining the future but also, and by consequence, how calculations become circumscribed when these future imaginations involve concerns that make commensuration nonsensical or even absurd. In such cases, calculations transforms into an existential practice that stretches beyond rationality, suggesting that when the future is unimaginable, calculation fails. This, in turn, suggests that accounting, as a calculative practice, is concerned with limits of imagining the future.

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Session 2: On riskiness

Chairperson: Chris Carter

Value-at-Risk: The unanticipated power of a practice-based accounting measure

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The Miller-Power frame (2013) has been used to evaluate the performative power and accountability of various applications of accounting (Vosselman 2014; Pelger 2016) and other economised settings including: sustainability (Markota Vukić et al. 2017); environmental impact (Doganova and Karnøe 2015); and marketing knowledge (Jacobi et al. 2015). It has not been applied to accounting measures which function in risk management within the financial sector, despite the clear societal impact of these technologies. Value-at-Risk (VaR), as an accounting measure (Jorion 2002; Pérignon and Smith 2010; Elshandidy et al. 2018), has been central to the measurement and management of market risk for banks since its technical development by RiskMetrics in the 1990's. Having emerged from practice in JP Morgan, it has an atypical genesis as an accounting measure, and unusual longevity not wholly dependent on regulatory imperatives. VaR's internal control function, its reporting role, and its use in determining market risk regulatory capital (IMA banks) means it has the potential to influence risk-taking behaviour of banks with clear societal implications, embodying the interrelationship between accounting and the social (Burchell et al., (1985). We translate the four key roles of accounting measures identified by Miller and Power (2013), (territorialising, mediating, adjudicating and subjectivising) to the realm of influence of VaR. through a series of semi-structured interviews with relevant actors in the field, we investigate the latent power and endurance of VaR as an accounting measure despite its apparent shortcomings and a loosening of its regulatory power. We explore its dominance within banking organisations and in financial markets

(territorialising), how it is communicated (mediating), the control aspect of the device (adjudicating) and its propensity to prompt action (subjectivising).

The colonising power of accounting measures is revealed in how VaR has become embedded in the thinking of users. This “stickiness” of an accounting technology may become an impediment to change or may impact the perception of the impending change. This case shows the latent power of accounting measures, and the reach they can acquire when developed in an under-regulated way. It implies that the Miller-Power frame has resonance beyond traditional financial accounting. It highlights the need for awareness of the embedded nature of accounting measures when implementing regulatory, organisational or market changes.

Keywords: *Accounting, Market Risk, VaR, FRTB, Regulation, Standard, Power*

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In search for business ethics practice: A study of ethical risk integration through ethical tools' formalisation

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Since the development of business ethics, previous researches have been focused on the study of ethical tools' content and capacity in influencing decision-making or their legitimacy purpose. Ethical tools have also been criticised for their standardised nature, compliance purposes and for being the principal way to manage business ethics. Despite this rich literature, little is known on the process through which ethical tools are developed inside organisations. We therefore identify three level of uncertainty related to business ethics: What business ethics is about? How it can be implemented and how it can be used inside organisation? The increasing social and institutional expectations regarding organisational conduct have in the same time increase the need for organisations to manage business ethics despite its uncertainty. It is a risk to be managed (Power, 2007) highlighted by similarities between risk management and business ethics practices (Drennan, 2004; Francis & Armstrong, 2003; Weber & Wasieleski, 2013). We thus address the following research question: *how do corporations understand and integrate the ethical risk in the design of ethical tools?*

We collected qualitative data (27 interviews, 110 hours of observation, secondary data) from five multinational corporations (MNCs) as they are known to be major consumers of ethical tools. Our inductive analysis reveals that to address the ethical risk with the management and regulation of business ethics, MNCs tend to consider only the legal and judicial risk. This is illustrated by the three main components of our analysis: 1) a rationalisation process through which business ethics is considered as impossible to be managed and therefore reduced to everything else but ethics; 2) the delegation of the uncertainty of business ethics (understanding, implementation and use) to front line managers and employees and; 3) a focus on legalistic answers to the ethical risk. Our study reinforces the literature on the compliance and legitimacy goals of organisational practices (Meyer & Rowan, 1977; Weaver et al., 1999; Weber & Wasieleski, 2013) by uncovering the process through which they are developed into MNCs (Romani & Szkudlarek, 2014) and the dominance of the legalist perspective. This nurtures the idea that organisational tools like ethical tools are non-neutral and embody political dimensions (Mårtensson, 2009; Davie, 2000). Indeed, our data reflect the organisational impact of the expansion of legal and judicial institutions in our society which legislate and codify more and more outside their own sphere and especially in the moral one. Even if business ethics has been 'recoded within a risk management frame' (Power, 2013), this frame is actually addressed to the legal and judicial institution and reinforces the legalist perspectives on organisational practices. By allocating the management responsibilities of business ethics to employees, the legalist approach constructs them as entrepreneurs of the self (Foucault, 2004). In this perspective, the centrifugal force of neoliberalism (Chiapello, 2017; Munro, 2012) extends its ramifications to business ethics.

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“Make our French heritage great again!” Entrepreneurialism, public sector pride and the shaping of critical judgement in French public organizations

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This paper explores public managers’ contributions to maintaining an entrepreneurial ideology in the public sector, in spite of their own disappointments with unfulfilled entrepreneurial promises and criticisms of the entrepreneurial discourse. This research ambitions to overcome a polarization in public administration and management literature, between an orthodox stream praising the virtues of entrepreneurialism for public managers on the one side, and a critical research denouncing the nefarious effects of an entrepreneurial ideology for public managers, on the other.

A pragmatic framework, drawing from multiple authors, structures our demonstration (especially Boltanski & Chiapello 2005; Chiapello 2003; Thévenot 2005). We conceive of entrepreneurialism as an ideology, the emergence of which has been fueled by 3 critiques of administration: a *romantic critique* – “administration is boring” –; a *market critique* – “administration is costly” –; and a *rational critique* – “administration is inefficient”. We investigate managers’ attachment to these critiques, as well as their engagement with entrepreneurialism, *i.e.* the meanings they invest in it and their appropriations of it in their practices.

This investigation relies on a case study of the French public sector. In 2007, a reform created an agency, named APIE, delivering free consulting services for the valuation of intangible assets in French public organizations. In 2017, we conducted 43 semi-structured interviews with public managers from the whole administration, for whom this agency had worked since its creation. These managers had come to endorse an entrepreneurial discourse and adopt entrepreneurial practices, with a focus on the valuation of their organization’s *heritage* (Boltanski & Esquerre 2017).

We find that entrepreneurialism is mostly invested with a symbolic meaning by public managers. The dissemination of entrepreneurial practices is of course supported by APIE discourses, encouraged by a number of incentive schemes and organizational changes, as well as fostered by the hope to raise new resources in a context of scarcity. However, the possibilities to enrich public organizations through the implementation of entrepreneurial strategies are deemed very limited. In fact, most managers express important disillusion in this regard. But, in a context of deep discontent with the French bureaucracy, managers invest the entrepreneurial ideology with the project of restoring the reputation of their organization and the self-image of their agents. This endorsement eventually comes with an altered critical judgement: managers adopt a passive position towards resource providers, and a defensive one when it comes to affirming their identity.

To existing literature, this research brings supplementary explanations for the durability of the entrepreneurial ideology in the public sector. We show first that the success of this ideology relies not only on dominant actors’ discourses, structural constraints and managerial innovations, but also on its appropriation and reinvention by local actors. These actors, beyond their disillusion, find in entrepreneurialism a way of asserting their pride. Then, we show that entrepreneurialism shapes representations in public organizations as it contributes to an entrenchment of ancient critiques of public organizations and models the articulation of critiques by public managers.

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Session 3: On pluralism and diversity

Chairperson: Claire-France Picard (Université Laval, Québec, Canada)

Agonistic pluralism and accountable selves in global agendas

Victoria Pagan (Newcastle University, UK), Kathryn Haynes (Hull University, UK) and Stefanie Reissner (Newcastle University, UK)

Global forums represent pluralistic settings that convene powerful social actors from across global politics, business and civil society (e.g. Garsten & Jacobsson, 2007; Garsten & Sörbom, 2014). These settings provide positive accounts of their meetings and discussions to solve socioeconomic disparities; however, it is problematic that power dynamics, selectivity of participation and the privileging of consensus are not addressed. These factors may contribute towards the perpetuation rather than preclusion of the disparities they claim to be addressing (e.g. Brown, Dillard, & Hopper, 2015; Garsten & Sörbom, 2014). We know from Brown et al. (2015, p. 637) that “an agonistic ethos of engagement is crucial to reconcile and maintain a productive tension between inheritance and innovation in the democratic tradition”. Agonism respects an adversarial relationship between participants (Mouffe, 1998), where “each identity...is accepted for its own validity, and that a hierarchy of meaning...is avoided” (Carpentier & Cammaerts, 2006, p. 965). What is less evident in the extant literature is the relationship between actors’ own intent and the pluralistic approach; how all parties can participate in such a way that allows them to be accountable for their own actions and impacts on the world, meagre or otherwise. This form of accountability, “the capacity to give an account, explanation, or reason” (Munro, 1996, p. 3) understands the self as interdependent and relational to others (Roberts, 1996). Building on the conversation begun by Brown et al. (2015), this paper unpacks the accounts of 24 global social actors participating in one of these pluralistic settings, the World Economic Forum (WEF), to understand the tensions that this brings. WEF has been set up to provide a space for selectively different voices, a plurality of voices “committed to improving the state of the world” through “public-private cooperation” (World Economic Forum, 2018). Participants are powerful and engage with it as a “space of possibility” (Brown et al., 2015, p. 640) for transformational change. The aim of the paper is to consider the implications of the practices for participants, their accountabilities and the accountability of the multi-stakeholder setting, given its preference towards consensus. The paper is structured to answer the following questions: 1) in what ways do participants’ accounts describe experiences of agonistic pluralism?; 2) in what ways do these accounts show participants reflexively holding themselves to account for their participation?; and 3) what are the implications of this for developing more effective spaces of possibility? The paper finds that the theory of agonistic pluralism is positive but revealing its practice shows pain, disappointment, struggle, with slow movement and often weak and/or compromised outcomes.

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Capitalism values difference unequally: Revisiting the business case for diversity through the new reading of Marx and social reproduction theory

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This paper re-conceptualizes diversity as a constitutive aspect of processes of capitalist accumulation by drawing on two bodies of contemporary Marxist theory: the New Reading of Marx (NRM) (Bellofiore and Riva, 2015; Heinrich, 2012) and Social Reproduction Theory (SRT) (Bhattacharya, 2013, 2017; Farris, 2014; Fraser, 2013, 2016). To date, critiques to the business concept of diversity have been largely based on equal opportunities and affirmative action (EO/AA) re-affirming individuals' right to non-discrimination on the labor market. Yet at a historical moment in which neoliberal capitalism extracts more and more value from all forms of life, the inadequacy of EO/AA becomes particularly visible. EO/AA protects individuals at best against unfair treatment relative to the treatment received by 'comparable' subjects, but fails to protect them when they are segregated in specific jobs, companies and sectors and, more fundamentally, in their status as workers subjected to capital (Fraser, 2000; Harvey, 1993). It thus neglects the inequality originating in the structural mechanisms through which capitalism renders subjects legally 'incomparable' in the first place, due to their status as labor vis-à-vis capital, their specific geographical location within global production networks, the non-paid reproductive work they carry out on top of their paid work, and their legal status as (non) citizens. Leaving capitalist value appropriation outside the scope of analysis, critique and political action, a legal paradigm fails to provide a vocabulary and 'grammar' (Fraser, 2013) that allows us to see and understand diversity's implication in the structural and diffuse mechanisms that produce inequality within and *through* capitalism and that helps recast a radical imaginary (Bryson, 2017; Zanoni et al., 2017).

In this paper, I combine NRM and SRT to re-conceptualize the diversity-inequality nexus as a process of capital valorization that at once 1) makes workers 'different' from each other along social identity lines, as repositories of distinct concrete labours, and 2) unfavorably commensurates their concrete labor relative to others in the process of its abstraction as part of the total social labor (Bellofiore and Riva, 2015). As 'the value of labour-power is the value of the means of subsistence necessary for the maintenance of its owner' (Marx, 1976: 274 in Heinrich, 2012: 93, stress in original), historically subordinated social groups' concrete labour is reproduced more cheaply, through relatively lower wage precisely *by virtue of* their historical subordination in society (Tilly, 1989). This insight reconnects with the idea that revenues to the factors of production are political outcomes rather than objective ones: as 'use values [within the firm] are created through interactions, it is impossible to allocate or attribute portions of captured revenues to the parties in the interaction (Bowman, 2012b: 17; see also 2012a; Alchian and Demsetz, 1972). Wages thus need to be *captured* in a political process of claim-making (Blyler and Coff, 2003; Bowman and Ambrosini, 2010), something that historically subordinated social groups are arguably less well placed to do to their own advantage.

Session 4: Societal concerns

Chairperson: Sheila Killian (University of Limerick, Ireland)

Contested valuations of life itself. Accounting for death, resuscitation, and the end of life

Marie-Astrid Le Theule (CNAM/LIRSA, France), Caroline Lambert (HEC-Montréal, Canada) and Jérémy Morales (King's College London, UK)

What makes the value of life? What makes a life worth living?

This paper studies contested valuations of life itself. It is based on an ethnographic study of a hospital's geriatrics and palliative care unit. The value of life appears particularly clearly when its end is near (Le Theule et al., 2018). End-of-life decisions in hospitals (Glaser & Strauss, 1965; 1968; Sudnow, 1967; Seymour, 2000; Iedema et al., 2005) show that there is no universal answer to the fundamental questions of who should live and who can be allowed to die, and based on which criteria.

The end of life raises questions about what makes a life worth living. Accounting tends to turn these questions into resource allocation decisions. For instance, prospective payment systems fund healthcare through calculations that use categorization of pathologies, statistical classification of patients, and standardization of medical practices (Coombs, 1987; Preston, 1992; Covaleski et al., 1993; Samuel et al., 2005; Kurunmäki & Miller, 2008). Some patients or pathologies become more profitable than others, and this creates a norm (such as the optimal length of a hospital stay, or the maximum expenditure on a patient) and a hierarchy of patients' 'worth'. In a context of rationing, time and beds become scarce resources, and the decision to spend time with one patient rather than another, or to move a patient from one unit to another, becomes a resource allocation decision. In other words, accounting puts 'a price on life' (Samuel et al., 2005).

In this article, we show that patients admitted to geriatric and palliative care units, that is, 'elderly' and 'dying' people, frequently suffer from polypathologies, and this creates a specific challenge as regards valuation because their categorization becomes highly complex. Geriatricians also need to demonstrate that the life of their patients still has value despite the approach of death. Intense negotiations may be required to obtain advice from another specialist practitioner, or the services of emergency personnel. These negotiations reveal contests of valuation around what makes a life worth living. At the intersection between questions of valuation of life and the *dispositifs* that constitute a governmentality of death, accounting practices turn the political questions associated with the end of life into questions of resource allocation, denying the political life of the dying and the contested fields of normativity that influence the valuation of life.

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*Social movements and ontological politics: Enacting farmed animals***Eija Vinnari (Tampere University, Finland) and Matias Laine (Tampere University, Finland)**

Organizational scholars have displayed an increasing interest in the role of social movements in inducing change (for a review see e.g. de Bakker et al., 2013). One stream of such research has focused on how activists entice individuals into supporting their cause, for instance by joining the movement or providing it with financial resources (see e.g. den Hond and de Bakker, 2007). These studies often mobilize frame analysis (see e.g. Benford and Snow, 2000) as their main theoretical resource. Frame analysis is an epistemological approach; in other words, it takes for granted the existence of a single, common reality, which social actors scrutinize from their individual viewpoints. Consequently, conflicts between social movements and the establishment are considered to emerge from clashing ways of knowing this shared reality.

While the epistemological approach has undoubtedly proved helpful in theorizing social movements' activities in conflictual circumstances, we are rather interested in exploring the analytical potential of an alternative approach, namely ontological multiplicity or ontological politics. This philosophical stance proposed by the "ANT and After" school (e.g. Latour, 2004; Law, 2009; Mol, 2002) posits the co-existence of multiple realities, which may be complementary, overlapping or mutually exclusive. In other words, instead of a single reality perceived from different viewpoints, ontological multiplicity implies the existence of multiple versions of reality as enacted in different practices.

Even though the notion of ontological politics is not new to organization studies, to our knowledge it has not yet been employed to explore social movements. The purpose of this paper is to explore its analytical potential for undertaking such research. Our research questions are the following: Are there any novel insights on social movements' activities that can be gained by changing philosophical assumptions from epistemological relativism to ontological multiplicity? If so, what are they?

In empirical terms, we will examine animal rights activism as an example of a social movement seeking to undermine the current neoliberal regime that abuses farmed animals to further elite interests of capital accumulation. Our empirical data has been collected from interviews, various media and social media sources as well as publicly available documents in Finland from 2007 until 2017. From the data, we identified the version of 'farmed animal' generated by, respectively, social movement activists and the establishment. The activists enacted four versions of the farmed animal, which we labelled Suffering Animal, Sovereign Animal, "You" as the Animal, and Replaceable Animal. In the analysis section, we elaborate on these versions and contrast them to the version produced by the establishment (Production Animal). As a preliminary finding, our data suggests that adopting an ontological approach suggests that the issues at stake in antagonistic conflicts do not only stem from differences in perspective but from various groups inhabiting different realities and generating different versions of objects as they go about.

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Accounting for transformation: The use of cost benefit analysis in the SROI

Rebecca Warren (The University of Essex, UK), David Carter (University of Canberra, Australia), Jason Glynos (The University of Essex, UK) and Savvas Voutras (The University of Essex, UK)

Alternative forms of measurement and valuation, including social accounting, social auditing and Social Return on Investment (SROI) attempt to demonstrate the impact of organizations beyond traditional conceptions of success outcomes (Nicholls, 2018). However, these alternative valuation techniques have been critiqued for being captured by traditional accounting methods, such as Cost Benefit Analysis (Flockhart, 2005), and social accounting movements have been criticised for not challenging the accounting *status quo* decisively enough, and actually serving to further extend and entrench existing power relations. So far, however, critical research on social accounting and accountability mechanisms is limited, and scholars call for further research in this area (Deegan & Soltys, 2007). This paper contributes to these discussions by exploring the challenges faced by an organization with a community orientation, as they attempt to reflect their social impact through accounting and accountability mechanisms. Our case study involves evaluating the impact of a Time Bank (TB), which is a community economy whose unit of exchange is time. In time banking, A can provide a service for one hour to B. A's time bank account is credited with this hour, which she can then use to exchange for a service offered to her by C. And so on. Apart from the direct benefit of the service to the receiver, scholars have argued that time banking can have a series of other positive outcomes, such as reducing social isolation and strengthening community ties (Seyfang 2004). In our case study, the TB deploys a SROI-based framework to account for its impact. The justification for the use of SROI (and social accounting more broadly) is that it enables the measurement of outcomes that we value, but that remain 'invisible' in traditional frameworks (often because some of these outcomes do not have a market value). In examining this specific application of SROI, we affirm that SROI indeed has some promising potential, but we are also keen to examine the limits of this potential. In particular we examine the challenges that emerge in this endeavor through three questions: What Counts? Who and what is included? And what is the impact of the accounting techniques themselves, particularly quantification and monetization? Whilst alternative accounting techniques may better capture the progressive effects of community-oriented organizations, we argue that SROI can place some structural limits on capturing and realizing those progressive effects, largely because it relies heavily on CBA-based processes of quantification and financialization (Brown, 2009). We therefore agree with those who see the introduction of SROI as a move in the right direction, but we also argue that individual cases of valuation should be explored in further detail to understand and enhance this politically transformative potential. The application of SROI for evaluating time banking thus offers us a good case for understanding these constraints.

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Stream 34: Disabling presents, enabling futures? Ableism and the idea of 'normality' in the context of organizational and technological transformations

Stream convenors: Eline Jammaers (Université Catholique de Louvain, Belgium), Jannine Williams (Queensland University of Technology, Australia), Mukta Kulkarni (Bangalore, India), Gemma Bend (The Open University, UK) and Koen Van Laer (Hasselt University, Belgium)

Session 1: Technology and ableism

Chairperson: Eline Jammaers (Université Catholique de Louvain, Belgium)

Assistive technology and the normate user

Peter Fuzesi (Lancaster University, UK)

My presentation takes a specific case of Assistive Technology (AT) provision as a site to explore three questions: (1) How are normate individual figures (Garland-Thomson, 1997) produced in discourses and practices of ableism (Campbell, 2001)?; (2) How do the notions of user, design and device relate to technological forms of governance through design and markets?; (3) How does the normate figure of user relate to work and productivity?

I draw on ethnographic fieldwork at a specific organisation and service model: a Regional Assistive Technology Centre (RATC) in England's public Healthcare System that delivers AT systems, similar to that used by the late Professor Stephen Hawking. While my case-study presents a new model of user-driven inclusive design, it also problematizes the way mainstream understanding of design and use are situated in the wider socio-economic systems of supply and demand. More specifically, it highlights how (mass) production, commodity exchange and markets are premised on and produce the normate figure of the user as a (1) uniform, (2) unchanging (3) non-disabled individual.

The RATC's Service model both highlighted these assumptions and demonstrated alternative accommodations of users not only by technical design and accessibility work but also by mediating, complementing and transforming market relations between users and producers. Exploring these AT practices offers a series of instructive misfits (Garland-Thomson, 2011), departures and comparisons between ableist discourses and practices and their alternatives.

First, rather providing uniform stand-alone devices for a homogeneous population, healthcare professionals deliver personalised distributed systems to accommodate an extremely diverse group of clients. These distributed systems are assembled from modular elements to fit specific users and their environments.

Second, among the Service's clients, there are children and people with progressive conditions whose abilities and needs are changing. Hence, in contrast to design as a finite process, personalised systems delivered by the RATC have to be continually re-designed potentially incorporating new technologies. Some of these users need AT products only for a short time, while others require extensive trial periods to figure out what works for a particular user, hence it would be impractical and arguably unfair to expect users to make a choice by committing to one device or configuration. To support this alternative access, the Service provides technologies through a loan bank of devices; framing AT as public good enables ongoing access and extends the design process indefinitely to work out what configuration of devices works best for a user at that time

Third, the notions of articulation work (Star and Strauss, 1999) and situated action (Suchman, 2007) are productive in tracing how the work involved in making technologies work is distributed and negotiated between a host of co-users and co-designers. Moreover, these concepts are also useful in following how dis/ability and normate figures e.g. the competent user are crucial in attributing and delegating agency, labour and deriving value and producing relations of accountability and compliance.

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Practices of ableism/normalisation within welfare organizations for disabled people

David Knights (Lancaster University, UK) and Yvonne Latham (Lancaster University, UK)

This article explores implicit assumptions of ableism that would seem endemic within welfare organizations caring for disabled people in the UK. While generally committed to social integration for disabled people, welfare practice sometimes has the unintended effect of reinforcing their marginalization. We illustrate this with some empirical vignettes drawn from a project named CommuniTY that was designed to distribute reconditioned computers to disabled people initiated by a not-for-profit organisation in the North West of England. Its aim was to enable clients to become more effectively (electronically) connected to society on the assumption that because of their impairments, these people lack the ability to integrate fully with their community and society more generally.

Underlying this whole project is a humanistic belief in social communication and interaction as a panacea, such that the provision of computers is seen as a solution to the perceived problem of social isolation among disabled people. This 'technological fix' is understood to facilitate communications so as to enable greater degrees of sociability, regardless of whether it is the most appropriate way of doing so and of the extent to which this is actually of particular concern. Such an imposition as a norm can have the unintended effect of marginalizing disabled people even further, either by making them feel inadequate if they are not 'realizing themselves' through social interactions or in appearing deviant, where non-compliant.

The organising principles of the project have emerged from ableist normative assumptions, where disabled people are seen as lacking something that can be 'fixed' so as to make their lives similar to those of the able-bodied (Williams and Mavin, 2012). Our research has intimated that these normative ideologies of ableism can have the unintended effects of marginalizing the very people welfare organizations seek to include (Shildrick, 2009). Speculatively, it might be argued that in failing fully to acknowledge difference where it threatens a normative consensus such as sociability, the very concept of marginalization might reinforce ideologies of ableism, and in this sense be potentially discriminatory.

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Moving beyond traditional recruitment towards online recruitment: An organising process producing disability inequality

Frederike Scholz (Hasselt University, Belgium)

This UK based study is primarily concerned to show that the way online recruitment and processes are designed can lead to disability inequality in organisations, because these practices have been designed around taken for granted ableist norms that devalue certain abilities over others.

The paper is informed by Acker's (2006) inequality regimes. Within feminist literature, Acker (2006) developed the concept of inequality regimes to highlight the way that organisations are gendered. This concept has been used as an analytical approach to understand the construction of inequalities in organisations, which are linked to inequalities in the surrounding society, its history, politics and culture. This paper highlights that Acker (1990; 2006) has acknowledged the production of disability inequality within her idea of inequality regimes, but she has not yet incorporated this dimension into her work.

Thus, the unique contribution of this paper is to demonstrate that this tool has the potential to demonstrate how a number of practices within the recruitment process are arranged to disable people with impairments when applying and searching for potential employment. This paper tries to uncover the following four components that jointly form the bases of disability inequality and the shape and scale of disability inequality in organisations. These four components are: a) recruitment as an organising process producing disability inequality, b) the visibility of disability inequality, in particular the awareness of employers of unequal access to the Internet and the inaccessibility of services provided by Jobcentre Plus, c) the legitimacy of disability inequality when adopting online recruitment processes, and d) control and compliance, which is manifested in power derived from hierarchical social relations and which impedes changes in inequality regimes.

This study has adopted a qualitative research approach involving semi-structured interviews primarily with disabled jobseekers, but also with employment advisors from two disabled people's organisations, who have worked closely with disabled jobseekers, as well as with mainly private sector employers, who have tried to implement recruitment practices that are more inclusive but to various degrees of depth. The main intention of this paper is to demonstrate that online recruitment as an organising process can produce disability inequality, because practices are designed around taken for granted ableist norms that assume jobseekers can engage in online job seeking behaviours. As found in this study these established norms embedded within design of the online recruitment process are: a worker is productive and able-bodied, the Internet is easy to access, it is available to everyone in accessible public spaces, and by using the medium for recruitment, barriers to access potential employees are removed, since everyone is online. These ideas can have a considerable, albeit often unintentional, impact on the design of recruitment practices and produce disability inequality not only in organisations, but also in the labour market more widely.

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Session 2: Intersectional approaches to ableism

Chairperson: Koen Van Laer (Hasselt University, Belgium)

They can replace you at any time: Ableism and person with sickle cell

Maria Berghs (De Montfort University, UK) and S. Dyson (De Montfort University, UK)

Ableism has not addressed intersectionality to ethnicity, gender and sexuality when it comes to employment practices. Research on sickle cell, a complex long-term genetic condition, which in the United Kingdom (UK) mainly affects people of black and minority ethnic descent (although this is changing) indicates that reasonable adjustments, maternity leave and other employment rights are not always empowering, are being co-opted or no longer exist. We noted how neoliberal employment trajectories were affected by ableism, disabling barriers, sexism and racism at work - in every sector of employment. We found that while there is no such thing as a physical, cognitive or sensory 'able-bodied' employee, this idea pervades employment practices (Human Resources, Occupational Health, Line-Management), technologies being used (digital, social media, virtual assistants), time management (absences, flexibility and annual leave) and official policy (inclusion and respect for diversity). We found that most workplaces were designed to ensure maximum productivity for an able-bodied male employee and such spaces, in combination with non-inclusive practices, were making people physically and

mentally ill. That was if they could get into employment, as recruitment policy was making it difficult to get interviews and jobs, despite initial invisibility of the condition.

What makes up the 'normal' of organisational practices also extends to relationships between colleagues, bureaucracy, management and general ethos of companies in neoliberal times. Disclosing a condition or asking for reasonable adjustments meant that you were 'different' from the norm and additional labour had to be engaged in by your colleagues. We noted that people with sickle cell had to use tactics and strategies to be viewed as 'collegial' and 'good' employee in order to deal with possible repercussions of their condition in terms of missing work, having rest breaks, drinking water, being flexible or dealing with deadlines. However, this only enabled them so far as there were other social and cultural practices in terms of 'norm' of English working culture that they found hard to engage with, for example, going to the pub or working over hours and on weekends. The neoliberal diffusion of employment practices (e.g. flexibility and digitalisation) meant a collapse of private and public time, meaning that people had to be 'ready' to work or 'fill in' when they needed to rest or recuperate.

Despite overt discourses and practices that proclaimed inclusion and respect for diversity, we found that people in employment were affected by the diffusion of a hostile neoliberal environment and that ableism was also affected by societal and economic norms, in terms of neoliberal 'English' white able-bodied subjectivities. This in combination with ethnicity, disability and gender meant that people were instrumentally viewed as 'lazy' and not committed enough to employment nor critically had a 'right' to that employment. Moreover, in the service, health and social care, and hospitality sectors where there were more temporary and flexible contacts, the erosion of 'rights' was now the norm and enabled by bureaucracy and processes particularly affecting women and young men with sickle cell. People related feeling 'replaceable' product in the workplace unless they put up with such inequalities.

Extending the framework of Bourdieu through disabled entrepreneurs' bodily capital

Eline Jammaers (Université Catholique de Louvain, Belgium) and Jannine Williams (Queensland University of Technology, Australia)

Disabled entrepreneurs are a widely neglected group of entrepreneurs in both theory and practice. Nevertheless, entrepreneurship can help advance the integration of disadvantaged persons, stimulating both the economy and personal growth. Recently, some studies have begun to focus on the structural factors that make entrepreneurship by disabled people challenging and the individual factors that motivate disabled people to want to create their own business venture nevertheless (e.g. Ashley & Graf, 2017; Renko et al., 2016). In addition, a handful of studies has started to hypothesize about the specific qualities of individuals with disabilities that can potentially lead to success in entrepreneurship. Assumed beneficial characteristics of entrepreneurs with disabilities could be their problem-solving skills and resourcefulness, flexibility, creativity and impulsivity, willingness to ask for help, perseverance and superior discipline, and tolerance for risk (Antshel, 2018; Lerner, Hunt & Verheul, 2018; Miller & Le Breton-Miller, 2017; Wiklund et al. 2018).

Although the latter group of (positivist) studies are welcomed as they positively interpret entrepreneurship by people with disabilities, they are also limited for two reasons. First of all, various entrepreneurship scholars have argued that focusing on personal characteristics without taking the specific business context into consideration misses the point. Indeed, it cannot simply be assumed that certain impairments will universally benefit one's business, as capital is a fundamentally relational concept which is socially embedded (Tatli et al, 2014). And secondly, critical diversity scholars, examining the 'business case for diversity', have warned us that such studies tend to conceive of people with disabilities as 'structurally' or 'naturally' endowed with specific resources beneficial for entrepreneurship, reducing their agency and representing them as mere member of a group without individual unique skills (Zanoni et al., 2017). Moreover, they neglect to ask the important question of whether and to what extent the entrepreneur wants to strategically link her impairment to her business (Calas et al., 2009; Zanoni & Janssens, 2004).

To overcome such limitations we draw on the framework of Bourdieu to investigate the narratives of ten entrepreneurs with disabilities who, out of a wider data set of 32 entrepreneurs, are identified as strategically linking their business to their impairment and/or disability. We develop the concept of 'bodily capital' to better understand the positioning of these entrepreneurs within the entrepreneurial landscape. We do this by posing

the following research question: How do disabled entrepreneurs convert their bodily capital into symbolic capital? In answering this question, we make several contributions to the existing literature. First of all, we make an empirical contribution to the existing literature on entrepreneurship by disabled people by offering a constructionist approach to a topic studied exclusively from a positivist perspective. Secondly, we make a theoretical contribution to entrepreneurship studies that draw on Bourdieu by developing the notion of bodily capital, which can account for all forms of bodily difference from which people can derive a positive value within their profession.

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“[I]t's me putting myself under pressure try'n'a be normal”: An exploration of emotional labour and disability resistance in disabled employees

Gemma Bend (The Open University, UK)

Research has demonstrated that disabled women and men are more likely to face issues on attempting to enter, maintain and progress in employment such as enduring prejudice and discrimination, physical and emotional fatigue, difficulties negotiating accommodations, and a lack of promotion opportunities (Baumberg, 2015; Bend and Priola, 2018; Fevre et al., 2013; Roulstone and Williams, 2014). Often these experiences are exacerbated when organisational support systems fail to consider the ongoing embodied experiences of disabled employees, such as failing to provide ongoing moral support, which can foster experiences of social inequality, exclusion, and isolation within working spaces (Wright, 2015). Specific to gender differences, intersectional research has identified that disabled women are more likely to experience psychological distress (Brown, 2014), all forms of harassment in the workplace (Grainger and Fitzner, 2006), increased socio-economic disadvantage (Kavanagh et al., 2015), and are subject to lower wages than women without a disability and disabled men (Woodhams et al., 2015). This paper will draw on the embodied experiences of disabled women and men and how they construct their identity within sheltered and mainstream employment. Specifically, this paper will explore the emotional labour engaged with by disabled individuals in employment and how they disrupt normative discourses of disability.

Within critical disability studies, concepts of materiality and embodiment are increasingly being used to expand the debate on disability experiences by exploring the material and the discursive practices that surround disability (Flynn, 2017; Goodley, 2013). Adding to this debate, this paper uses post humanist performativity (Barad, 2007) as a theoretical lens to explore how material and discursive practices that surround disabled employees disrupt disability and gender identity formations (Flynn, 2017). Empirically this paper will present the findings of a thematic analysis on ethnographic participant observations and 24 interviews with disabled employees (12 from mainstream and 12 for sheltered employment). Two themes from a thematic analysis will be discussed: emotions and disrupting disability. The first theme of emotions will explore employees' sense of self and how and in what way disability is emotionally experienced in their work space. The second theme of disrupting disability explores how previous and current social interactions inside and outside of the workplace have an impact on what it means to be disabled and how this differs from societal discourses. The findings demonstrate how materiality (i.e. interactions with physical space and the inner workings of the individual's body), intra-act with social discourses (i.e. interactions with other people) to affect the construction of their identities in the workplace.

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Session 3: Disrupting ableist norms

Chairperson: Gemma Bend (The Open University, UK)

'Mental Health' as norm: dis-ableist practice in organisational spaces

Thomas Coogan (University of Nottingham, UK) and N. Vershinina (University of Nottingham, UK)

The issue of 'mental health' within organisations is receiving growing attention in business and management research (Follmer and Jones, 2018; Thisted, Nielsen and Bjerrum, 2018). Given that mainstream HRM literature generally frames able-bodiedness as the norm (Cavanagh et al. 2017), it might be expected that mainstream responses to 'mental health' will similarly frame it in ableist terms, as an undesirable deviation from the norm. 'Enforcing normalcy' (Davis, 1995) in this way has considerable consequences in the workplace, such as causing disabled workers to self-limit requests for accommodation (Baldrige and Swift, 2013; Baldrige and Swift, 2016). Arguably, this is because the things that 'disable' individuals and organisations in terms of mental health in

contemporary workplaces are integral to late stage capitalist logic (Foster 2018). This is not just a problem in the workplace: as Grover and Piggott (2013) show, this logic, and its consequences, extend into the welfare system.

In this paper we utilise an understanding of ableism incorporating the UK social model of disability (Oliver 1983, 1990) to critically analyse the centrality of 'normality' to organisational responses to mental health issues. Building upon a systematic review of the literature, we have identified a number of important but neglected issues such as individual coping mechanisms and the agency of employees. Furthermore, whilst the literature has mainly focused upon organisational causes and prevention of problems relating to mental health, the drivers (such as organisational performance outcomes and focus on retention and turnover have not been foregrounded) (Foster, 2018) and merit further analysis. MH is often seen as primarily an issue of risk management, rather than an integral part of work and life experience, and there are many examples of a focus on dealing with symptoms rather than causes at the organisational level, often via unproven methods (e.g. mindfulness, free yoga classes, free pedometers, and a more general emphasis on 'well-being') that may do nothing for, or even exacerbate, MH issues.

In the light of these considerations we ask, in this paper, the following questions: what would a non-ableist understanding and practice (informed by disability studies) of MH in the organisation and workplace look like? Are there current model organisations/policies? What role is there for individual agency? What roles do other stakeholders play? To answer these questions, we will consider firstly, the role for activist-driven disability studies understandings of mental health that problematize external barriers (e.g. excessive workload) within an organisation rather than individual situations (e.g. taking exercise in personal time to reduce stress caused by excessive workload). Secondly, we will consider the potential role of disability equality and workplace legislation in facilitating organisational change around mental health issues. Finally, we feel there is a case to be made for a positive role for different mental states in terms of organisational diversity, whereby a realistic and practical integration and accommodation of fluctuating mental states is viewed as a strength in the organisation and the workplace, rather than as something to be eliminated.

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Entrepreneurs with Disabilities or Disabled Entrepreneurs? Critical Approaches to the Able-bodied Entrepreneur

Carmen Svastics, (Eötvös Loránd University, Hungary) Sara Csillag, (Budapest Business School, Hungary) and Z. Györi(Budapest Business School, Hungary)

The theoretical work exploring entrepreneurship for persons with disabilities started in the late 1980s, but there is still a scarcity of theory and empirical evidence (Parker Harris et al. 2013, 2014a, 2014b). This is due to little reliable global data (Pagán 2009), disability being a heterogeneous social construct referring to an extremely diverse set of individuals (Renko et al. 2015), as well as disability varying in type, severity, stability, time of onset, etc. (Dhar and Farzana 2017). As motivation, personal characteristics and socio-economic conditions may also vary individually, this makes theorising or researching as well as any supportive policy-making challenging. (Kitching 2014).

Along the advances of Critical Entrepreneurship Studies set out to deconstruct notions of entrepreneurship and raise questions concerning both epistemology and practice, a new necessity arose to give voice to the so far “forgotten minority” (Cooney 2008, Saxena and Pandya 2018). As neoliberal ableist ideals favour independent and economically productive citizens, people with disabilities are often marginalized and oppressed (Goodley 2014). Using the concept of ableism from Critical Disability Studies, we wish to explore the way entrepreneurs with disability (EWD) understand their position and form their identities as entrepreneurs who happen to be disabled or as entrepreneurs disabled by society’s restraints.

The current exploratory qualitative study (Bagheri et al. 2015, Cooper and Emory 1995) investigates and analyses the goals and motivational background of EWD as well as the barriers and the supporting factors they experience. A special focus is on the construction of professional identity, how EWD build their identities as opposed to the entrepreneurial archetype of the white male able-bodied hero (Essers and Benschop 2007). As typical entrepreneurial characteristics (self-realization, taking risks, creativity, innovation, manage and lead others, etc.) usually contradict with the image of persons with disabilities (vulnerable, helpless, slow, sickly, weak, need supervision, have low work-morale, etc.), EWD have to overcome double obstacles (Bagheri and Abbariki 2017, De Clercq and Honig 2011).

The ten semi-structured in-depth interviews were conducted in various county-wide locations in Hungary in the summer of 2018, and were based on 26 open-ended questions. Respondents were contacted with the help of a snowball sample selection strategy (Silverman 2008). While a contribution to the theory was essential, the regional scope of the empirical research itself was also of importance, insofar as very little relevant empirical research has been done in the Central-European region.

Naturally, the findings of the study are bounded by the limitations of the accessible literature, its complex global and national understanding as well as the limited number of respondents. The gaps in theory and practice make any generalization difficult and conclusion cautious. Nevertheless, the intention was to acknowledge the existence of EWD and explore and indicate some initial patterns and insights which could deepen the academic and professional understanding of their situation and inform Critical Entrepreneurship and Management Studies as well as policy-making. Some implications on ableist assumptions on the work of persons with disabilities are also discussed.

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Session 4: New research directions for studying ableism

Chairperson: Jannine Williams (Queensland University of Technology, Australia)

Age discrimination on neoliberal labour markets

C. Maravelias (Stockholm Business School, Sweden)

The average individual in western populations lives longer and remains healthier and more active up until a fairly old age. Many people born in the 1940s go to the gym, go skiing in the winter, play tennis, maintain a strict healthy diet, and in general, plan to live a healthy, productive and long life. Hence, health, physical and mental activity is no longer reserved for the young, it is also something which is strived for and maintained by those who are older. This is not only an individual ambition, it is also a political strategy. Society needs us to stay active, healthy and productive longer. Western welfare states are continuously underfinanced and as we now live longer, most political fractions mean that we have to work until we are around 70 years old before we retire.

However, the period in life when we are desired and possibly even sought after on the labour market develop in the opposite direction. For instance, at the public employment office in Sweden, the group of people who are unemployed because they are considered too old steadily grows. This group does not necessarily consist of people 55 years of age or older; already when people are around 40, there is a tendency that they are sorted out

because of their age. Given that more and more people study at colleges or universities and begin the working phase of their lives relatively late in life, the period of their lives when they are sought after, has become very short, indeed.

In this paper I will discuss this paradoxical development. The chapter is based on Michel Foucault's concept of bio-power, which I maintain, is central to our understanding of the specific type of exclusion, which age discrimination has become on today's labour markets. On a general level, bio-power is associated the development of the life sciences in general and in particular with psychology and social-psychology, which maintain that the healthy individual is a person who is striving to become healthier, that is, an individual that develops from one initial stage to a new stage that is better than the initial one. This idea of health as progress and growth is directly related to the values underlying the liberal, capitalist state in which progress is inevitably related to constant growth and expansion. Hence, just like capitalism presupposes growth and expansion to keep the death of businesses and markets at bay, "health" presupposes that individuals strive to become better, stronger, etc. Against this background, it is not hard to see why getting older, which in essence, is to no longer get better, to no longer develop and improve, tends to be systematically discredited on labour markets.

Yet, why has ageing become an increasingly acute problem, why are individuals considered old already at 40 when they are, in fact, not old? What has happened with contemporary forms of bio-power that could help us explain this development? Based on a study of new labour market policies in Sweden and, in that connection, social enterprises dealing with age discrimination I develop the following answer:

Neo-liberal reforms presuppose and idealize a new type of individual, the entrepreneur and, in that connection, a new type of career. The entrepreneurial career, I argue, is not distinguished by the gradually refined professional skills that comes with seniority, but with the energetic, flexible, social skills that are associated with switching between temporary and loosely coupled projects in a timeless and ageless 'now'. The idealized individual, the entrepreneur, hereby comes forth as a 'youngster'. Furthermore, the professionally skilled senior comes forth as a has-been.

Mental health conditions, corporate social responsibility and the business case: a critical gaze

Hadar Elraz (Lancaster University, UK)

Addressing the relationship between organisations and broader society, the notion of CSR has grown popular over the past 30 years and is now considered part and parcel of every business. Amongst other issues, CSR addresses environmental, human rights, sustainability and labour issues and aims to obtain good balance of financial, environmental and social outcomes through various corporate strategies (ethical investment; investing in communities; strategy and daily operations of business),

One element of CSR corresponds to the interface with HRM, labour and diversity with many policies and legislations for recruiting and sustaining diverse labour, including people with disabilities and health conditions. But, at the same time that debates related to culture and diversity are heightened, disabilities and health conditions issues may still remain sensitive in many organisations. Indeed organisations incorporate disabilities/health conditions into their policies and are expected to recruit a diverse workforce, but addressing these issues in organisational culture and the actual work environment might be more challenging.

Furthermore still, attracting people with disabilities/long term health conditions into the organisation as well as providing reasonable adjustments during recruitment and employment may well be easier to address in some instances than others. For example, providing accommodation for someone with a visible health condition such as wheelchair user might be relatively straight forward to accommodate for when compared with accommodating for someone with an invisible and more complex health condition such as in the setting of mental health conditions (MHCs). Interestingly, while MHCs are of a growing interest in the workplace, the interface of MHCs, CSR and performance is still understudied. This paper aims to address this gap by asking: what are the tensions and experiences of individuals and organisations in relation to managing MHCs in the workplace?

The paper utilises a cohort of 60 in-depth interviews with: health professionals, advocates, line managers/executives and people with MHCs themselves. Critical discourse analysis of the findings addresses the following three points: (1) Although having relevant policies in place accommodations/reasonable adjustments for the

context of MHCs is not fully understood in work organisations (2) many people with MHCs experiences are coping without workplace accommodations (3) in a few instances employers/line managers do try to accommodate for employees with MHCs and are eager to improve their working experiences.

The paper aims to make both practical and theoretical contributions for understanding how MHCs at work can be better understood in relation to CSR, disabilities and performance. It contributes to literature on CSR and disabilities at work and concludes by arguing that although employers may have implemented measures which are aimed to facilitating the inclusion of disabilities and health conditions in the workplace, this might be more challenging in practice with instances such as MHCs requiring specific examination and further problematizing.

A spatial approach to disability in organizations. Exploring the effects of ableist organizational spaces.

Koen van Laer (Hasselt University, Belgium), Eline Jammaers (Université Catholique de Louvain, Belgium), Wendy Hoeven (Inclure, Belgium)

In recent years, organizational disability scholars have increasingly turned to the concept of ableism, which refers to ideas, practices, and relations that presume able-bodiedness, afford unacknowledged privileges to bodily variations considered 'normal' and turn bodies designated as 'impaired' into a fundamentally inferior 'other'. These organizational studies have primarily highlighted how jobs are designed in an ableist way around an able-bodied 'ideal employee' and how ableist workplace discourses produce disabled employees as fundamentally different from, and inferior to, the ideal of able-bodiedness (e.g. Foster & Wass, 2013; Jammaers, et al., 2016; Williams & Mavin, 2012). While doing so, they have largely overlooked the ableist nature of organizational spaces and their role in disabling employees with impairments.

This study aims to contribute to the organizational literature on disability by offering an in-depth understanding of the disabling role of organizational space and of the way it can be involved in the reproduction of unequal power relations between disabled and non-disabled employees. To do so, it draws on a Lefebvrian approach to space (Lefebvre, 1991), which has recently been used in the organizational literature to explore the role of space in reproducing power relations. Based on 65 interviews with employees with impairments, this study shows how spaces can disable employees with impairments through disabling productivity, social inclusion, independence, and physical comfort and safety.

A first contribution this article makes is offering an understanding of ableist organizational spaces and the different components involved in their production. Reflecting the spatial triad developed by Lefebvre (1991), this study shows how this involves a dialectical relationship between ableist representations of space (capturing the way they are conceived presuming able-bodiedness), ableist spatial practice (capturing the way they become dominated by able-bodied employee practice), and ableist representational spaces (capturing the way they infuse disabled employees' lived experiences with a sense of otherness and inferiority). A second contribution is offering a spatial understanding of ableist job design, ableist discourses, and disabled employees' embodied experiences. A third contribution this article makes is providing an insight in the way employers and employees manage ableist spaces. By primarily aiming to safeguard disabled employees' productivity, their interventions tend to fail to fundamentally address the ableist nature of space and the processes disabling employees' social inclusion, independence and physical comfort and safety.

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Stream 35: Critical perspectives on transparency, accountability, governance and corruption control

Stream convenors: Audrey Paterson (University of Aberdeen, UK)

Session 1: Governance, Transparency and Corruption Control 1

Chairperson: Audrey Paterson (University of Aberdeen, UK)

The use of internal audit for corruption: A discussion on NSW and Federal Government in Australia

Barbara de Lima Voss (University of Canberra) and David Carter (University of Canberra)

The paper aims to discuss the increasing use of internal audit as a technology by government against corruption. We study this, in particular, in the state of New South Wales (NSW) and in the Federal Government of Australia. The conceptual space is that the implications of new public management in the public sector provokes the employment proliferation of many forms of control, and we understand internal audit in that context. Auditing (external, internal, performance) constitutes a set of apparatuses of control. From a neoliberal perspective, public policies are justified by how they improve efficiency, efficacy and accountability. We challenge the role of internal audit, as a technology against corruption, as we examine the discursive extension of internal audit into the corruption space also constitutes an attempt at extending control, as a technology of governance. In Australian politics, there has been a significant focus on corruption activities. This is in the context of systematic cases of corruption in the public sector in a variety of contexts and across a variety of forms of corruption. Precise definitions of corruption are unclear. We are interested in the extension of the ambit of control of internal audit into corruption debates, as this seems to extend the logic of trust in technocratic experts at the centre of Power (1997) *Audit Society*. At the heart of our concerns with the effectiveness of internal audit with respect to corruption is that this seems to change the nature of the internal audit process, which focuses on efficacy with respect to organisational process. The extension to corruption seems to ask internal audit to take on a significant role in surveillance, as a mechanism of control. Consequently, we see regulatory bodies promote the use of internal audit for preventing and detecting corruption in Australia. This is certainly the case in a number of decisions or pronouncements of the Independent Commission Against Corruption (ICAC) in NSW. The Federal Government has subsequently considered a Federal ICAC in Australia to be important. Our theoretical approach on surveillance and questions the appropriateness of the use of internal audit as a mechanism of control. The concept of surveillance is based on the French philosopher Jean Baudrillard. In this, powers are more disperse and they became impossible to locate in a virtual, interchangeable and dynamic societies. The forms of surveillance using internal control are a powerful technology. We employ a discourse analysis to understand and evaluate the use of internal audit – a governance technology – in the NSW ICAC guidelines and seven investigation cases (Operations Tarlo, Credo, Artek, Ricco, Scania, Nestor and Greer) as well as a reflection on the current state of affair of the lobbying for a Federal ICAC in Australia. It is a political paper situated in an interdisciplinary approach for accounting, business and finance studies gathering information from the politics of corruption in Australia.

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*Political Hegemony in Investment Decisions: A Case of Infrastructural Development Project in Sri Lanka***Chathurani Rathnayaka (University of Leicester, UK)**

Accounting for development has recently gained attention in the extant literature, advancing a research agenda considering structural issues and their impact on accounting practices of both in state and private sector institutions. The role politics and power in accounting, especially on resource allocation has been studied with different theoretical frameworks (Covaleski & Dirsmith, 1983,1986; Kurunmäki, 1999a,b; Everett, 2003; Neu *et al.*, 2003; Macintosh, 2010; Jayasinghe & Wickramasinghe, 2011; Kuruppu *et al.*, 2016), with increasing focus given to the divergent roles of culture and politics, and how these can influence organizational budgeting and resource allocation mechanisms (Wickramasinghe & Hopper, 2005; Alawattage *et al.*, 2007; Alawattage & Wickramasinghe, 2009; Jayasinghe & Thomas, 2009; Jayasinghe & Wickramasinghe, 2011). However, the role of politics in accounting and accountability structures in development agendas, especially in development projects has only been addressed intermittently. The purpose of this paper is thus to address the role of politics and its domination over accounting decisions and accountability structures in investment projects in developing countries. This paper shows how political interests are mobilised and rationalised through accounting rationalities, and how it results the re-production of kingship on the one hand. On the other this paper also shows how capitalism is re-produced in development agendas through donor funding. The paper takes the case of the Southern Expressway, which is the first mega project in Sri Lanka, and involved an extensively large budget in Sri Lankan economy. The main purpose of the road was to improve the infrastructure (transport) facility in southern region, thereby to provide social and economic benefits to communities in that region. In order to study the inter-linkage of accounting, politics and power in the developing context, the current study drew heavily upon qualitative methodology, including in-depth interviews with government officials, observations and document analysis. Southern Expressway is the first major infrastructure project in Sri Lanka and constructions were funded by three main funding agencies, i.e. JICA, ADB and China. This project was considered as a national interest project which received extensive attention and involvement from local and international actors. This study reveals the domination, and hegemonic behaviour, of both state and non-state actors which often manifested as extensive impacts on the project decision making, implementation and the overall execution of the project. This also shows how the project is seen as a political project rather than a national project. The paper also finds that accounting controls were perceived as barriers rather than supporting tools for decision making and, violations of accounting controls were seen as necessary in order to implement economic decisions. These violations are always legitimised through state interventions and political power and further entrench resource allocation and accountability within capitalist social relations.

*Can Self-Regulation Work in Environments of High Corruption?***Fatima Yusuf (Coventry University, UK), Amna Yousaf (Swinburne University of Technology, Australia) and Rizwan Ahmed (Birmingham University, UK)**

Purpose: This paper investigated if market discipline and legal environment are sufficient to motivate firms to disclose optimal level of corporate information voluntarily in the context of a developing country that is Pakistan. Furthermore, it was examined if regulators have sufficient regulatory capacity to influence the extent up to which politically connected companies disclose corporate information.

Design/methodology/approach: An in-depth investigation was carried out through qualitative content analysis of 200 annual reports from 40 company's listed in Karachi Stock Exchange along with 26 semi-structured interviews from experts in the field of corporate governance.

Findings: It was found that there is an absence of culture for disclosure of information and country's existing institutional environment is not sufficiently strong to support self-regulation or voluntary disclosure of information. It is argued that stringent disclosure regulation results in better flow of information in politically connected companies and helps in curbing opportunistic behaviour.

Practical implications: This research carries significant policy implications. It is proposed that in addition to mandatory disclosure requirements, the code of corporate governance should indicate desirable disclosure levels for voluntary corporate information as well.

Originality/value: This is the first study to examine the effectiveness of corporate disclosure regulation in a developing country with high levels of political corruption and cronyism through an in-depth research..

Session 3: Sustainability, CSR and Corruption

Chairperson: Fredrick Changwony (University of Stirling, UK)

Investments in Corporate Social Responsibility CSR: The Management of Resources and the Role of Semi-Public Companies

Alexandre dos Reis (University of Lisbon, Portugal)

Based on a theoretical review and a quantitative analysis contemplating 196 contracts firmned by the largest brazilian company, this paper explores the effective application of the CSR resources and the role of the semi-public companies, underlining the access of real data regarding the management of resources addressed to the initiatives of CSR and the contemporary debate about the relationship State *versus* Private Enterprise.

Purpose:

This paper has as main purpose to evaluate the adherence level of investments in Corporate Social Responsibility (CSR) with the social order interests, aiming to (i) analyze the effective application of these to the purposes for which it intends and (ii) to problematize the scenario of the semi-public companies, especially related to the appropriation of such resources to the State's responsibility actions.

Design of the paper:

The design of the paper provides a conceptual revision of the literature, namely the characteristics and specificities of the semi-public companies (Fontes Filho & Picolin, 2008; Jensen, 1999; Motta, 1984; Ribeiro, Márcia C.P.; Alves, 2006) and the concept of CSR (Aguinis & Glavas, 2012; Carroll, 1999; Frynas & Yamahaki, 2016; Garriga & Melé, 2004; Lee, 2008; Moir, 2001). This conceptual analysis will be accompanied of a quantitative analysis, contemplating 196 contracts/agreements firmned by the CSR Department of the largest brazilian company (in the market value), between 2010 to 2015, totalling the amount of R\$ 252 million (currently, around US\$ 60 million).

Findings:

As findings of the research are included: (i) the presentation of a brief conceptual view of the theme, with emphasis for CSR in semi-public companies, (ii) the presentation of a quantitative analysis showing the types and the characteristics of the investments in CSR and, finally, (iii) the discussion, through this conceptual view and this quantitative results, about the relationships between the State and the private enterprise in the light of the current discussions of Governance, Transparency and Combat to the Corruption.

Practical implications:

As main practical implications we can consider the identification of the critical points to be considered by the managers regarding the application of resources linked to the CSR, in order to guarantee the preservation of ethical patterns of Governance, Transparency and Combat to the Corruption.

Originality and Value:

The main value of this paper lies in the access and analysis of real data regarding the management of resources addressed to the initiatives of CSR, with focus on the contemporary debate about the relationship State *versus* Private Enterprise.

Word-Keys:

Corporate Social Responsibility, Semi-Public Companies, State, Private Enterprise, Governance, Transparency, Corruption.

Paper Type:

Quantitative analysis and theoretical discussion.

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The impact of the United Nations Sustainable Development goals on the implementation of Corporate Social Responsibility CSR practices in mining companies in Sub-Saharan Africa: Malawi as a case study

McFoster Tembo (Coventry University, UK)

In recent years mining has become a major focus of attention for governments in developing countries (Gamu et al, 2015; Horsley et al, 2015; Yakovleva et al. 2017). Prior literature suggests that despite the claim by multinational mining companies operating in Sub-Saharan Africa of implementing local development projects, little contribution has been made to the development of their host local communities (Hilson, 2006; Hilson and Yakovleva, 2007). On the contrary, there is evidence of growing conflicts between mining companies and their stakeholders and high levels of corruption, abuse of human rights and unsustainable practices (Kamlongera, 2013; Mzembe and Downs, 2014). However, research that examines the factors that contribute to the underlying causes of conflicts, abuse of human rights and rise in unsustainable and poor governance practices is lacking.

This study addresses this gap, by examining the factors that contribute to the rise of corruption, abuse of human rights and unsustainable practices. After conducting 46 interviews with mining company stakeholders including policy makers, miners, NGOs and community residents; our preliminary findings revealed: Issuing of mining licenses based on political agenda rather than economic, high level of corruption in taxation of mineral resources, lack of accountability and transparency of mining revenue, inadequate engagement between mining companies and communities leading to unfair land acquisitions and inadequate compensations to those affected including women and children, inadequate legal standards that focus more on developing the mining industry than protecting the community against unsustainable practices and abuse of Human Rights, poor governance, monitoring and reporting by of mineral extraction activities and proceeds. We hope that our findings would influence reforms in governance, accountability and human rights in companies and other organizations especially those in developing countries.

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Session 4: Transparency and Society

Chairperson: Amanze Ejiogu (University of Leicester, UK)

Trust and ethical openness in business practitioner - client relationships

Anca Yallop (Auckland University of Technology, New Zealand)

Revelations of unethical behaviour by organisations across a wide range of industries and business sectors continue to decrease consumers' and the general public's trust in business (Frost, 2014; Jurkiewicz and Giacalone, 2016), already fragile following the failures of governance and ethics highlighted by the 2008 financial crisis and further eroded by more recent ethical business scandals. Recent research suggests that the renewed focus on codes of ethics to drive firms towards higher levels of ethical behaviour following the financial crisis was largely a missed opportunity, with a focus on superficial compliance (de Bruin, 2016; Holder-Webb and Cohen, 2012). Such superficial compliance is evident in the latest business examples of ethical misconduct which highlight issues at the level of relationships between organisations, employees, and their clients (either government, public or private clients).

Current literature and models of ethical decision-making developed to date suggest that ethical codes are perceived to govern practitioner-client relationships and are an important organisational variable seen to have the potential to affect ethical behaviour albeit previous work on codes of ethics' effectiveness still presents inconsistent results (Schwartz, 2016, 2017; Treviño and Weaver, 2003; Yallop and Mowatt, 2016). Furthermore, whilst previous work on ethical decision-making has largely focused on the individual level of ethical decision-making, research in the analysis of inter-personal (rather than intra-personal) relations in ethical decision-making processes is needed (Schwartz, 2016). Studies that examined the ethical decision-making process at the relationships level, either empirical or conceptual, are scarce. This neglected research gap is important to be studied in order to provide an understanding of missing dimension(s) at the relationships level.

For this reason, this paper focuses on the relationships level of analysis, specifically examining the role of trust and ethical openness in building ethical business relationships. To explore the dimension(s) of inter-personal relations, relevant studies and literature that have been isolated from the main debate on ethical decision-making were reviewed. Trust is perceived as a pivotal aspect of business relationships (Castaldo, 2007; Morgan and Hunt, 1994). Jurkiewicz and Giacalone (2016) signals however the fact that trust in organisations continues to decline

and that organisations are likely to face increasingly complex ethical issues, engaging in unethical practices costing them resources and damage to their reputation – having the ability to effectively deal with these issues becomes paramount.

The paper draws on seminal and contemporary literature on models of ethical decision-making. Key dimensions and constructs of ethical business relationships such as trust, ethical openness and other adjacent constructs (such as credibility and reputation) were analysed, as well as interview data on practitioners' perceptions about trust and ethical openness from a qualitative research project carried out in the New Zealand research industry context. Key findings suggest that trust, ethical openness and their adjacent constructs greatly influence the nature of the relationships between practitioners and their clients and promote ethical interactions. The factors identified to influence ethical decision-making are interconnected and interactions between the organisational, individual and relationships levels exist, enhancing the ethical outcome.

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Constructing social relevance: The story of country-by-country reporting in the EU

Louise Crawford (Newcastle University, UK), David Power (Dundee University, UK), Eleni Chatzivgeri (Heriot-Watt University, UK) Martyn Gordon (Robert Gordon University, UK) and Jim Haslam (The University of Sheffield, UK)

The aim of this paper is to explore social relevance construction through developing, implementing and using Payments to Governments (PtG) disclosures mandated by the European Accounting Directive Chapter 10 (and equivalent Transparency Directive), with a particular focus on the investor community. Chapter 10 requires large and listed extractive and primary logging companies to disclose PtG made to operate and procure natural resources. The objective of these disclosures is to:

“...improve the transparency of payments made to governments all over the world by the extractive and logging industries [to] ... provide civil society in resource-rich countries with the information needed to hold governments to account for any income made through the exploitation of natural resources....” (European Commission, 2013)

The ostensible purpose is to mitigate against the resource-curse:

... the correlation between the abundance of oil, gas and mineral resources and low economic growth and human development in many countries...[where]... two-thirds of the world's poorest people live in resource-rich developing countries (Oranje and Parham, 2009, p26).

Chapter 10 constitutes a form of country-by-country reporting (CbCR) and reflects a hard-fought NGO campaign to establish and diffuse transparency reporting in the extractive sector (Crawford, 2017). NGOs' campaign included the business argument that:

“[CbCR] on commercial performance and taxes and other benefits paid to governments is essential decision useful information for investors in Transnational Corporations and the stakeholders of those enterprises it is precisely because individual investors want to assess the likely value of a future income stream that those who wish to acquire shares or other securities in any company need to know about its trading performance and taxation paid on a country-by-country basis. (PWYP, 2005, p1/2)

Several organisations have raised this investor-perspective argument for CbCR in relation to: ensuring tax is paid (PwC, 2013); demanding greater accountability to protect investors and their long-term interests (Global Witness, 2016; Dodd-Frank Act, 2013); assessing risk (IASB, 2010); and benefiting investors by increasing transparency in the high-risk extractive sector (Eurodad, 2010). Amidst emerging evidence that PtG reports are useful and are being used by NGOs (STAR Collective, 2018; Chatzivgeri, 2019), the investor community is emerging as a critical stakeholder group in holding companies to account for effective PtG disclosures, consequently enabling NGOs to better hold governments to account.

We adopt a critical interpretive approach, utilising accountability theory, to explore the possibilities for PtG information to be useful to investors, with the ultimate goal in mind of demanding corporate transparency disclosures to facilitate national governments accountability for natural resource revenues received. Specifically, we analyse 11 semi-structured interviews to inform the following questions: (i) to what extent are investors aware of PtG reports; (ii) is the information useful; (iii) how will it come to be useful; and (iv) how will usage translate into actions. We also explore the extent to which investors engaged in the development of Chapter 10 legislation and transposition of into national law and the arguments they submitted. We make a number of recommendations and theoretical observations.

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Charity law and the dark art of transparency: the social life of the Irish Charities Act, 2009.

Emma Maguire (Waterford Institute of Technology, Cork), Ray Griffin (Waterford Institute of Technology, Cork) and Collette Kirwan (Waterford Institute of Technology, Cork)

It's not always clear what we mean when we talk about governance, accountability and transparency, yet they are often given meaning in discursive practice that considers these notions as gleamingly desirable (Fung, 2014). This paper reports on work that explores the gap between this idea of governance, accountability and transparency and the anthropological practices produced and shaped by them. This paper contributes a new approach to studying laws and regulations, adding to literature on their forms (Braithwaite, 2014), and functions (Koop and Lodge, 2017).

Our study traces the social life of the Irish Charities Act, 2009, (The Act) and the folkloric accountability processes and praxis in charity organisations arising from it. We observe as the State attempts to structure and organise the historically fluid and complex assemblage of the community, voluntary and charity (CVC) sector (Donnelly-Cox *et al.*, 2001), without recourse to an understanding of its unique qualities and heterogeneity (Martinez and Cooper, 2017).

This project centres on ethnographic studies of charities and their day-to-day accountability practice, with data obtained by phenomenological inquiry into the physical reporting and accounting spaces in organisations, and by biographic narrative interpretive interviews with people who service the demands for accountability and transparency, looking for routines and habits that animate the cold regulatory machine of the law.

Working within complex and pluralistic logics (Alvesson and Spicer, 2012), we trace new processes, habits, technologies and responses back to the point where the organisation first became aware of the Act. This will allow us to capture the work routines, ideals, and mental devices that form the residue of the law.

Demands for the CVC sector to perform ever greater acts of visible and public accountability from those outside it (Benefacts, 2018; Gray *et al.*, 2006) persist ten years after the Act was signed into law. These push beyond the scope of the Act, that of its newly-formed panopticon (Foucault, 1995, p. 201), the Charities Regulatory Authority, and standard company financial reporting law. This suggests that accountability trends fomenting in the CVC sector run contrary to sectors where greater transparency is said to be under attack (Perotti and Von Thadden, 2003).

We do not wish to assess the virtuous circle of accountability measures in charities, nor do we cleave to the notion that infinite transparency is the panacea for delivery of CVC accountability (Strathern, 2000; Burger and Owens, 2010). Instead we are looking, at a granular level, at how the new, new order of governance, accountability and transparency have become emblemised in the every-day routines and sense-making by people who account for the CVC sector to external actors. We are seeking to understand how regulation works as the expression of '*continuous but spatially and temporally variable processes*' (Goodwin and Painter, 1996).

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Session 5: Transparency, Corruption and Accountability 1

Chairperson: Amanze Ejiogu (University of Leicester, UK)

A critical perspective on financial firms: Enhancing understanding, improving transparency, and increasing public control over financial firms

John Holland (The University of Glasgow, UK)

This paper argues that greater understanding of financial firms and higher levels of transparency are required for a range of economic, social responsibility and environmental reasons. Creating higher understanding and transparency is the basis for targeted critical analysis of these firms, and to develop policies to ensure they achieve public purpose.

The negative impact of the mismanagement of financial resources within financial firms such as banks was evident during the GFC. Attention post GFC has been focussed on addressing issues in a fragmented way including safeguarding financial resources, improving governance and defining top team responsibilities.

This paper argues this fragmented approach will lead to similar problems in the future. Reform is required at all levels in the financial firm, in its aims and pursuit of public purpose, and in its joint use of intangible and financial resources. Reform is required within social and power structures in 'finance society' surrounding financial firms. Such reform requires an explicit and integrated approach to the financial firm and 'finance society', and much higher levels of transparency about these matters.

The aim of this paper is to develop new ideas about financial firms and their social and market setting and to use the ideas to enhance transparency and increase social control over financial firms. Ideas about financial firms take the form of 'behavioural theory of the financial firm' (BTFF). Integrated reporting (<IR>) concerns how companies can report on value creation in their business model made up of intangible and financial resources. Ideas about social context concern control and power over social structures, knowledge, information, and financial resources, in 'finance society' and wider civil society. The connected conceptual frames are used to support analysis in each area, to understand the phenomena and diagnose shared problems. They are used to develop policy changes proposed for each area. For example, the BTFF and 'finance society' ideas, can be used to enhance 'integrated thinking', and address problems in development and evolution of 'integrated reporting' (IIRC, 2013), to improve transparency about financial firms and finance system.

The development of the connected conceptual frames for financial firms and 'finance society' creates new possibilities to democratize finance capitalism. The paper uses ideas in the connected conceptual frames to develop a critical stance to the elite conditions dominating the world of financial firms and finance.

The paper investigates what it means for financial firms and 'finance society' to be 'open, transparent and accountable' in the 21st century. It further seeks to investigate and debate what currently constitutes radical political, economic, and ethical openness in financial firms and finance society. It explores how this proposed openness and transparency is under attack from renewed discourses of individualized privilege and closure in a closed and elite finance system and develops critical analysis of policy and practice in these areas.

Public Sector Reforms and Government Effectiveness: Accountants' Perspective on the Interplay between Accounting, Democratic Accountability, and Corruption.

Fredrick Changwony (University of Stirling, UK) and Audrey Paterson (University of Aberdeen, UK)

This paper examines the interplay between public sector reforms and government effectiveness from the perspective of Kenyan accountants'. Specifically, it synthesizes the impact of public financial management, democracy and openness, and corruption reform on different government effectiveness measures. An online survey questionnaire with closed- and open-ended questions was used to collect data from practicing accountants in the country. Six research questions were developed to achieve the purpose of the study and were evaluated based upon legitimacy theory, stakeholder theory, and political accountability agency theory. We find that, when compared to IPSAS, most accountants rate highly the impact of the country's new PFM Act (2012) on attainment of various outcomes such as improving external accountability and oversight control, supporting performance management, and improving asset and cash management. A majority of them believe strongly that public sector financial reports are useful to oversight bodies such as the Auditor General, the National Assembly, and Senate; however, a majority of them also do not strongly agree that these reports are useful to other users such as County Assemblies, individual politicians, and ordinary citizens. On the question of whether PFM reforms have helped reduce corruption, an overwhelming majority strongly disagree that decentralization has been helpful while a majority were indifferent with regards to impacts of performance contracts, PFM Act, and the adoption of IPSAS. Similarly, most respondents were indifferent regarding the influence of political competition and decentralization on the delivery of public services and quality of elected officials, among others. Overall, these results raise more questions on the impact of public sector reforms on government effectiveness and suggest the need for an in-depth analysis of other stakeholders' perspectives.

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Free Trade Zones of Exportation and transparency: an approach to the situation in Nicaragua

María Luisa Esteban Salvador (Universidad de Zaragoza, Spain) and Bertha Massiel Sánchez Miranda (Universidad de Zaragoza, Spain)

There are different types of Special Economic Zones in the world and with significant differences depending on the country in which they are located, as well as the region in which that country is placed (Arteaga, Ferrer, Miranda and Riveras, 2016). This article focuses on Free Trade Zones of Exportation in Latin America, and more specifically in Nicaragua, as an economic strategy of some governments to attract investment to their countries. Although the textile free zones begin in the mid-sixties of the last century, it will be with the approval of the Industrial Export Zones Law of 1991 and its subsequent reforms, when the large-scale maquila is promoted (International Labor Organization, 2012). Regarding the impact of export processing on the per capita expenditure levels in Nicaragua, Picarelli (2016) did not obtain conclusive results due to the limitations in the data. The paper analyses the aspects related to the corporate governance of the free zones included in Law 917 of Free Trade Zones of Exportation of 2015 of Nicaragua. We examine the differences between private domain zones and state domain zones, as well as the administration of these free zones. We also review the incentives of the companies located in these zones, and, if applicable, the transparency obligations to comply with the tax benefits. Likewise, we study two recent laws, Law 976 of the Financial Analysis Unit and Law 977 against Money Laundering, Financing of Terrorism and Financing to the Proliferation of Weapons of Mass Destruction, both approved on the year 2018 in Nicaragua.

The study aims to investigate the degree of transparency and governance practices related to the information provided by the companies located in the free zones of the country mentioned. According to Nicaraguan regulations, labor relations in free zones are stipulated in the labor code, where through its article 68, sanctions are collected for companies that do not respect the labor rights of workers. Labor Code (TC) suffers from large gaps and imperfections, and that is effectively incomplete (International Labor Organization, 2012). Companies that use the free zone, to obtain tax benefits must maintain a reasonable number of workers, wages and social benefits equivalent to those initially committed (International Labor Organization, 2012). Therefore, we will review possible practices regarding accountability and publication of data related to workers in the free zones according to the sector of activity, the seniority of the company, the size or the origin of the company.

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Session 6: Transparency, Corruption and Accountability 2

Chairperson: Fredrick Changwony (University of Stirling, UK)

Transparency of beneficial ownership: managed by visibility

Mayya Konovalova (University of Birmingham, UK), Penelope Tuck (University of Birmingham, UK) and Rodrigo Ormeño Pérez (Universidad de Chile, Chile)

Over the past two decades transparency has become a pervasive term in political and public discourse, simultaneously attracting a tremendous academic interest. While a number of academics advocate it as a positive development (Best, 2005; Hultman and Axelsson, 2007; Schnackenberg and Tomlinson, 2016; Wehmeier and Raaz, 2012), on the opposite side of the argument, there is a growing body of literature highlighting the dangers and limits of transparency from empirical and conceptual points of view (see e.g. Geraats, 2002; Morris and Shin, 2002; Eijffinger and Geraats, 2006; Tsoukas, 1997; Strathern, 2000; Strathern, 2004; Flyverbom, Christensen and Hansen, 2015; Flyverbom, 2016; Albu and Flyverbom, 2016).

Although there is an established body of literature examining the limits and inadequacies of transparency, there is still lack of literature addressing the questions of what transparency actually does (Christensen and Cheney, 2015), its dynamics, paradoxes and performative characteristics (Albu and Flyverbom, 2016), how organisations and individuals respond to the invasive transparency requirements (Ringel, 2018, p.23), and how transparency efforts influence the practices and behaviours of organisational actors involved in producing and feeding the information into disclosure mechanisms. The aim of this paper is to help address this gap in the literature through a study of financial services professionals in Seychelles involved in producing information on beneficial ownership of international companies to meet the international transparency requirements in anti-tax evasion and anti-money laundering efforts.

The empirical evidence consists of thirty-one interviews conducted in Seychelles with various actors within financial sector, a focused group panel discussion, and archival data. We utilise philosophical perspectives of Deleuze, extending the theoretical frame borrowed from critical accounting literature, where transparency standards are conceptualised as "luminous arrangements" (Neu, Everett and Rahaman, 2015). The concept helps in examining how transparency ("luminous arrangements") influences the practices and behaviours of actors within financial services sector in Seychelles, and whether the objective of establishing control through the knowledge-power nexus envisaged by international standard setters succeeds or fails. Through exploring power and resistance afforded by transparency efforts as conceptualised by Deleuze, we examine how luminous arrangements become part of the organisational assemblage, and, effectively, how visibility manages the behaviour and practices of those involved in producing transparency, highlighting the unpredictable nature of dynamic interaction between luminous arrangements and regulated actors.

The contribution of the paper is fourfold. Firstly, it contributes to a theory of transparency by examining its impact on those involved in producing transparency. Secondly, it enriches the theoretical literature by utilising the philosophical perspectives of Deleuze, and his conceptualisation of the new forms of power and resistance in the digital age. Thirdly, the study has important implications for international policy-making around transparency of beneficial ownership standards by examining how these are being acted upon in the local context of an international financial centre. Fourthly, the paper presents a unique standpoint where transparency standards are

viewed from the perspective of a small international financial centre labelled as a “tax haven”, giving voice to the stigmatised that are generally silenced in the public discourse.

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Problematizing Accountability: Case of Accounting to the People in Ghana.

Amanze Ejiogu (University of Leicester, UK)

This paper seeks to explore links between accounting and public accountability and in so doing develop a more nuanced understanding of when and how the rendering of accounts leads to accountability and when and how rendering accounts could lead to unaccountability. Accounting is viewed as having a dual meaning. The first is about counting and listing things which individuals, organisations and society consider important while the second is concerned with providing an account (telling a story) about this count (Bovens et al., 2014). Both the practice of counting and the story told about the count are predicated upon the notion of stewardship and accountability. Drawing on the accounting and public administration literature, public accountability is theorised a relationship involving an actor (a public official) who is under obligation to render an account, a forum to which

the account is rendered and which has the ability to question, pass judgement on, reward or punish the actor (Bovens et al., 2014; Joannides, 2012; Lindberg, 2013; Mainwaring and Welna, 2003; Mulgan, 2000; Sinclair, 1995). This understanding of accountability is used to sensitise the approach to the empirical case which revolved around the publication of a document titled 'Green Book - Accounting to the People' in 2015 by the then President of Ghana John Dramani Mahama in which he sought to render an account of his first term in office. An 'Accounting to the People' roadshow was organised where this account of stewardship was presented at various public fora across Ghana. Both the book and the road show generated significant controversy and public debate with issues of accountability being at the core of this. Data was collected from public documents, video recordings of public debates and interviews, newspaper articles and other publications. An interpretive historical approach was taken to data analysis. The findings show how the ambiguity relating to the nature of accounts to be rendered and the forum to which accounts should be rendered enable public actors appear accountable while in fact being unaccountable.

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Abstracts: Stream 36/16

Stream 36/16: See stream 16

Stream 37: Opening up the gender continuum

Stream convenors: Ilaria Boncori and Saoirse O'Shea (Northumbria University, UK)

Session 3: Diversity and Inclusion

Chairperson: Ilaria Boncori (Northumbria University, UK)

Resignifying black women identities through transition to natural hair

Juliana Schneider Mesquita (Universidade Federal do Espiritu Santo, Brazil), Juliana Cristina Teixeira (Universidade Federal de São João del-Rei, Brazil) and Adriana Vinholi Rampazo (Universidade Estadual de Londrina, Brazil)

To Foucault (1992), identities are one of the first power productions acting in society. To speak of subject is to speak of one who is linked to a social identity that he/she recognizes like yours (Barreto & Rios, 2012). Identities are formed in an evolutionary and reflective way, resulting from often unconscious judgments about oneself and the judgment perception of others about us (Fernandes, Marques, & Carrieri, 2010; Dubar, 1997). The fact that negative stereotypes are directly associated with black color and race means the Brazilian who descends from both Europeans and Africans generally do not identify themselves as blacks (Schucman, 2012). In a context of social bleaching, hair straightening techniques, skin whitening and plastic surgeries have been historically disseminated in a quest for adequacy to the hegemonic beauty Eurocentric pattern in society. In opposition to this historical process, in the last years, many Brazilian women who smoothed their hair decided to free themselves from the chemistry and take on their natural hair, passing through the transition to natural hair process, which refers to an attempt of identity resignification that associates gender to race. This transition is based on the 'Black Power' movement that emerged in the 1960s in the United States as a political and identity action marked by the use of natural hair in prominence and with the slogan 'Black is Beautiful' as a confrontation against the imposition of Eurocentric aesthetics (Coutinho, 2011; Hooks, 2005). The attempt to rebuild marginalized identities is gaining ground in society at the beginning of the 21st century and is strengthened through social networks. In this study, we produced a qualitative research with interviewing and discourse analysis with black women who went through the transition to natural hair process. We observed that Brazilian black women who underwent transition to natural hair had their racialized identities re-signified, contributing to female empowerment and the valorization of black aesthetics, which reinforces the previous researches (Mesquita, Teixeira & Silva, 2017). However, the specific contribution of our study to the Critical Management Studies field is that black aesthetics is still silenced in the beauty industry marketing context, even though Brazil is a country that is hegemonically formed for black people. Despite the cosmetic industry expansion are focused on Afro hair, the Eurocentric model of beauty predominates in large media. In the organizational context, there is an idealized aesthetic model of white, male and heterosexual workers, especially considering the management scope (Carrieri, Diniz, Souza, & Menezes, 2013). The black aesthetic is denied, which can be observed, for example, in the subjects representation in the Brazilian pop-management literature (Ituassu, 2012), which does not match the harmonic miscegenation ideal disseminated with respect to Brazil, causing silencing black women identities in social and organizational spaces.

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Silent witness: an exploration of the English family law Court system through the experience of a domestic abuse survivor

Rima Hussein (Northumbria University, UK)

Abstract. No abstract will be included

Session 4: Vulnerability

Chairperson: Saoirse O'Shea (Northumbria University, UK)

Sexual harassment at graduation: the binarization of identity that confines female bodies to sexualization, silence and docility

Bianca Schimdt de Sá (Universidade Estadual de Londrina, Brazil), Adriana Vinholi Rampazo (Universidade Estadual de Londrina, Brazil) and Juliana Cristina Teixeira (Universidade Federal de São João del-Rei, Brazil)

Butler (2015, p.13) emphasizes that "'the' body is presented in genres" and, from it, there is already a definite existence. By socially constructed differences between genders are formed power relations that often confine, in a binary relation, women to a place of silencing, although their bodies have already been included in organizational and academic spaces. This is how women become the main victims of sexual harassment (National Academies of Sciences, Engineering, and Medicine, 2018). Many people believes that sexual harassment, which manifests itself physically or not, verbal or not, explicitly or implicitly, and/or through sexual coercion and intimidation (Berdahl, 2007, Franke 1997, National Academies of Sciences, Engineering, and Medicine, 2018), occurs in a hierarchical relationship, but researches show us that women are often harassed by coworkers and

not only by their bosses (National Academies of Sciences, Engineering, and Medicine, 2018). Researches developed with women professors and researchers of the Administration area of Brazilian universities demonstrate that they are harassed during their academic life by their professors, students and coworkers (Teixeira & Rampazo, 2017; Teixeira, Silva, Mesquita & Rampazo, 2018). The culture of sexual harassment, therefore, does not require formally hierarchical relations nor is it restricted to the work environment, since it stems from the socially constructed gender hierarchy (Teixeira & Rampazo, 2017). And what is being done by the universities so that women, historically excluded from diverse spaces of power, can perform themselves without the sexualization of their bodies? According to Freitas (2016), in all Brazilian universities the victims of sexual harassment are seen as guilty and discouraged to denounce. In addition, any victims do not recognize the violence they have suffered as sexual harassment, since harassment is not just physical sexual assault, but also sexual play and chat-up lines. Thus, we aim to understand the aspects of the sexual harassment in the university experienced by female undergraduate students in Administration at a Brazilian public institution. Thus, a qualitative and descriptive research was carried out. The main results reveal that the girl students interviewed suffered sexual harassment of male teachers and colleagues, demonstrating that power is in binary gender relations, not only in the hierarchy formally established in this environment. None of them denounced the aggressor, since in the university governs the "law of silence", besides the victims being constantly seen as guilty by the violence, as Freitas (2016) points out. As Ahmed (2010) points out, silence is a form of identity oppression. By internalizing that sexual harassment is the victim's fault, they claim that "their bodies are too sexy" and so they catch the attention of the aggressor. To defend themselves, they dressing "in a modest manner" and change their way of acting so as not to encourage the stalker. The message that remains: we women must disappear if we are not docile bodies (Foucault, 1988). These seems to be, therefore, the rules of the game for the inclusion of femininities in the different spaces.

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Vulnerability and resistance of transgender and non-binary workers

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There is a vast literature on wellbeing in the workplace and increased attention to the role of gender in relation to exposure to stress at work (for example, see Campos-Serna et al., 2013; Shirom et al., 2008). However, those

falling outside of the binary categorization of male or female are a vulnerable, yet often unnamed, other missing from this literature (Beauregard et al. 2018). If organizations are to fully address inclusivity, then attention needs to be paid not just to disparity between men and women, but disparity between gender identities more generally. Individuals identifying as transgender or non-binary are at greater risk of stress and mental health problems (Warren, Smalley & Barefoot, 2016) and the workplace is a key domain of life in which they can be exposed to vulnerability, particularly during times of gender transition (Schilt & Connell, 2007). Existing research on transgender experiences of the workplace has predominantly been limited to the United States and cultural factors are also likely to be important. In this paper we draw on the themes of *vulnerability* and *resistance* in Judith Butler's work (Butler, 1997; 2006) to explore the experiences of Italian non-binary/transgender workers. We focus on the dynamic role of words, speech and the materiality of the workplace, and those within it, in shaping these experiences. Organizational contexts, processes and actors all contribute to the formation of situations that can expose non-binary and transgender workers' to vulnerability. On one hand, we will ask how research participants repeat, support or resist (hetero and gender) normative organizational contexts. On the other, we ask how within the workplace subjectivities can emerge "as an improvisational possibility within a field of constraints..." (Butler, 2004; p.15).

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Whatever you want, since...a study on gender relations in an airline that is a signatory to the Global Compact

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In a context permeated by superficial advances in the insertion of women in labor markets considered as "masculine", as in the case of aviation, we see promising changes in the last decades in relation to the presence of women. Like the global agreements signed to "ensure" equal rights. However, these gains are partial. The inequalities between women and men persist because they are the result of unequal constructions from a prevailing reference standard. Thus, the difficulties run through both the domestic and business levels. We perceive the need to analyze affirmative action from the power and structures underlying the challenges faced by women. In this reasoning, this article aims to understand how gender relations are perceived by women in an airline company that is a signatory of the Global Compact. Advances in gender parity in education have not helped to reduce women's sectoral and occupational segregation. In this shifting paradigm, full of gaps, achieving gender equality also depends on the positioning of global care deficits and care chains and their ramifications in the local agenda economy. Far from being a simple challenge, the insertion of the debate on gender in the sustainability theme requires multidisciplinary and interdisciplinary research methods, involves the construction

of openness and sensitivity to distinct social actors, requires a comprehensive view and analysis of the roots that cause 'no -sustainability ', involves dealing with inequalities in social groups and even between men and women. Our methodological procedures are qualitative and descriptive. The analyzes focused on two main sources: public institution documents - reports, codes of conduct, institutional page - semi-structured interview - with an employee of the airline in question. The technique used was narrative analysis. We noticed that the narratives present in Company X are shown as superficial initiatives to deal with the issue. At the same time as there is a commitment to agreements at the global level, the actions identified simply as legislative commitments or that "signature" alone would be sufficient. Thus, actions end up being palliative "remedies" to the problems whose causes are the result of a process of uneven development linked to the status quo. We understand the importance of understanding the perception of women in gender relations in the labor market, as well as elucidating aspects that are sometimes not perceived by them, such as the challenges encountered in the development of the career in the context of the organization itself.

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Travelling to the Open University

The Open University has its headquarters at Walton Hall in Milton Keynes, which is 80km north of Central London, midway between Oxford and Cambridge, and just off the M1 motorway, linking it to Birmingham and the north of England. If you're coming by car or taxi, our address is:

The Open University
Walton Hall
Milton Keynes
MK7 6AA

On arrival please come directly to the University's library. The conference will be held on the Open University **main campus** - not to be confused with East campus which is the nearest set of buildings to the Hilton Hotel and Kents Hill Park. A campus map can be found here:

<http://www.open.ac.uk/about/main/sites/www.open.ac.uk.about.main/files/files/ecms/web-content/Campus-Map.pdf>

The campus is 4 miles from Milton Keynes Central railway station, served by the West Coast Main Line between Birmingham and London (Euston). Taxis and buses are available outside the station. In addition to the public bus services to Milton Keynes Central Station, Souls Coaches operates a peak hour station shuttle bus. The shuttle service runs directly to Milton Keynes train station (15 minutes) and costs £1.00 each way. Pick up/drop off points are on the south side of St Michael's Drive (library side) on campus and bus stop Y5 at the station. The fare for this service is £1 each journey. (You will find a map of campus included in this pack).

Depart Station	Arrives OU	Depart OU	Arrives Station
08:50	09:05	09:05	09:20
09:35	09:50	09:50	10:05
10:15	10:30	16:30	16:45
16:45	17:00	17:10	17:25
17:30	17:50	17:50	18:00

Comprehensive travel advice can be found at <http://www.open.ac.uk/about/estates/travel-advice/>

Pavilion bar

For those wishing to relax on campus, the Pavilion bar is open on Wednesday and Thursday from 5pm to 8.30pm and on Friday from 5pm to 10pm.

Drinks reception and evening meal– Thursday 27 June

All delegates and pre-booked dinner guests are welcome to the drinks reception which will be held in the Hub Origins from 17:10 before dinner.

Useful information

Conference dinner – Friday 28 June

The conference dinner will be held at the Doubletree by Hilton for pre-booked delegates and guests only.

Directions from hotels to The Open University

If you wish to walk from the MK Hotel at Kents Hill, it takes about 15 minutes and the safest way to cross the main road (V10 Brickhill Street) is via the underpass further along the road to the left as you look towards The Open University main campus.

Kents Hill Park Training and Conference Centre is further away, about 30 minutes (approx. 2km). These areas are located on the map on the back of this conference pack.

Important telephone numbers

- Emergency numbers (ambulance, fire, police): 999
- NHS direct (health information): 111
- Milton Keynes Urgent Care Service: 01908 303030
- Country code: +44
- Local taxis:
 - Skyline: +44 (0)1908 222111
 - Speedline: +44 (0)1908 260260
 - Raffles: +44 (0)1908 222222
 - Bounds: +44 (0)1908 218218

Conference contacts

Jackie Fry	jackie.fry@open.ac.uk	+44 (0)	1908	654719
Jackie Galo	Jackie.galo@open.ac.uk	+44 (0)	7766	906048
Security	security@open.ac.uk	+44 (0)	1908	653666

Information about The Open University

Around 1,200 full-time academics work at the Milton Keynes campus, along with some 250 of our 1,400 full-time and part-time postgraduate research students. The University has invested significantly in its infrastructure for research, increasing laboratory space at Milton Keynes headquarters by nearly 50 per cent in the last seven years. Our newest facility is the Jennie Lee Building, which houses dedicated laboratories for pervasive computing and deployment of ambient and ubiquitous technologies. Our students and academics are supported by around 4,000 administrative, technical, secretarial and student services staff.

The Open University campus has a large collection of artwork from around the world, for example *Modern Misses* by Zimbabwean sculptor Dominic Behura. The University [outdoor art collection](#) consists of 17 permanent pieces set around the grounds.

We are proud that The Open University will be celebrating its 50th birthday in 2019. A research project on the history of The Open University can be found here:

<http://www.open.ac.uk/researchprojects/historyofou/>

Wifi access on campus

You should be able to log onto the eduroam wifi using your institutes username and password. If this won't work for you, then you will need to register for the cloud and login using the cloud wifi network. For information on the cloud, please visit: <https://www.skywifi.cloud/> or follow the link on your computer/phone when you try to connect.

Grocery shopping and cash machines

Please note that there isn't a supermarket on campus, however there are 2 cafes on site and a small shop. The cafes are situated in the Michael Young Building, Level 1 (open 9am,-2pm) and The Hub (open 8.30am-4.30pm). If you require anything more substantial you will need to drive or get a taxi to the nearest supermarket which is located at Kingston Shopping Centre: <http://www.kingstoncentre.co.uk>. Here you will find a Tesco's supermarket and fast food such as McDonalds and Costa. There are also a number of restaurants in this area. There are also no cash machines or banks on campus but you will find a cash machine at the train station and various shopping outlets including Kingston Shopping Centre.

Things to do in Milton Keynes

Milton Keynes is a fantastic city, quite unlike any other cities in the UK. You will notice that it is a new city – in fact it's just 50 years old last year and is well known for its many roundabouts, its road grid system and concrete cows! Tourist information for Milton Keynes can be found online: <http://www.destinationmiltonkeynes.co.uk/>

If you are staying for longer than the conference days or have family joining you and are wondering what you can do, here is a few ideas we have put together for you.

Shopping Centre

Milton Keynes has a large shopping centre with all the top brands. The centre:mk and intu shopping centres are located in the city centre just a short 15 minutes journey from The Open University. Visitor information can be found here: <http://www.thecentremk.com/visitor-information/getting-here>

Milton Keynes Theatre

Milton Keynes has a fantastic theatre, details for forthcoming shows are listed here: <http://www.atgtickets.com/venues/milton-keynes-theatre/>

Xscape

The Xscape building is in central Milton Keynes (next to the shopping centre and theatre) and is made up of shops, a cinema, restaurants, bowling alley, indoor ski slope and indoor sky diving. Further information can be found here: <http://www.xscape.co.uk/milton-keynes/>

MK1 – retail park and home of the MK Dons football club

MK1 is a fairly new development that consists of shops, restaurants, cinema and an impressive football stadium which is home to the local League One, Milton Keynes Dons Football Club. Information on MK1

Useful information

can be found here: <http://www.mk1shoppingpark.co.uk>. Information about the football club can be found here: <http://www.mkdons.com/>

Walks – parks and lakes

There are numerous park walks around the University campus and local area and Milton Keynes, details of which can be found on the Parks Trust website here: <http://www.theparkstrust.com>. If the weather is nice, a popular place to visit is Willen Lake, there are various walks and activities available. For information, please visit their website: <http://www.willenlake.org.uk/>

Historic place of interest - Bletchley Park

Once Britain's best kept secret, Bletchley Park, home of the WW2 Codebreakers is now a vibrant heritage attraction and is open daily. Further information can be found here: www.bletchleypark.org.uk

Tourist information

Tourist information can be found at Destination Milton Keynes: www.destinationmiltonkeynes.co.uk. They also have an office in Milton Keynes Shopping Centre. They can provide you with information about Milton Keynes and the local areas including family days out, places to eat, pubs, cultural places to visit, where to stay and what's on.

Trains

Milton Keynes is on the main line train route to London and Birmingham with easy access to various UK cities. For further information and train schedules, please visit: <http://www.nationalrail.co.uk/>

Car hire

There are many places in Milton Keynes to hire a car from including Thrifty, Europcar, Hertz and Enterprise to name a few.

Places to eat

There are many places to eat in and around Milton Keynes. These areas include:

Kingston: <http://www.kingstoncentre.co.uk/>

The Hub: <http://www.thehub-miltonkeynes.com/>

Theatre district: <http://www.theatre-district.co.uk/>

Shopping Centre: <http://www.thecentremk.com/destination-dining>

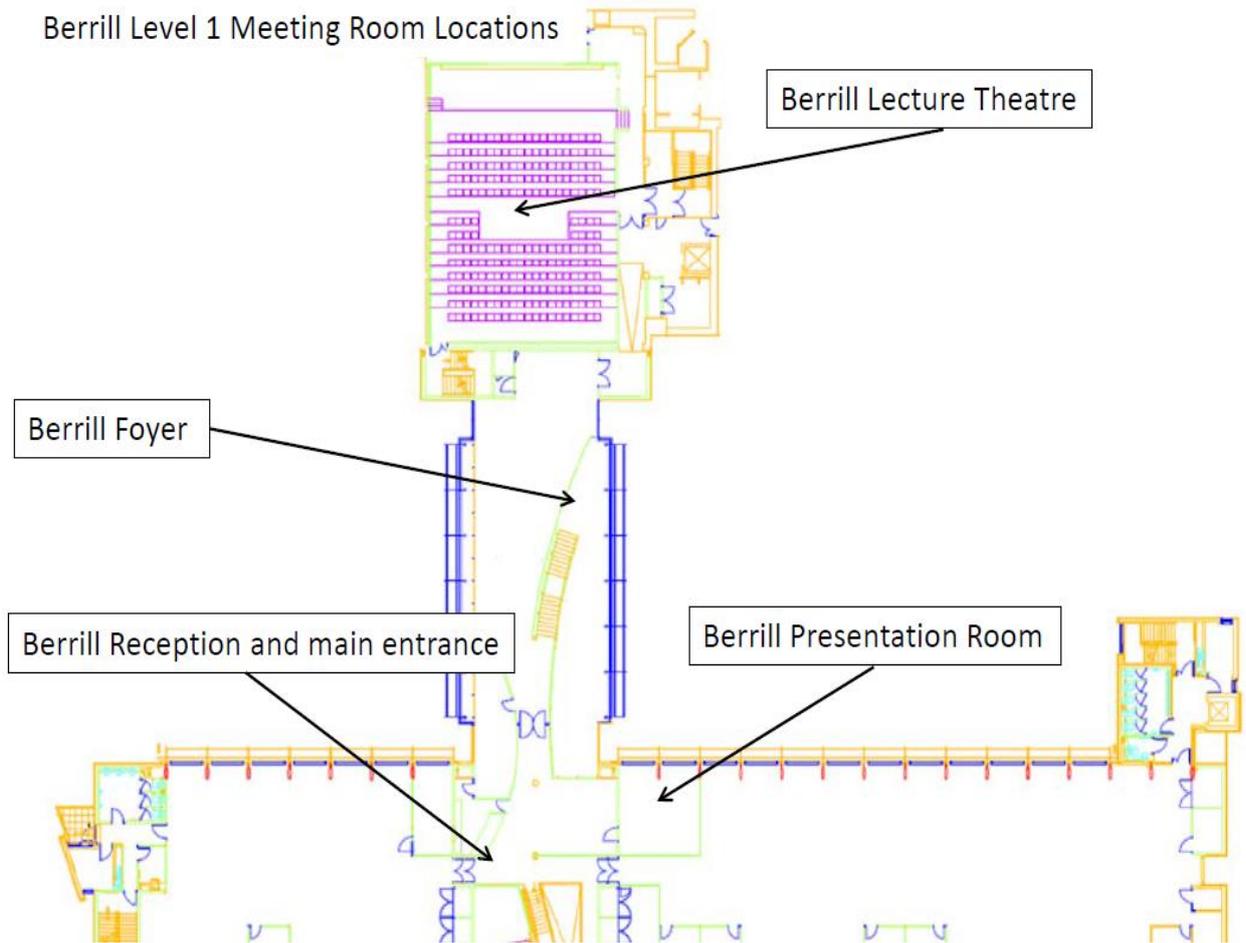
MK1: <http://www.mk1shoppingpark.co.uk/stores/>

If you would rather try a local pub, we suggest visiting one of the smaller towns mentioned below.

Towns within / near Milton Keynes

There are a number of small towns around Milton Keynes which are a little more in keeping with traditional English towns, some recommended towns include: Woburn, Woburn Sands and Stony Stratford.

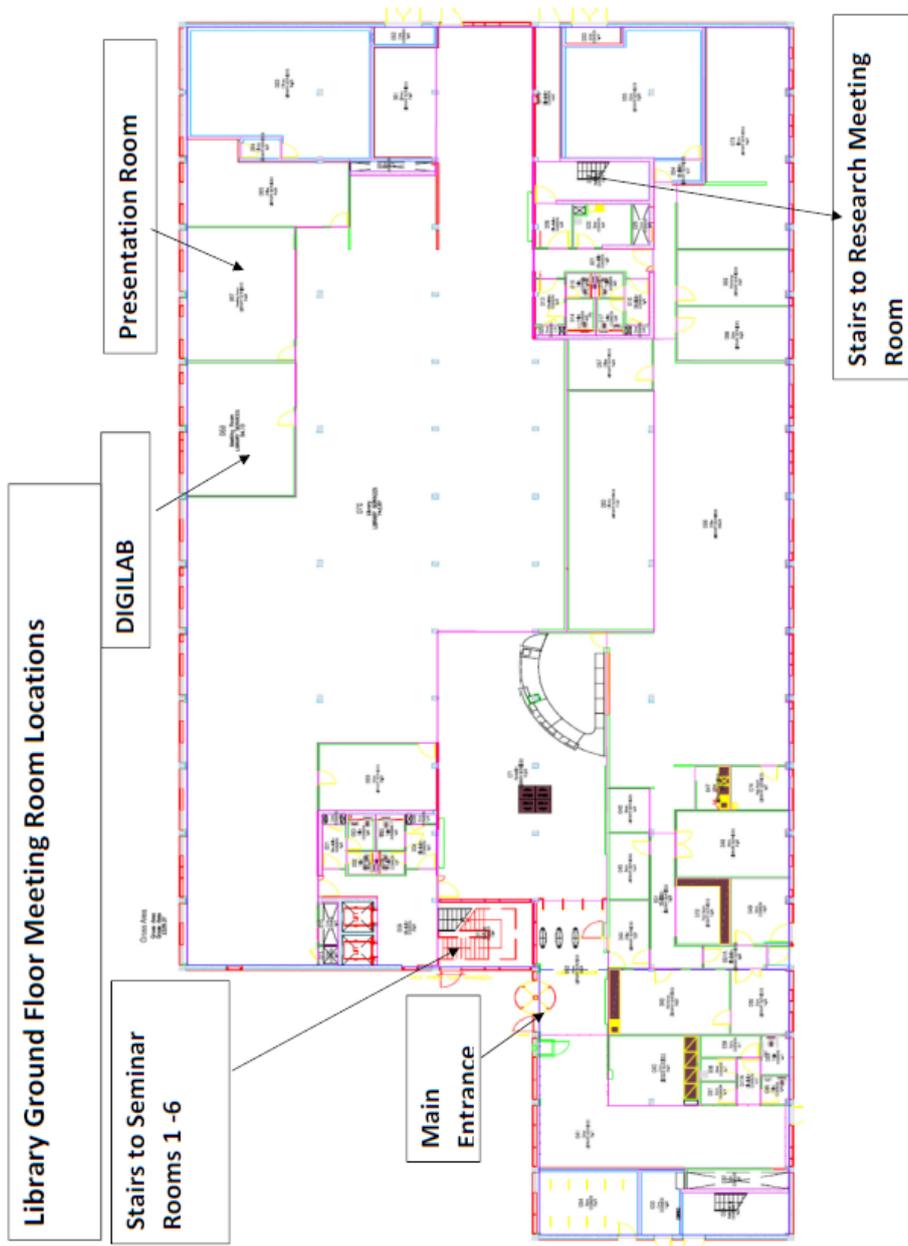
Berrill Building floor map – MAPS TO UPDATE FOR RELEVANCE TO THIS CONFERENCE



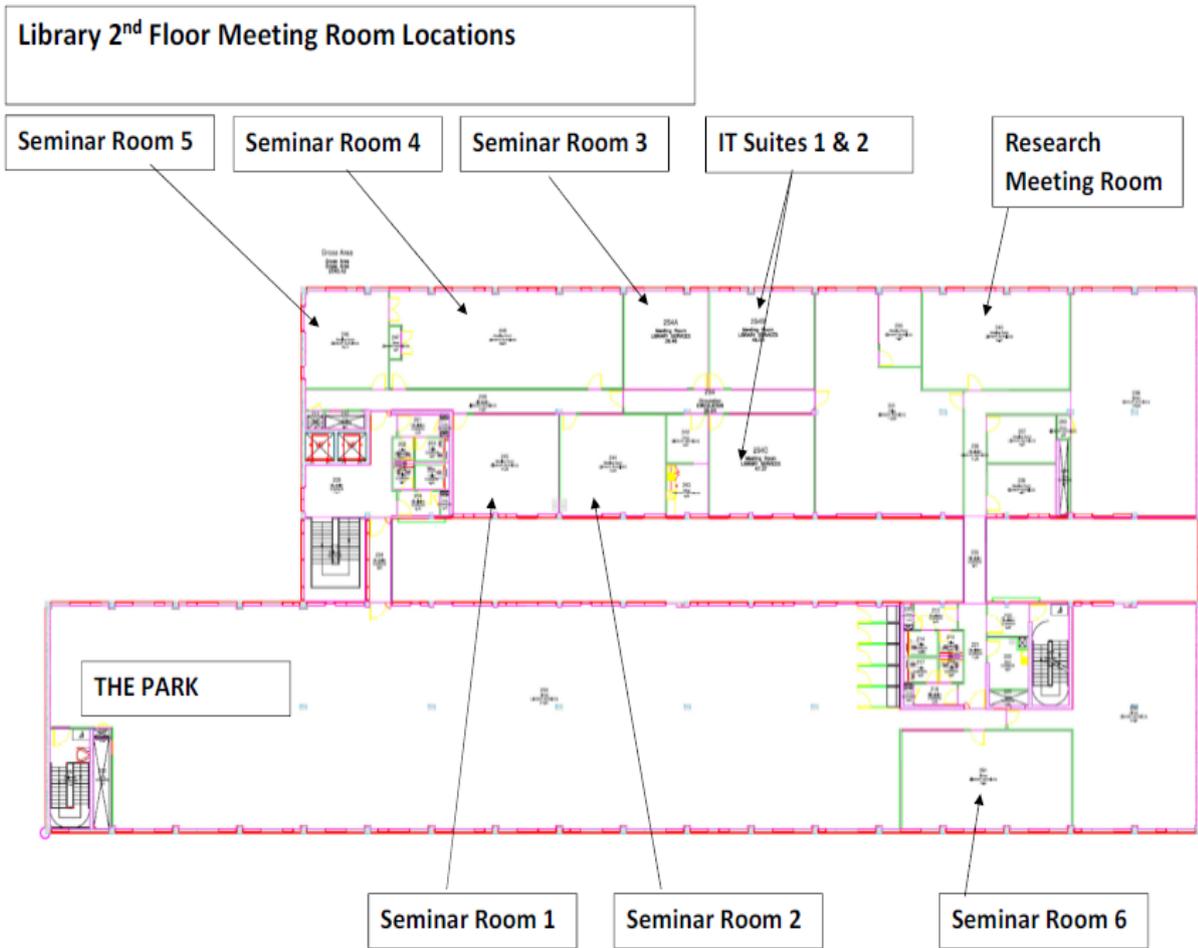
Useful information

Library floor maps

Ground floor



Second floor



Useful information
Campus map

